Write: Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

Lincoln Phifer's Paper-Magazine.

Nothing like it.
Five Cents copy.
Fifty Cents year.
Clubs of Five, Two Dollars.
You Will Like It.

Application made for entry in the Post-office of Girard, Kansas, as second class matter.

Monthly. Girard, Kansas, July, 1916. Copyright, 1916, by Lincoln Phifer. Number 2.

The New World Hailed With Delight By Many

I DID not start The New World without trepidation. While the propositions I make are very simple, still I felt that many would misunderstand them. If Columbus was unable to secure the backing needed to enable him to discover the New World of America short of seven years effort, and then was scantily furnished, I did not know but that my backing would be so meager that I might lack even the essentials of life before I got through with it.

However, I risked all on my belief in the development of things to the place where the new message was due, and a conviction of the general preparation of the people, through events, to receive my message. I am gratified at a response which makes it clear that my venture will be a success financially. It augurs success in the larger purpose of puttting the flesh and spirit in scientific touch with each other.

The reception from editors has been especially gratifying. Paper after paper has printed commendations of The New World, at length, and in the most liberal spirit. Editor after editor has sent in his subscription, something that does not happen with the average paper.

Then, idealists, scholars, men and women who have clearly made a success of life, have responded to the receipt of a sample copy of the first number. This of course has been gratifying.

I said not a word in the first number about sending in names of people who, the reader believed, might be interested in The New World; but many have sent names, while others have written for bundles, offering to hand out the papers and take subscriptions without asking pay for their work. This again is encouraging.

Suppose I quote briefly from some of the letters that have been sent me:

David Winkler, Kansas: Those paragraphs surely do read like J. A. Wayland.

Harry J. Valentine, Indiana: Take from labor the fear of death, and it will not be long in getting justice.

H. H. Eschilman, Ohio: I wish to thank you for the sample copy of The New World. In order to do this effectively, I am sending three subscriptions.

Eugene V. Debs, Indiana: Find lots of stuff in The New World to rest my soul and refresh my spirits. Hope the subs may come in from all directions and in great numbers.

Thomas W. Woodrow, editor Woodrow's Monthly, Hobart, Okla.: I am glad you have launched The New World, and rejoice in its mission. It will not be long till invention will invade the spirit realms.

F. M. Eastwood, editor, Missouri. Mrs. E. is profoundly interested in the first number of The New World, and I am equally intent on getting the latest from beyond as well as from your clever pen. I am enclosing the price of a treatment.

Anna Stockinger, Indiana: I am sick, but can't rest till I send you my subscription. I am delighted with the paper. I devoured every word in it. You can never imagine how I had longed for a practical publication such as this. What you have done with the first edition is the greatest work of a century. I am sending you the names of several who will be interested in The New World.

E. N. Richardson, Socialist nominee for Governor of Kansas: Just finished reading The New World. You know the rule I use for measuring everything; Nothing counts but results. I don't care how success comes. I am not interested in the methods but the results. I don't care whether the articles I have just read in The New World are the product of your brain or from some spirit brain; they are good, and that it all I am interested in. I am not moved by the writers but by what they write. Nothing counts but results; get results and the New World will succeed.

The Daily Headlight of Pittsburg, Kansas, devotes a column to The New World, quoting from it extensively, and making much of the idea that "Shakespeare Helps Edit a New Magazine. J. A. Wayland and Elbert Hubbard also are on the Editorial Staff." "Mr. Shakespeare will be remembered as a successful playwright of some seasons ago and the author of rather readable sonnets. His new position with Mr. Phifer's magazine marks his reappearance in the writing game after a vacation of three hundred years."

W. D. Haap, Florida: I like your paper and subscribe for two years. Every month I propose to hand it around to persons who are interested.

A Jeffries, of Kentucky, writes me six pages of criticism, in which he emphasizes many common beliefs with assertions that he is right and I am wrong. I do not say he is wrong. But I do feel that we might discuss these matters for weeks and neither would convince the other, while neither would know at the end of the controversy that he was right. The only process that settles matters of belief, after all, is demonstration. If we can open the New World of spirit to general knowledge, based on mechanical means, then the information we get about it will be convincing and neither Comrade Jeffries or I will care to argue our beliefs about it. The denominations are wise in getting away from disputation on doctrines or beliefs. They will be still wiser when they devote the energies they now expend in trying to do things for The New World, in the way of saving mortals from hell, toward learning the geography, social conditions, history and literature of that world and trying to adjust the whole universe to right relationships.

Joseph Kossman, Missouri: I like your paper and subscribe for it.

B. O. Flower, editor, Missouri: As a result of reading your first issue I am enclosing $1 for subscriptions.

Franklin Playter, Kansas: Greatly interested in your effort to bring us into closer communication with the world beyond the border.

Aurin F. Hill, President of the National Spiritual Alliance, Boston: Welcome to the New World, and its new message to the people of the earth.

J. W. Crawford, publisher, Purcell, Okla.: Would be pleased to receive the first number of The New World, and will do my best to increase your list.

Ryan Walker, cartoonist and lecturer, New Jersey: I was delighted to get your new paper. It is remarkably clever and uniquie, with splendid material in it.

P. J. Dills, New York: Orthodox Socialists may not approve of The New World, but I hope there are enough free minds in America to enable it to live and grow and perform its work while becoming a source of hope and joy to millions.

Guy B. Stone, Florida: The New World certainly interested me. I have for many years had a desire to know something of the spirit world, but have never been able to get on the track of what I consider important and reliable information.

S. L. Bishop, Kansas: For years I have known there was a spiritual side of life, and have had some messages of my own; but I have found the messages that come through mediums for the most part unsatisfactory. I have long desired to get in touch with spirits in the flesh as well as out of it who could cooperate in discovering the New World.

Alex Humble, editor, Nebraska: Every line in The New World has been carefully read. I am astonished at its wonderful make-up. It is the most fascinating perodical I ever read. The flashes from Spirit Wayland, the great paragrapher, are quite natural, like those that appeared in the Coming Nation when it was located at Greensburg, Ind. Elbert Hubbard too retains his old style very markedly.

Newspaper comment in general I shall withhold to a later date, lest I become wearisome. I shall close the story of the reception of The New World with the following tribute from Spencer M. DeGolier, Bradford, Pa.

I write to you, felling that you will appreciate what is in my heart to say. It is both a sweet privilege and urgent duty to accord to you my most hearty cheer and support. I have been favored with copies of your paper by our good friend, Miss Anna Stockinger. I have read every word of it, and must pronounce it grand—almost sublime and heroic. I am attracted by your style and methods of putting the truth, socially, spiritually and politically. You are forceful but not inflammatory; and that is the way to lead men, by love and reason, not by force. I shall endeavor to secure for you a list of earnest readers and workers. I am confident as to the final outcome. I know the right will prevail only at the end of a long, persevering struggle, entailing the greatest care, study and labor on the part of the enlightened and inspired ones of earth, of which I am proud and happy, with you, to be one. Others before us have expressed this faith and hope, born of the knowledge which the world knew of. What does it matter if a Socrates quaffed the poisoned cup, a Jesus was crucified, a Bruno and Joan of Arc were burned at the stake, and the earth was drenched with human blood over differences of opinion as to non-essentials? Earth has never been left without a witness for the great spirit of Truth and Justice..... The day of righteousness must come. It is glorious to be privileged to live and labor with men and women in this world today, and I am thankful for this being accorded to my lot. And, in spite of the fact that the Heavens are shaken now with the booming of cannonry, the earth reddened and drenched with human blood, the fair world mantled in smoke and desecrated with the carnage of an injustice and wicked war, the result of man's ignorance and consequent lust for wealth and power, I bid you take heart and press on. Your fight is just and bloodless. Heaven is with you, and you shall not fail.

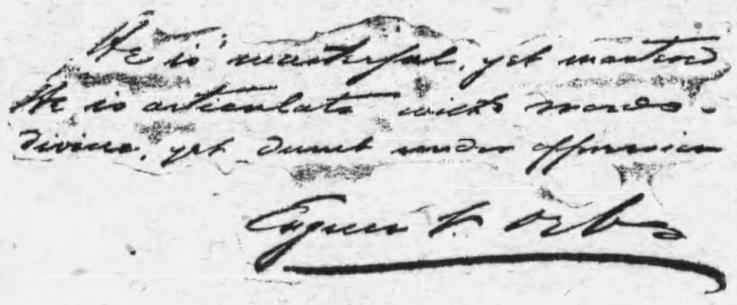
Here is an author of no common ability who receives a stray copy of the paper, a kindred soul that I never met, who catches the spirit and joins with enthusiasm in the work. Give me a thousand earnest workers, who will put all their surplus energy in a concerted movement, and we will set in motion forces that will transform the world.

Man

Written for The New World, by Eugene V. Debs.

THE greatest thing in all the world is man. It is he who created the world as it now is. And he has made, not only this world, but in the sidereal realms of history all the worlds that sow the heavens with light.

Man made the world of Egypt's yellow glory, chiselled into eternal strength on everlasting rock. He made the world of Greece, in which the marble seems to move, delicate as



flowers, white and pulsating with passion, centuries after its empire has passed away. He made the world of Palestine, whose romance falls with prophetic gloom and solemn splendor upon the work-world of today. He made the world of Rome, echoing to the tread of mailed warriors; the world of the barbarians that, rude and red with passion, swept Rome from the earth. He made the feudal world, with castle and cathedral, with serf and superstition, with vision and voluptuousness. He made the world of adventure, with sea kings and explorers, with conquerers and pirates. He made the world of machinery, fantastic in form, and masterful in motion.

And he who made these worlds has ever been a slave, worshiping not idols but idlers who were the work of his own hands. Man, the wise fool, has wrought whatever his fancy pictured to him, then stood in grime and rags beneath its lash, and at last with swift anger swept it away amid wreck and blood. He with the masterful hand has been contemptously called a "hand." He with the brain that challenges the darkness until it compels light has ever stumbled on in gloom with shackled feet.

Yet will all his slavish ways, he is the supremely worthy one. Thewed like the ox, garbed in tatters, stinking with sweat, his fingers make melody of all he touches, be it soil or steel, reed or rod. He is masterful, yet mastered. He is articulate with words

(Continued on Page 2)

Some Things That Are Going to Happen

A CHARACTERISTIC of all life is the producing a successor to it. If, therefore, an age has produced its seed, then it has already accomplished the purpose of its period of growth, and is ready to pass out. The commercial age has produced the social thought, and all effort is now devoted to developing the correct social relationships. The finding of the spiritual realm will complete matters for right adjustments. All things, therefore, point to the ending of the age of commercialism under individual initiative.

Another characteristic of life is unfolding in its youth and a folding in during the latter part of its existence. Evolutionists have singularly missed the great fact that involution keeps pace with evolution. The seed unfolds or develops or evolves until it becomes a tree, or an animal, or a man, and then it begins to fold in new possibilities in a seed or an offspring. Generally the process of both evolution and involution occupies the period of growth, a summer. After they have done their work, the involved seed may lie dormant for a long time before it in turn begins evolution. The same processes appear in the development of the Great Year. If we have, during the commercial age, developed a knowledge of the physical world, if we have produced a new idea that is already becoming world-wide in nature, if now there is a general closing in of things, then it is very easy to locate our place in time, and to indicate processes that are ahead of us. The bible is scientific in outlining the work when the great period of the world shall come to an end. "The Heavens shall be rolled together (involution) like a scroll, and shall pass away." The gathering of tribes and nations into great powers, the absorption of the wealth of the world by the few, the bringing of the population into cities and towns, which are obvious manifestitations of the day, all represent processes of involution or the gathering together. They show our position in the Great Year and suggest clearly what is ahead of us.

First, then, the seed of the new that has already been produced will remain as does the wheat or corn, quiescent but living. The reason it will so remain is because conditions will soon be unfavorable for growth if they are not so now. It will not mean, however, that ultimately the socializing principle will not become world-dominant, but rather the opposite. The old must be cleared away before the new can take its place.

Then, the process of involution will continue. The small nations will be destroyed or subjugated by the bigger ones. Small business will become more clearly helpless before big business. Finally, in normal development, there will come such a close wrapping together of property and power that the condition of feudalism, from which the present commercial age emerged, will be restored, on a larger scale than ever known. Stagnation will succeed. The condition of the masses will become abject and pitiable. This will realize the third stage, in which the old will be cut down, as vegetation perishes in the annual winter. In the distress that comes with the world winter, the people, with a remembrance of liberty, will wreck the nations that remain, so that the world will be entirely denuded of institutional life. In folding the people into debt, the nations are preparing for their immediate triumph and ultimate destruction.

When the destruction comes, then it will be discovered that the world has simply been cleared for new life, and the seed of the new, sown so long before, will, under the shining of new impulses, spring into surprising life and soon transform the world.

Nature ever works through cataclasm. She involves by periods and then evolves by periods. She renews things by making the world anew. Every year it is so. In a sense it is so every morning. It will be so in the Great Year just ending, as it has been many times in the past. The crisis on which we are entering, however, will involve more people and a greater territory than any similar crisis in history; therefore it will appear to be especially acute. We shall do well, socially and individually, to prepare for these things, just as we do well to prepare for winter.

Men dimly sense these things now, and they who are able are preparing. But, true to their method of living for unnumbered centuries, the privileged are preparing at the expense of others. They rob the poor and are getting armies ready to beat them into submission. The poor cannot prepare in the same way. But when their suffering becomes acute, they will prepare as the others have done, by robbing those who have the things they need, the people who robbed them. Privilege and its armies will resist. The toilers have no weapon left except the match and that cannot be used against them. They will therefore fulfill the picture of Revelations, 18, in which the rich are "burned out" "as in an hour." They will also realize the forecast that in this period "the cities of the nations" fall—"as by fire." Here is the fire and brimstone that has mistakenly been applied to the future state of the dead, to hell.

But while all this is logical to the laws of periodicity and to data of the past experiences of nations and races, still, I shall no more attempt to forecast the details of the process than a prudent man will predict certain days in which wintry storms will come. It is perfectly rational to predict that sometime between December and March there will be snow and severe cold, but it is not logical to say that this will come on some special day. In like manner, the wise man will not predict details of the world winter ahead. But he may with absolutely certainty forecast: first, a closing down or rolling together; then a falling of old conditions of life, just as the leaves fall in the autumn; following that a "time of trouble" such as the world has never known; and ultimately the coming of a world-spring, in which everything will be favorable for the growth of good.

Next Month:—The Coming of a Geological Cataclasm.

Ab Adkins of Atchison has been out of school forty years now, and has never had occasion to find the cube root of anything.

There was once an editor who published a paper so good everybody who read it said: "I intend to subscribe for it so soon as I am sure it is on a firm foundation," and everybody put off subscribing until the paper was forced to suspend.

Man, by Eugene V. Debs.

(Continued from page 1)

divine, yet dumb under oppression. In shop and hut, on highway and in furrow, he is glorious in achievement and shameful in possession. I think of the toiler with both shame and pride, yet the shame is for the leeches of his kind who do not toil and the pride for the man in shirt-sleeves and overalls. He is the greatest and best thing in all the world.

The soul stands awed before him. His possibilities measured by his achivements and the eternity before him are infinite. Imagination cannot picture what he may not be and do. That brain of his, that hand of his, that soul of his, have never been measured, their depths never fathomed.

Man is higher and mightier than the mountains. He is wider and deeper than the seas. He is more masterful than the thunders, and swifter than the lightning which in his younger days seemed the avenging terror of the skies. Nature cannot withhold her secrets from his searching mind, and when he cries the Almighty bends his ear to listen.

Man builds nations and destroys them. He constructs cities and with a whim and a sweep of his powerful hand he wipes them from the world and forgets them. The earth is his servant. He makes it feed him. He fingers the forces of nature as if they were toys. He plays the lute of life, and as he touches its strings, new species take form before his eyes and the cumbersome things of the past disappear in oblivion. He laughs and sweeps his oppressors away, then becomes abject before new oppressors as if it were his destiny to play the part of the horse because he knows he is a god.

Man, the only happy and the only wretched being in the world; man, the laugher and weeper; man, the God and the clod; he it is to whom is due all praise and all blame, forever and ever, worlds without end.

Next month: "Woman," by Eugene V. Debs.

Don't Go Crazy

I TRUST I am strong enough to not be disturbed by a sneer or the charge of the unthinking that I am deranged. If I was not that strong I would be inadequate for the tremendous work before me and the world.

But I wish to warn those who may be overwhelmed by the importance of this message. Hold your poise. It is of tremendous importance that the spirit world be opened at this time on a scientific basis, never to be closed again. But you must not lose sight of the fact that the purpose of it is to make your own life broader and better, not to subject it to spirits in the way of obcession by them. In considering any important matter there is always the danger that some will lose their poise and tumble from sanity. Do not do that. It is bad for a man to submit himself unreservedly to the manner or doctrine of any other man, living or dead, for that makes him slavish, and causes him to stagnate. It is equally bad for him, out of fear of being swindled or hypnotized, to withdraw himself entirely from communion with his fellow men, either in or out of the flesh, for that makes him narrow and too self-centered. The point of wisdom is to so adjust oneself to all other life that he may make life for all the broadest and best that is possible.

You all believe in revelation in the past. I call you to experience revelation now. The one is no more dangerous than the other. However, if anyone broods on any phase of truth to the exclusion of all other facts, he loses right understanding of things, and therefore comes to be in error, no difference how true the one fact he emphasizes may be. I insist that other thoughts have been emphasized until the world is stagnated through lack of the broader vision; that the world is living on dead philosophies and dead experiences and dead forms. I call it to life, to new experiences, to more wholesome, completer thoughts, not to confine itself to the part that has been missing and which I of necessity must emphasize.

Meaning of the Crisis.

WHAT is the crisis? It is the culmination of four centuries of competition. In those four centuries two races—the red and black—have been exhausted, and many animals have run extinct. Many can see a racial war coming. The world is now exhausting itself and mortgaging the future in order, as it says, to maintain peace. Military tactics are being taught in the public schools and in the Sunday schools. These are but signs indicative of the contest that is surely coming. To meet this crisis, a world-wide movement—socialism—has suddenly appeared in the arena; but alas! it comes as a warrior, to conquer power, and so has injected more competitors and a fiercer competition into society already jaded with warfare. Even should it win, still it proposes only a periodical contest at the ballot box. Left as it was, competition must soon bring racial slaughter for markets. With this new element injected, the class war must also come—the battle of the dagger and matches! Egypt, Babylon, Greece, Rome and other countries have in the past developed competition to this crisis, and not one has passed it without ruin and degeneracy. Now the crisis is not national, but international. We are threatened with the end of the world.—The Coming Kingdom, by Lincoln Phifer, published in 1910.

The Rigid Institution.

Men are enslaved by their thoughts. If they had the right view of things it would be impossible for any individual or class to master them. This is a doctrine of the power of thought which extends far beyond the individualist doctrine of the new thought movement.

Heretofore the world thought has always crystalized into an institution. But the institution is always rigid and a boundary or imprisonment. This is because it is the thought of yesterday, while the growing soul wants room for expansion, which is but another name for freedom. Society has been like the chambered nautilus, which began with a small cell and from it built "more stately mansions," but is still cramped in the prisons it built for itself as a protection from competition.

It Was Hell All Right.

I WAS in hell last night. It has been a long time since Dante made his trip, and it is possible that some may suppose the road thither has been permanently closed, but I assure them they err. It was a miserably hot night, and as I lay in the rooming house, near the wall where the sun had been beating all day, it seemed impossible to get a wink of sleep. That was Hell.

It must have been, really, because I began to see things. To my surprise what I saw was not at all like what Dante described, though it was enough in its way. There were no flames, no demons with pitchforks grilling the wicked, and no devils smiling at the tortures of the damned. Instead of this men were at work much as I have seen them on earth. I couldn't understand it, and seeing a well groomed and smiling man lounging in the shade near by, I approached him with the intention of asking some questions. After conventional greetings had been exchanged, I began:

"Is this Hell?"

"Some folks say it is."

"I see no flames or tortures. How does that come?"

"Oh, that belongs to an old era, which has been entirely superceded by modern and more rational methods. Keeping up the fires was very wasteful of coal and sulphur, and almost exhausted the splendid deposits of these things that there are in this country. After the American millionaires began to arrive they reformed this and introduced order and economy. They siezed on the natural resources, and were very soon able to direct governmental affairs. Satan has become a mere figurehead, so much so that on earth, his former stronghold, his very existence is questioned. Instead, a thoroughly business system has been inaugurated."

"A business system? I do not understand."

"Well, the sulphur mines were abandoned so far as the keeping up of useless fires were concerned, and instead they were worked and the product was placed on the market. They have become sources of great revenue, and the sulphur millionaires are as powerful here as the oil people were on earth. There are also many other fine resources in Hell that are now being developed. Gold is quite plentiful, and there are unusual opportunities for men who are alive to the situation. It is an ideal place for manufacturing, because you can get your labor at your own price."

"How it that?"

"Why, man alive! Think of it. Millions coming here every year for thousands of centuries. Why, the place is literally overrun with souls that want something to do."

"I had no idea people in Hell had to work."

"They didn't once. But that was because they were not alive to their opportunities in the old days. A soul can get along without much food, but it has to have some, and there is such a competition for work to enable the toiling class to get something to eat, wages are low, and the chance to make money is correspondingly great. Imagine paying only twelve cents a week for an able-bodied man."

"Twelve cents a week?"

"Yes. And women and children can be had much lower. You see there are always plenty of people out of employment and they are glad to get that."

"Don't they strike?"

"I should say not. There are always so many out of employment even at these prices that they are glad to work and work hard to get these wages and the meal that goes with it every other day."

"How about the people who have no work?"

"It is a trifle hard on them. Satan says their torture is much greater than it was under the old regime. And think of it, it is automatic and costs nothing. No demons kept busy shoveling coal and no waste of sulphur. Oh, things have been greatly improved since the old days."

"I suppose you must have some very rich men here."

"Plenty of them. You don't know what riches are on earth. The financiers of experience who have come over here have profited by their knowledge and are billionaires and trillionaires. They have some beautiful places and live ideal lives.

"In Hell?"

"Why not?"

"Why, it is immoral."

"Oh, that idea is obsolete. Even on earth rewards and punishments have not gone to the good and bad for a long time now, but the man who has gets more and the one who has not loses all he had. It is the natural order, and being according to nature, it must be right. There are still mighty fine opportunities for geniuses of finance in Hell, and probably will be for all time to come. It is only the weak, the working class, who have a hard time of it as it is. As things are on earth, it must be right, and we ought to submit gracefully."

"But the fire—I don't—"

"Oh it is hot enough for some yet, and that without a waste of fuel."

Then I noticed that I was hot. I dodn't see flames, yet it appeared I was suffocating and burning up. I turned over mumbling, "I ought to have at least twelve cents a day," and then—I awoke.

NOTE—This is not given as a picture of actual conditions. It is merely intended to illustrate how things might be beyond if the people there were as foolish as we on earth are.

Wild Oats.

YOU have heard warning against the sowing of Wild Oats. Well, the train sowed this. A long freight loaded with grain that was not at all wild at that time was rattling over the rails at a great rate when a few grains shattered out by the road side far in the country. The next spring, after a winter of freezing and misery, the oats came up "volunteer," and thereafter was Wild Oats.

There was nothing vicious about Wild Oats, possibly because it had never traveled and couldn't travel. Yet it knew a good deal of the world, because every day and every night there were many trains that passed, and these trains had come from one city and were going to another. Wild Oats used to watch the linemen repairing the wires and the section hands fixing the road bed and the right of way; but though many grasses and weeds were destroyed by these men, Wild Oats grew until it became tall and waved on the breezes. Some times a Tramp would pass, looking weary and outcast. Sometimes Wild Oats could see for a glance the face of a woman or child in a car window as they passed, and fancied that they were brightened and smiled at sight of the friendly wave of Wild Oats.

Out in the meadow by the side of the road the lark sang. Far above where the clouds were, buzzards circled lazily. Often Wild Oats could hear a humming that came from the wire, and while it may have been the wind playing its unwritten melodies, she fancied it was the messages of the busy world flying past and seeking to make known the romances and tragedies that they told about in little, jerky words.

It was hot in the summer time by the side of the road, where the steel rails glimmered in the sun so far as one could see, and the gravel on the road bed reflected heat on Wild Oats. But in the rushes near the fence there were pools and sometimes running streams of water, and here the frogs croaked, and the birds came, and little twigs made voyages across the lakes. It all helped to entertain Wild Oats, who enjoyed it and felt that Life was good. Even the roar of the trains that passed by and the rattle of the frogs and the singing of the wires and the whistling of the wind lulled Wild Oats to sleep, and kept her company, and when she opened her eyes sleepily at unusual noises the high stars in the sky assured her all was well and caring for her and she slept again.

It was from such a sleep of peace that Wild Oats was awakened by a crash and grind, and a hiss of steam. There had been a wreck. Wild Oats saw human beings crushed about her, and while someone had fallen on her and borne her to the earth, she suffered no pain, because she had no nerves, hence was the more curious to note the strange sights and sounds. In spite of the agony, which Wild Oats could not understand, she thought it was quite a lark. To her it was what men call the sowing of wild oats. There were several hours of it and when the crushed bodies and broken timbers were removed, Wild Oats stragihtened up with a sigh of relief and wondered what the red stain at her ~~feet~~ might be.

A Job for You.

In any locality selling Hamlet in Heaven. Fine commission. The book is so striking and original that a clever salesman can make good money, without at all standing sponsor for its claims. Any well posted man will buy it, if it is put up to him right. Write for terms and particulars asking for territory.

The More Daylight Movement

MARK TWAIN never devised a better piece of humor than the world-wide agitation for what is known as "more daylight." It is proposed to turn all clocks forward for an hour, in order that workers who are supposed to go to work at eight o'clock may really begin their labors at seven. The serious manner in which the gigantic falsehood, intended to deceive the people without deceiving them, is planned, constitutes the very pith of the world's greatest joke on itself.

But there is a serious side to the proposition as well as humor that is never suspected. It will mean (for it has actually gone into effect in many countries) that the worker will be made a daylight slave, becoming so exhausted by night that he will have to go to bed early, and that he will thus miss the debauchery that the privileged—who already live a night life—indulge in during the period when they who are robbed are unconscious. It is in other words a purely class movement. It means a different period in which the workers and the shirkers shall live. It means two different worlds in which they shall exist. There will be a world of slavish toil and a world of bright lights and utmost luxury, and between the two there will be a great gulf fixed.

This is the new world that the privileged plan. It is the hell and Heaven idea applied to earth. It is not the new world that nature and the people will combine to bring. That is the grim jest. This will be a great and glorious good.

The Progress of Involution.

NOTHING more clearly illustrates that involution has proceeded to a great length than the fact that the Republican, the Democratic and Socialist candidates for president, as well as the Socialist candidate for vice-president, all come from within a radius of fifty miles of New York City. It has long been recognized that the country was pretty well tied up to Wall Street in a financial way, but now its political subserviency is apparent. With the tendency so marked as it is, it is only reasonable to suppose that it will become more prominent as the years pass. Perhaps the next feature that will manifest will be the centralizing of religious institutions under few heads, to, if possible, maintain the old expressions and institutions. In the immediate future these things will appear to be antagonistic to progress; but ultimately they will prove to be good. That is to say, because of wrapping the world's interests in small compass—involving them, as it were—they will be able to preserve the good in them through the days of stress as it could not be without this protection. Nature ever prompts to the care of her own, and involution is a saving function as truly as is evolution.

The Dancing Mania.

MANY have remarked on the dancing mania that swept over the world before the great war began, and have endeavored to connect it with the war. A similar mania, intensified by a feverish desire to joy ride, is taking possession of the people of America today. There is nothing wrong perhaps in either dancing or automobiling; but whenever the spirit of pleasure-seeking becomes what might be termed an obcession, then it is well to look out. It betokens a general nervous condition that, unless wisely directed, may bring a world wide break-down. Just now nature is a-tremble with expectancy and change. Sensatives catch the new vibration as messages from The New World beyond. Everybody feels it, but many respond to the feeling only by yielding to dissipation in riding or dancing, so exhausting their own nervous energy; and a world exhaustion of that nature is dangerous. It is likely to be followed by war.

The New World

Lincoln Phifer's Paper-Magazine.

Everything Not Credited Is Original.

IT IS the New World of spring that gives hope, dissipates the desolation of winter, provides employment, entertainment and conversation (current literature) for all, and finally supplies food for the year. It was the New World of America that saved Europe from the stagnation and misery of the Dark Ages, and has given employment and made history and literature, beside giving food to earth for five centuries. It is because the old is exhausted, even in literary themes and a new world-winter has come that we are facing the crisis and desolation now before us. It must be a new world of hope, action, literature, faith and production that will come like spring to free earth from the "time of trouble" that is ahead of us now. A promise of such a world is abundantly held out by scripture. There is more data showing the existence of such a world than there was about the western continent when Columbus sailed westward, jeered by the wise. I am calling on you to be kings and queens to finance this new expedition of discovery, and to be the crew to go with and help me. We may not find the continents before us, as Columbus did not find them; but we can help to put communication between the two worlds on a scientific, mechanical basis, and in doing that open the way for socialization that shall consider more than mankind alone, bringing rather a brotherhood of all life, and helping to establish the Kingdom of Heaven, or domination of the highest, the spiritual, on earth.

NO MAN has ever been broadened by a party or a sect.

FOR social sickness the whole world is still prescribing bleeding.

SOCIETY is not a solid but a liquid. It is constantly changing form.

THOUGHTS are the hardest things, for they change and shape institutions.

THE eleventh commandment is, Thou shalt not be found out; the twelfth, Thou shalt not preach.

CO-OPERATION, like religion, is first a great desire. In the second state it is talk. But when completed it is not in words or books, but in life and experience.

SOME ONE suggests that the price of The New World is too high, saying that he can get more reading matter in other papers for the same money. He can. But coal and diamonds are made out of the same element, carbon, though you can buy a ton of coal with the price of a grain of diamonds.

YOU MAY PREACH against materialism till the words choke you, and you will get nowhere. If you open the Heavens as definitely as the realm of electricity is opened to us, materialism will disappear of itself.

PARTIES and sects unite in saying: "You cannot remain on top of the fence, you must get down one one side or the other." Brethren, we can ignore the fences, and then we may go anywhere; for they are only obstructions. When they are gone the world will be no longer divided.

IF as the Socialist says, socialization and brotherhood were impossible before the world of men was brought into relationship through the action of the commercial age, how can they be possible before the spirit realms are discovered, explored and put in close relationship with man? A whole (healed) earth implies a complete earth.

I AM accused of discouraging individual development in mediumship or religion. There can be no development that is not individual. At the same time, there can never be development for all individuals until development becomes social, apart from the control of all mediums, spiritualistic or ministerial.

JESUS talked most of the kingdom of Heaven. Surely this means the dominion of the spiritual. That department of nature has the right to dominate, first, because it is more refined than the material; second, because it is the more experienced and discerning; third, because it is the more populous. In seeking to open the Heavens to us, I am forwarding the kingdom of Heaven on earth in a very literal, definite, practical way.

BELIEF is very important as a basis of action, but it proves nothing. It ought to lead to power, but it is not power within itself. The belief you now have is a sufficient startign point toward demonstration and power. This is why I can accept all faiths, because what a man believes is the very thing that suits him at the time, the point from which he must proceed. But he should proceed. His attitude should be that of the inventor, who uses his faith in order to discover applications of power.

SUPPOSE Edison has confined his efforts to writing essays discussing what electricity is, or preaching sermons urging the people to get individual experiences of electricity; we would have no telephones, trolley cars or electric lights. There are more hints of a spirit world, far more populous than this, than Columbus had of America when he sailed westward. Suppose, instead of seeking tangible results, Columbus had merely preached his beliefs and urged his hearers to be mediums for picking up drift-wood that came across the Atlantic—what would have been the result?

Will Europe Be The New World?

MR. ROOSEVELT seems to have grasped the fact that the way of salvation lies through making things anew. In a recent speech he said:

> When the present war is over we shall see a new Europe, and in may ways that will be the new world and we shall be the old.

This is true. But the truth is more far reaching than that. Europe has been purposely destroyed by the short sighted interests that it might be made anew according to their crude plans. America too will destroy herself that she may be rebuilt. The military preparation now under way is the beginning of this destruction. And if this is only the beginning in America, then the war itself, is but the beginning of destruction in Europe. Nobody means it to be so, but the rule is that when winter comes the world is exhausted and goes to destruction. That is what is the matter with the world today. Old ideas are exhausted. We are entering a world-winter. Before we are through with it every human institution will fall, just as all vegetation dies in the annual winter. The nations half fear this, and think they are strengthening themselves by preparing great armies and navies. In reality they are bonding (binding) themselves to special interests and preparing the way for their own destruction. The bible forecasts the process. "He must reign till he hath overthrown all rule and all authority and power." The world will indeed be rebuilt and made anew, but not now. A world winter comes first—and after it a new world and spring.

New Continents to Find.

MODERN machinery has to do with the vibration; it might be termed spiritual in nature. It is so with the telephone, the phonograph, wireless and the trolley car. The 'n' ray and 'x' ray are opening up a new realm of force. Men know now, beyond doubt, that sight and sound are vibratory in nature and that there is a tremendous unexplored ocean between vibrations of sound and the vibrations of sight. Who can tell what islands, perhaps continents of power, lie in this ocean? We are told that there are vibrations for more rapid than those of sight. Between sight and these infinitely rapid vibrations there lies another sea of possibility, and in that ocean there probably lies the spirit world, not an abstraction or fancy, but a reality of a hundred fold greater importance than the western continent is. There are many more hints of the existence of such a world than Columbus had of lands lying to the west when he ventured his all upon his faith.

It is ridiculous that through all the centuries the world has depended for its knowledge of the spirit on mediumship, spiritualist or ministerial. That represents the oriental process of thinking. It is directly contrary to the American method. This is not saying but that the mediums had genuine experiences and that the preachers told the truth. But at best mediumship, through which all this information came, depends on personal magnetism and vibrations, out of the ordinary that it may be termed freakish, even though it be normal under healthy conditions, and their experiences, however true, can never be evidence to others.

Now that the age of invention has come, now that vibratory machinery is beginning to be developed, now that electricity, the universal vibratory force, has become available for use, there is no longer good reason why we should depend for our knowledge of the spirit world on the peculiar nervous organization of an individual. We may now put it on a scientific basis, regulated by impersonal forces. Man should no more furnish power with which to communicate with spirits than he should run all his machinery, now, by muscle alone.

But while I say it is ridiculous that, with all the hints of power that have come through the centuries, men still preach and adopt crude methods of attaining results, still the psychology of the times and lack of development of vibratory power made it it inevitable that it should be so. No blame, therefore attaches to anyone. Now, however, it is different. Conditions are now such that it will be next to criminal if faith is not transmuted into fact. Sages and prophets have in all ages looked forward to the attainment that have never been possible until this time but that is possible now.

The world needs this thing. We may agitate against materialism and war, but it will be in vain unless the whole tendency of the centuries shall be almost miraculously changed. But let spirit realms once be brought into practical contract with man and all will be instantly changed. Materialistic aims and tendencies would immediately vanish. The new power made available, the development of the geography, history and literature that would be precipitated on the world would so change human thinking, where war could accomplish nothing, as to make it obsolete. Beside, with the explicit knowledge of the result of war on the soul when it is hurled into the other world, which would come with a scientific opening of the Heavens, the possibility of forcing the people to engage in war would be at an end.

There is no possibility capable of realization that is so infinitely full of promise as the opportunity now open of discovering the new world occupied by the fourth kingdom of nature, the spiritual.

Getting The Facts Harms No One.

A READER suggests that this paper is a covert attack on religion, in trying to discover the spirit, and make foolish the average preaching about it. Not so. It is really an effort to help the preachers out. So many of them have abandoned all effort to do anything further than to save people from hell and assure them entrance into Heaven that I think they ought to know more about the spirit world than they do. The fact is, the average minister can tell you little about that world, although he makes it his whole concern. There are those who declare that the preachers do not really show the way to keep people from hell or fit them to go to Heaven, and that their intepretation of the bible on the matter is wrong. Disputing on these points really proves nothing. One would think all concerned would be glad to have definite knowledge on the subject. Preachers especially ought to welcome such knowledge, seeing that they are at present practically accused of obtaining money under false pretenses and have no means of absolutely proving they are not. That means, the real discovery of the Heaven might supply them.

Harry Body, of Spirit, Wyo., says: "It is a poor time to concentrate while waiting for a train."

Among the features for August will be a prose poem, "Woman," contributed to The New World by Eugene V. Debs. A sketch of the European war and its results, purporting to be by the spirit of W. C. Brann. A storyette, put over, supposedly, by Spirit 'O. Henry." John Wesley, founder of Methodism, contributes a hymn to The New World. Startling theory of social regeneration by William Shakespeare, from "Hamlet in Heaven." Wayland discusses the Hidden Spirit, in paragraphs, and Horace Greeley tells more of the News of Heaven. Original "The impending Geological Crisis"; stories, essays, editorials, poems, paragraphs, sermonette, parable, fable, etc. A Dollar's worth—and you get twelve numbers for half a dollar!

Hamlet in Heaven.

Act One.

Scene 1.—Hospital in abode of spirits. Hamlet discovered on a couch, with Nurse and Physician attending.

Physcian—He wakens from his sleep.
Be ready with the nectar.

(Hamlet stirs, opens his eyes and raises on his elbow.

Hamlet—Where is Horatio?
Is he not here? Oh, if he goes to make
Report to clear my name, my blessings on him.
I see thy physic hath restored my life.
I thank thee not if still the king survives.
Or is Frontebras the king?
Phys.—He is the king.
Ham.—Let my succession go to pithicoats;
I give my voice again for Frontebras,
Glad if th' incestuous pig no longer
Reign over Denmark; for my head is twisted
And would not fit the crown. Tell me—my mother?
Phys.—Hamlet, I have a story to unfold,
If thou art strong and brave enough to hear it.
Ham.—After that I bore so many years
I'm strong enough to take the pack of Atlas;
And he who had the hardihood to open
The sluices to let out the royal life
Is brave enough to die, if need demand it.
Phys.—But art thou brave enough to learn the truth,
That thou art dead?
Ham.—Dead? I am not dead.
Phy.—Yet thy disgusted soul hath exit made
From gates of flesh.
Ham.—Give me my sword.
If I can swing it as I one time did,
I am not dead; if I can push its point
Into thy thigh, I live; if I can sheathe—.
But give me not the venomed instrument.
Phys.—It is not needed than thou take a sword.
Strike at me—so.

(He squares his breast. Hamlet strikes at him, and his arm goes through physician's body.

Ham.—Merciful Heavens!
Am I indeed among the shades of souls?
I flout the thought. Did I not see my father,
A spirit, when my belly bulged with woodcock?
Because I sense another, then, proves nothing.
Phys.—Hamlet is dead indeed.
Ham. (arising)—Then see how lively
A noble who hath passed his soul may be.

(He dances; soon he soars off into the air.

Lord! I am falling up! or do I dream it?
Is Hamlet mad indeed?
Nurse.—Mad, and worse,
For I have reason to declare it so.
Ham.—Who art thou?
Nurse.—I do not know. The name
Identifies one only to her friends,
And there are new names given us in Heaven.
Then, who I was thou need'st not ask; I am
What now I am; yet I am what I was,
Though only as a shade, a memory:
As one may be in fancy characters
He reads about.
Ham.—Pardon my inquiry.
At least thou seemest truthful. I appeal
To thee to tell the truth, this far at least:
Have I passed through the gates, as I am told?
Nurse.—Thou hast let loose of flesh.
Ham.—Where is my body?
May I not look on it? If it is mine
Surely I have a right to see it who so lately
Fully commanded it.
Nurse.—It is for him to say.

(Indicating physician.

Ham.—Why may I not revisit the old home
And go in at the doors I know so well?
Phys.—The doors are sealed with ice, as much to thee
As to the veriest stranger. But be patient,
A quality of mind thou sometime lackest,
And later thou mayest look upon the clay
That held thy soul. But now it may not be.
Ham.—I command it, I who am a prince?
Phys.—Thou are no prince here, save in princely deed,
And thy command counts less than petulent children
Calling for sweets. Be guided by our counsel,
And we will lead thee into ways of peace;
Run wild, thou'lt dash thyself to laceration.
Ham.—I will be guided by thee. Am I sane?
Phys.—Perhaps no man is fully sane; perhaps
But few, even in the spirit, have such poise
They spin in perfect order, like a top
Newly struck out, nor wobble as they move.
We hope thou wilt regain thy normal balance
Without delay.
Ham.—I will be thy pupil.
Set me my lessons. Do I find myself
In blissful regions of the blest, or doomed
To wade the fiery streams of hell?
Phys.—That thou shalt learn.

(Curtain and end of scene.

Scene 2.—Procession to the cemetery. Body of Hamlet is borne past, with new king and train and many people following. Hamlet, physician and nurse view from above.

Ham.—Is that my body there?
Phys.—It was thy body. 'Tis a lump of flesh
To which the worms hold title, now thy soul
Hath been evicted by the constable
Termed Death. Wouldst thou behold the face?
Ham.—I never did, why should I do so now?
Why should I with the eyes they cannot see
Look on the eyes through which they one time saw,
And yet that see me not? Zounds! I will look.
'Tis an experience.

(Draws near and gazes on the body

Here is the face
I've washed ten thousand times, but I no more
Shall play the varlet to it. Here's the cheek
The razor dragged across, which now requires
No hone or strop or lather; with its hairy harvest.
This cheek was irrigated for a new crop
With tears of sorrow at the pull I had.
Here is the dainty moustache that I fondled,
And deemed to charm the maids with these set wisps.
The mole behind the ear—good leech, is it
Upon my spiritual body? No? Ah, well,
There are worse things than death. These purple lips
The dear Ophelia kissed; what dubious taste!
These fingers handled more than I will name.
Would I had use of them, than I might choke
The fellows who so bear me to the dump.
That knave ate garlic ere he came to carry
My corpse to the garlic breeder. What sorry sight
His stomach is, when one may see therein!
Men are not beautiful beneath the skin.
Phys.—Wouldst thou look on the form that was thy mother?
Ham.—Not I; yet now I may be sure
The monkey of the north will not defile her.
Good leech, I fain would gaze upon her spirit,
To note the texture and the color of it.
Phys.—Some day thou shalt. Let us pursue the things.
Before our noses.
Ham.—As doth the common hound.
Phys.—There is the chrysalis thy uncle shed.
Ham.—Appropriately, they mean to mix his shell
With filth. God! I wish the clods would fall
Into his eyes and grate there; on his tongue,
And morgify his taste!
Phys.—A bad sentiment.
Ham.—The subject's bad.
Phys.—Observe that Frontebras
Hath given thee the honor; then thy mother;
Then Laerates; the late king comes last.
Ham.—I did this fellow, Frontebras, a service
By clearing paths for him. The late king last,
The new king first; this is philosophy.
Phys.—Perhaps Horatio will eulogize
Thee, as they heave thee to the worms; let's see.

(Procession stops at grave and corpses are lowered to the ground. Nobles and soldiers stand about, with populace in the background. Horatio stands at the head of Hamlet's body.

Horatio.—I wish to speak a word of my poor friend
And schoolmate, Hamlet. You supposed his mind
Soured and addled. If it were, small wonder,
Considering the churning that it had.
He was a youth, who, had he lived, would added,
As did his father, luster to the crown.
His judgment to the last shined like a star
Through rift of gathering clouds, in that he gave
His voice for Frontebras. Think not of souls
He may have hurried to their great assize,
For they were few, but rather think upon
Your own lives and your childrens, that he saved
With his last thoughtful word. I will not tell,
For Hamlet's sake, the causes that combined,
Like ants about him, chained upon the hill
Of Denmark, to sting his frame to death
With most delicious torture. Here they lie,
Helpless to make defence; so let them be.
Remember Hamlet, as I shall, a youth
Of glorious promise, and the rest forget.
Turn to the future, there lies life. Behind
Is memory, and its twin, forgetfulness.

(The corpses are lowered into the grave. Physician turns to Hamlet.

Phys.—Come, let us go.
Ham.—No; stay. I wish to know
How 'tis to lie in dirt. Here side by side,
The stormy voyage o'er, we'll lie together
And stink in peace. I will not rip the king,
And he'll not brew a poison for my ear.
God be with thee, mother. Farewell, Hamletparings.
You'll look more wholesome when you turn to grass.
I raise my spirit arms above my head,
And having grown old in experience
Of death and my own funeral, I also
Grow holy and pronounce the benediction
Upon my little meeting on the earth.
Now let us take a turn 'round Heaven. Come.

(Curtain and end of scene.

Hamlet in Heaven

Spiritualism has been rightly criticised because of the trivial matter received from beyond. Here is something that is different. By this time you have caught the fact that The New World is not a competitor of any spiritualist paper, whatever, because it publishes only the best messages of general interest, and then, because it hopes to place communication between the two states of life on a scientific mechanical basis that will admit of no doubt and make messages available for all. Most dignified and high class of anything that has been offered for centuries is the new book, "Hamlet in Heaven." It promises to become a literary sensation. You will find in this paper two scenes out of fifteen in the drama, and these will give you an idea of the value of the book, both in its philosophy and literary character. No well informed man or woman, whatever may be the belief held, can afford to be without "Hamlet in Heaven". Send for yours at once—not stamps—but legal tender.

New World Parable.

A Matter of Worthiness.

"He is not worthy of my help,' 'said a rich man when solicited to aid a poor man who was rather profligate in his habits.

"Rather, say you are not worthy to help him," was the reply. "The fact that you feel yourself above him proves that you are in greater need than he is; and no man on earth can help you, though many might pity you."

LINCOLN PHIFER, Girard, Kansas.

Enclosed find One Dollar, for which send a copy of THE DRAMAS OF KANSAS to

Name _____

Address _____

And a copy of HAMLET IN HEAVEN to

Name _____

Address _____

Name _____

Hunger Bitten

Sermons—Just so Long, by the New Preacher.

"Hunger Bitten."—Job 18, 12.

THEY tell us that one-fourth of the school children of America are suffering from mal-nutrition. "The latest" is that pellagra, the scourge of the south, is due to a corn diet, without enough variety to supply nutriment. This in the United States of America! This in the twentieth century!

Up to a century ago there was some excuse for famine. Until machinery came to increase production, until science discovered how to overcome flood and drouth and insect pests, it was well nigh impossible to produce food enough for all. It is so no more. If those who through manipulating the hoe charm food and clothing from the ground go hungry and ragged now, if the children of the most favored country on the face of the earth lack abundance to satisfy the appetite of childhood, something is wrong, and the fault lies with us and not with nature.

"His strength shall be hunger bitten," said the man of Uz. The strength of America is hunger bitten. The hope of the future is hunger bitten. The pride of our piled-up riches is hunger bitten. That is more killing than frost bite. It is more shameful than flea bite. It is more horrible than snake bite. Hunger bitten—think of it!

It is time we put a more literal construction on the words of the Master, "Feed my Lambs, feed my sheep." It is time we opened to all the bountiful things that Nature provides, and with brotherly hospitality said, "Help yourselves." You will help much when you help yourselves.

Push Philosophy.

There is no purpose that looks not to self.
All acts of individuals therefore
Have purpose in them, and it is not hard
To find a motive and so understand them.

The writer is the announcer. He is great
If he can tell things as they really are.
But 'tis the unknown crowd behind all thoughts
That push before them some and call them leaders
Which make what we term greatness.

Art is creation. Procreation then
Is the sole art which everything possesses;
And when first made makes all things beautiful.

So many grown men do such little things,
And show such little souls, one sees the child
And pouting pettishness beneath their whiskers.
If men were only men as men should be,
They would not harm aught, even by a thought,
They would not harm themselves by thinking evil.

This is a wild and wooly age,
When Happy Hooligan, desirous of helping,
And Lady Bountiful, who wishes well,
And the polite pair, Gaston and Alphonse,
And Easy Mark, who has an eye for bargains,
Are ruined and are laughed at, while Everett True
Smashes his way to glory.

Ho, Mr. Man-Within-Me, who are you?
With what assurance do you speak, in saying,
My head, my hand, my heart! How like a king
You bid the tongue proclaim the thing you will,
The feet to carry you where you would go!
I never saw you, no man ever saw you,
But you remain most obivious of all things.
The brain is not you, for you call it yours;
The soul is not you, for you call that yours.
'Tis you that takes cognizance of all things,
Except yourself; yet no one knows himself.

I give but the thoughts I am given,
I show but the things that I see;
I draw, but but my pencil is driven
By a force that is master of me.

—Ernest Crosby.

LINCOLN PHIFER, Girard, Kansas.

Enclosed find One Dollar, for which send a copy of HAMLET IN HEAVEN to

Name _____

Address _____

And a copy of THE NEW WORLD for a year to

Name _____

Address _____

Name _____

The New World

Lincoln Phifer's Paper-Magazine

My Letter to You

Girard, Kans., July, 1916.

Dear Friend:

Some papers spend thousands of dollars yearly in sending printed letters to their friends under two cent postage. I wish to address you just as personally as they do, yet at less expense. You will find my letter in this space every month. It is really my letter to you.

The essential thing with every paper is circulation. It not only means financial success, but also insures power and the advancement of the cause it advocates. The things I write will be the more powerful by reason of every subscriber you send.

I ask you—the personal Y-O-U—to aid in the wonderful work of bringing scientific knowledge of the New World of the spiritual to man, both because it will benefit you personally, and because it will give the world new light in the period of darkness that is closing over it. I ask you to do what you can and all you can right now. After the New World is opened it will be easy enough to get circulation, but now is when it is needed. You can't invest time or money better or safer than in promoting this work. Here are three ways to do it:

Send $2.00 for five subscription cards. You can sell them when you find time to solicit subscribers. You sell the cards at 50c each and make 50c for your trouble Never be without a subscription card in your pocket.

Send $1.00 for one copy of Hamlet in Heaven and one subscription to The New World.

Send $1.00 for one copy of The Dramas of Kansas and one copy of Hamlet in Heaven.

Get a bundle of The New World and see how easy it is to sell them at five cents each. Twenty-five will be sent you in a bundle for a silver quarter. Incidentally you will take some subs and make a little in that way, while boosting the greatest cause of the ages.

I want you to write to me. We must get acquainted. I want your friendship and shall try to be a help to you. Here will be my letter to you every month.

Your brother and comrade,

Lincoln Phifer

He Went Away.

He went way—
We do not know how far,
But certainly beyond all pain,
And where earth's heroes are.
And we—we long, and hope, some day,
That he will come again.

He went away!
So said the primal man
While gazing on his dead,
Seeking the eternal plan;
And as he marveled his own hour sped—
He went away.

These Cock Sure Materialists.

The Beacon, Johannesburg, South Africa, quotes General Mackay, the Commandant in Australia, as saying that:—

"Those who fight in this war on England's side will go to Heaven. This war is God's war. Those who do not fight will be rejected by God at the Judgment Day."

A Point of Etiquette.

In robbing a house late at night should the tall or the short man go in first? Twenty-Two Short.

We see where there has been, or is about to be, a dispute. Isn't there a well informed second story man in the audience?—Kansas City Star.

One of Its Uses.

The sport shirt allows its festive wearer to disclose how many separate and distinctive rings he has around his neck. Each ring, you know, means a different height of collar.—Sun, Parsons, Kans.

Things Not Seen.

Lubbock suggests that if men could perceive the violet ray, as he finds ants do, they might see a landscape now invisible to us. If our eyes were attuned to the thermo-chemical vibrations revealed by the bolometer, the visual scale would be transposed, and instead of the stars now seen, we would receive those whose lights has long since been extinguished.

Corn From Kansas

It is hard work to do nothing.
The way to freedom is freedom.
One gets a headache butting in.
So many write nonsense splendidly.
If you shine on others you are bright.
I like a man tart enough to be juicy.
I am abundantly lazy to be successful.
How often the ordinary outrun geniuses.
Quarrels make enemies and settle nothing.
A movement does not need a hitching post.

Some people mistake a stubborn won't for a strong will.

Don't scorn the man who fails. Most are that sort.

Fame is nothing if you don't know it and little if you do.

A man who is his own master often becomes his own slave.

Cupidity and stupidity—the two ends of trouble without end.

It is right to right your wrongs, but not to write your wrongs.

A great age and a great cause make many little people great.

The good memory is the one that forgets what it should forget.

Some people love themselves so well they imagine they love the world.

Love will turn to hatred and virtue to vice as readily as milk to clabber.

Shingled hair and the shingled gable both passed together, and who cares?

Does that suit me? Question light as air. It is right, is it good? Ask that.

It is easy to charge a dog with having hydrophobia when it is desired to get rid of him.

There are men who take out their brains that they may fill their heads with reading.

Men are "Hooligans," wanting to help nature, and always getting hurt from their blunders.

We weep at the woes of fiction and laugh at the sorrows of the uncouth as though they were fiction.

We can always tell others the right thing to do, though we don't know the right thing to do ourselves.

Wolves hunt in packs. So do men. Only, men mortgage their children in order to take the spoil for others to enjoy.

Two Hearts.

Man's heart is an inn;
Sup and away;
But for everything you get
You must pay.

Woman's heart is a home,
In it you rest;
Everything is freely given—
And home is best.

The Mysteries.

A crib, a wail, a miracle is there.
The stork flew by, and baby came from—where?

A strain, a gasp, a wail, a muttered prayer:
A dog howls, and the soul has passed to—where?

Stars and Flowers.

Through the wide wilderness of Sin
Ere to the Land they entered in
Old Israel beheld their God
In fire by night, by day by cloud.

So we throughout this ruined earth,
Ere the new Heavens have their birth,
Behold the guiding hope of ours
By night in stars, by day in flowers.

Cook Kitchen of Wisdom, Conn., says: "Be generous; tell a big lie while you are at it."

The Wind Wagon of the Kaw

C. E. Dallas editor of the Democrat, Mound City, Kansas, writes: "Some would pronounce 'The Wind Wagon of the Kaw' a poem of fiction, but it is not. It is an absolutely true tale. The said wind wagon was seen by the writer in May or June, 1859, on the Santa Fe trail, and it was the wonder of all settlers along the route." The "Wind Wagon of the Kaw" is printed in The Dramas of Kansas, one of twenty-four dramas, by Lincoln Phifer. It is in rhyme, about four pages of the book, and is now extensively used as a recitation. The Dramas of Kansas is a 200 page book, bound in cloth, illustrated and containing an illuminated presentation page. The first edition sold at $1 per copy. The second edition, identically like the first, but costing less because of the plates from the first edition saving composition, is offered in connection with The New World, and Hamlet in Heaven, at 50c. See the blanks attached. Don't send stamps.

Hugo and Homer See the Great War

Supposed to Have Been Written by Spirit Victor Hugo

I SPENT about three weeks, during the effort of the Entente Allies to invest Constantinople in 1915, on the scene of action. With me was the venerable Homer, first and best reporter of war. Being spirits and invisible to mortals, we were enabled to visit the camps, forts and battleships of both beligerants without difficulty, moving from one to the other with a celerity and felicity that would astonish men in the flesh. Our only inconvenience came from the firing of the great ordnance, which so jarred our elements as to be almost unendurable during the fiercest engagements.

Homer was intensely interested in everything he saw. The equipment and management of the soldiers under command of the Germans especially impressed him with its thoroughness. The commissary and the preparation of food appealed to the singer of olden battles in the same location as perfection. "What a poem there is in that," he exclaimed with enthusiasm. The equipment of the officer's quarters, while contrary to his conception of military ethics, in which the commanders ought to share the battle with the common soldiers and perform personal deeds of heroism, were a marvel to him. "Orders by wireless phones!" he exclaimed. "That too is poetical. It is as marvelous as might be the employment of spirits as orderlies."

When we visited the British battleships the old singer was equally impressed. They contrasted so greatly with the galleys of old Greece, propelled by rowing slaves, that he remarked that the world has grown big in every line. These floating forts, manned by great guns that threw heavy shells for many miles, looked so majestic and powerful that I swelled with pride as I called the attention of the great war writer to these tremendous engines of d-structe ion.

"It is not the bulk of the vessels that impresses me," he said. "Neither do I like war by machinery. It robs the contest of personal interest, and takes from it its sport. But the range finder is a marvel, and the creation of guns and explosives that are so powerful constitutes the poem of it all. That might well be told in a new epic of war."

While we were yet talking of the new literature that might be born of the great struggle, if it could be written by such as he and I, who could from our higher and superior viewpoint take in the whole scope of the story and the gigantic gage in all its meaning, we saw stealing toward us, under the water, a submarine of the opposing force. As a Frenchman I sought to warn the captain of the vessel on which we stood, but could not make myself heard. The periscope of the under-sea destroyer might have been observed by the lookout, but he did not see it. The most we could do was to leave the vessel before the projectile struck. We saw the compact, we heard the subdued explosion, and the vessel listed and began to fill. The surprised crew gathered on deck, there were hurried orders, and quick but collected movements. Then the great hulk dipped and went down. We saw men struggling in the sea made white by the disturbance, swimming and sinking. It was anything but heroic. I told Homer so. For answer he pointed to a cruiser at anchor half a mile distant. The same submarine that had sunk the battleship had launched a torpedo against it, and already it was sinking. It lay nearer the shore, and was not so closely under military discipline as the battleship, so a number of men managed to land or were picked up by boats that others of the fleet sent to the rescue; but the saved were bedraggled and miserable.

Meanwhile the submarine had picked its way toward the narrows, and though now shot after shot was directed toward the ripple that followed in her wake, she made escape.

It had come with the suddenness that battle action often manifects, a drama that breaks and enacts itself so quickly as to absorb all the faculties of both actor and beholder.

"How about the thrill of this?" as asked my companion.

Homer's eyes had taken in every detail. I felt he was preparing himself for a new Illiad. Even the rape of Helen was parallelled by the licentiousness of the Austrian prince, whose death for his deeds had precipiated the war. There was neither love nor personal interest, nor prowess nor scope of action, lacking to make it great. But Homer did not reply to my question. He merely nodded toward the war fleet, now aroused like dogs that had been asleep. Officers stood on the bridges, gun crews were at position, smoke was rolling in black acres from the stacks. But among them all I saw spirits.

"Themistocles," said Homer, pointing to one.

A moment later he singled out two, with the words: "Hector and Anaeas."

"Who was it that denied that spirits participate in the deeds of men?" he asked. "My poem is being enacted before our eyes."

"There is no other reason for the war," I replied. "Men love poetry so much they will die to live and make it. They so despise the commonplace that they will give up everything to escape it."

From right to left the poet turned, scanning the horizon on both sides.

"Some day you and I will report this," he said. "It will be the poem of the ages."

There was a flash from the wireless on the flagship of the fleet. A moment later "boom!" roared a gun. Then, "boom!" "boom!!" The squadron was in action. Suddenly, through a rift in the smoke, we caught sight of a spirit face, huge, shaggy, eager, smiling. My companion turned his finger toward it and spoke in awed accents: "Jove!"

I looked again. There was majesty in the face. I had heard of the olden gods, long deposed, and deprived of power both in Heaven and among men, how they maintained a colony apart, being seldom seen, haughty, reserved. I had even doubted their existence. This was the first time I had ever looked upon one of them. And as I gazed in fascination, one after another appeared, being announced to me by the bard of ancient Greece with a single word, a name.

"Apollo!"

"Hercules!"

"Venus!"

This time I looked narrowly. The queen of love was beautiful, yet no more so, I thought, than hundreds of earthly women I had sene. But the gods and goddesses and heroes of old were taking an interest in earthly affairs. Homer was right, after all. He was the only correct reporter of the war that the world had known. The man who is said to have been blind, but who ever saw with spiritual eyes, the man thought to be wrong but who was really right, was speaking.

"If the gods and warriors and soldiers of old days," he said, "do arouse to take part in this earthly struggle, God help the world. In that case this we see is only a beginning."

We quickly made our way to the lines of the opposing force to note the effect of the bombardment upon the forts there. Many of the shells fell true; but the fortifications were so strong that the damage was but slight.

But a new movement became manifest to us. We could see the land forces of the sea-coast allies deploying through the hills, seeking to make a flank enveloping movement. But the inland allies were aware of the ruse and lay in trenches awaiting the onslaught. Nearer and nearer the Franks and Saxons drew. Aircraft now scouted about, churning through the blue. We could see among them the faces of gods and old heroes of other wars.

The attacking corps took position. Cannon were planted on the hills. Of a sudden a flash broke from an opening in the rock, then all around nature spit fire and the valley roared with artillery. It seemed like a great organ thundering out its bass until mountains shook with the crush and jar.

As if within a moment every sound was hushed. "There was silence in Heaven." Then the charge was on. Men came in even lines, but swayed into crooked lines, then lost order as they ran. Machine guns began to click, click, click, pouring flame from their muzzles without cessation. Individuals and companies wavered and went down. But others came, as you have seen bubbles rise in a puddle when it rains, a new one for every one that breaks. Now they are tramping on the dead, still pressing on. There is a gross smell of raw flesh, of smoking entrails, of fresh blood like the stench from an abbatoirre.

Homer pointed upward.

I beheld scores of the olden gods, sniffing the carnage as though it were the smell of wine or perfume. The sight made me sick.

"Why do they do that?" I asked.

And Homer answered:

"Do you not recall that men offered sacrifices to the gods through centuries? The smell of burning flesh gave them vigor with which to manifest to men. It revived them, like the smell of a roast, or the aroma of hot coffee, may revive a man in the flesh. It stirred them to amorous action, as certain scents arouse a fury of passion in man and beast. Shed blood is still a sweet incense in the nostrils of lustful and ambitious gods."

I was silent, pondering. Then my attention was caught by the shouts of many. I looked across the plains when Achilles and Hector and Priam and Anaeas has striven; to the hills where the ragged remnants of the retreating ten thousand under Xenophon had caught the sight of the sea with shouts of joy; to the strait where the hordes of Xerxes had crossed to Greece in pontoons; to the Aegean sea, lit with legend and love, from whose shores the school boy Alexander had set forth in his wild rush for that great ball, the earth; to the site of ancient Troy in the valley; to the forgotten city of Byzantium, which the knights had besieged in the days of the crusades; to the minerets and spires of Constantinople, which now guarded the Russian bear in its prison of ice. Everywhere I saw the spirits of the slain. Bare legged Grecians with shields at their sides; Persian nobles in war chariots; Roman legions in battle array; Saracens under the crescent, fanatically eager for war; knights in armor; Khurds and Cossacks riding furiously. The spirits of departed days mingled with the nations that were now sinking their souls in the night.

"What does it mean?" I asked of Homer.

"The first families are again gathering on the stage," he replied. "Gog and Magog, Shem and Japhet, Frank, German and Saxon, Roman and Egyptian. It means the end of the play."

I pondered.

"Satan loosed for a little season," I murmured to myself. "Multitudes, multitudes in the Valley of Decision. The day of the Lord is near in the Valley of Decision."

The great reporter of war nodded. He understood the spiritual reference and acquiesced. "It is the beginning of the end," he said, "the climax of creation, the oddessey of the race. How can men resist this avalanche from on high?"

From "The Creed of West Virginia."

I believe in the children of West Virginia as the richest resource of the state, for into their hands will pass all that we are proud of in the history and in the possessions of West Virginia.

The Conqueror

A Na Play—After Japanese Model.

Enter, Man, bowed beneath the weight of Giant Despair, sitting on his shoulders.

Man—I can go no further.
Despair—You are not exhausted;
Go on for sake of those dependent on you.
Man—Perhaps they would be better off without me.
Despair—But you must bear until you die. Go on!
Despair digs him with stirrups. In reply man sinks on the ground.
Man—What is the use?
Despair—You've made a failure of it.
Man—I have.
Despair—Your friends have all deserted you,
None of them come to help you.
Man—That's the bitter part.
In sunshine they were with me like a shadow,
Ready for anything I wished to do,
And now the clouds come, they cannot be seen.
Despair—Then if you go there's no one who will mourn,
And for the future—.
Man—The future can't be worse than what I bear.
Despair—You're not half a man,
Or you'd fight on.
Man—You are too heavy;
I cannot rise, there is no use trying.
Despair—You never will amount to anything;
You never have; fate is dead against you.
Man—Then as I cannot rise you might as well
Leave me and go to one who has the strength to bear you.
Despair—I never will leave you until you die.
It will not be long; I'll remain on you.
Man—You will, eh! Oh, my Soul! shake off
This incubus, this old man of the sea.
(Soul appears. Jerks Despair from seat on man and kicks him out.)
Soul—Begone, you airy thing! Your bulk, your weight
Become as nothing before resolution.
Now, Man, arise, and stand up like a man.
Man—I fell once and I fear I'll fall again.
I have been weak, the burden has been heavy,
And I am doubtful if I can succeed.
Soul—The will to do is power to attain.
Give me your hand and rise. Lean on your Soul.
And as you go to meet your difficulty,
The thrill of power shall come over you
And you shall gain the might that never falters.
Lifts man to his feet.
Lean on your Soul, lean heavily! Oh, Man,
If you but understood the thing you are
You never would be conquered by a shadow.
Man—I'm stronger now.
Soul—Stand, then erect. The Spirit shall
Enter in your arm and make it strong to strike;
Shall, as a shield, envelop you about,
Shall, as a light, make plain the way before you,
And fly as victory before your eyes,
Laeding you onward.
(Disappears.
You do not see me now.
Man—Yet never were you quite so close to me,
And never felt I such omnipotent power.
Oh, my unconquerable Soul, I go
With you to victory, to victory!
(Exit, erect and with vigor.

Mrs. VanZant-Roe of Kansas, reports that there has been effort to call her up from the other side by telephone, not wholly successful, but indicating the eagerness of the spirits for the scientific way. In Indiana two youths are already experimenting on mechanical means of communicating with The New World of Spirits. It is coming. Your boy or your neighbor's boy may find the way and reap fame and fortune. Spread the news of it, in order to give more a chance. How many copies of The New World can you take?

Whiskers in Politics and in Heaven.

ALREADY the press is making whiskers the issue in the coming campaign. It is a peculiar fact that Republican candidates have run to whiskers from the first. Fremont and Lincoln, the two earlier candidates, were bearded, and in all its history the Republican party has nominated only one cleanly shaven man for chief executive, William McKinley. On the other hand, with the exception of Grover Cleveland, practically none of the Democratic candidates have worn whiskers of any kind, and Cleveland was repudiated by his party. Just why it should be so is a mystery.

But whiskers seen to be an issue on the other side as well as on earth. Who ever saw a picture of a bearded angel or a smooth-shaved Hebrew patriarch? Some of the early artists did indeed picture Jehovah as wearing a long beard, but this daring conception has long since been abandoned, and, if one may believe the men who make the pictures, it would seem that barbering must be one of the most successful occupations in the world beyond.

It Is Not Enough

Purporting to be by J. A. Wayland.

IT is not enough that Heaven is a good place. The United States is a good land. If the land there were ten times better than it is, and the same social and industrial usage prevailed, as does today, the rich would only be ten times richer and the poor ten times poorer than they are now. And the same result would prevail in Heaven under like conditions.

It is not enough to be personally moral. No man or woman has a right to hold any office, in earth or Heaven, unless he or she has on examination proved to be expert in sociology and administration. And as soon as any one else can render better service to the whole people the place of administration belongs by right to the new candidate.

It is not enough to be religious. The desire to "go sweeping through the gates" and to "wear golden crowns" is worse than immoral; it is vulgar and in bad staste.

It is not enough merely to get to Heaven. If Heaven was as poorly administered as earth is, it would be as bad a place as earth. If you couldn't make a living and be at peace with your neighbors in Podunk, U. S. A., you could do no better in the New Jerusalem.

It is not enough to sing and pray. Work and play are more valuable as occupations, producing wider results, and being less of a nuisance to the neighbors. God is not a barbarian that he wants a brass band beating in his honor all the time.

It is not enough to praise the Lord. It is more to the point to post yourself, to become less crude, to live decently, both as to morals and living conditions, to see that oppression is ended, and that justice and right conditions prevail throughout the universe.

It is not enough to do conventional things. If nobody but preachers ruled in Heaven, and if they were to close down every dance hall and every moving picture show and every card game, there would be poverty, misery, crime and war in Heaven if they left profit, interest and rent untouched.

It is not enough to escape temptations and trials of earth. If there were no temptations and trials in the life that comes after death, it would mean an entirely new universe with new laws, and therefore another God in charge of things. After all, everything depends on how things are taken, everywhere, individually and socially. Earth could be made as good a place as Heaven is. If not, why do you pray, "Thy kingdom come, thy will be done, on earth as it is in Heaven?"

News of Heaven

A Department Claiming Editorship of Horace Greeley.

JUST AS the rain and snow, the heat and cold, coming from the Heavens, determine whether conditions on earth and the welfare of all life, so are all earthly beings influenced in their actions by Heavenly essenses. Well do the journalists, though meaning nothing definite by it, ascribe the recent revival of militarism on earth to the spirit of Mars. The wars on earth are but a reflex of greater contests now in progress in the Heavens. They are breezes blown by spirits.

Men should not be surprised at this supreme news of the day, because it was forecasted by the Revelator nearly twenty centuries ago. "There was war in Heaven, Michael and his angels fighting with the devil and his angels." "Saton, loosed for a little season, going forth with great fury to gather the nations to the great battle of the Lord God Almighty." For a thousand years he has been so bound that men in general have ceased to believe he exists. Now they will find out that they really wrestle not with flesh and blood, but with principalities and powers, with wicked spirits in high positions.

If earth, then, is suffering from war, Heaven is worse affilicted. The millions of human spirits that are being hurled into the spirit realms, torn with shot and shell and lacerated with passions that have made them fight, would within itself let loose on our hospitals for the reception of the dying a tremendous burden and make passion rampant here. But this is only a small part of our difficulties They who were in rebellion in Heaven even before the race of man existed, and who maintained for more than two thousand years a tyranny that gave rise to the modern conception of hell, are again active, bent on restoring their control of earth for purposes of exploitation.

Most of the victims of the exploiters on earth are so lacerated, and find themselves so troubled over the possible fate of their near relatives who remain, that they are maddened at the earth-tyrants who precipitated, as they think, the war that has already brought such disaster to earth.

They are by their experience prepared to join our movement for combatting the proposed spirit rule in Heaven for purposes of exploitation. It therefore happens that, without knowing it, kings and capitalists are filling the Heavens with prospective soldiers in the war against oppression here and finally against oppression in the flesh. There can be but one outcome of such conditions. It is the outcome toward which Jesus has been working ever since on earth he planned the overthrow of "all rule and all authority and all power," save Divine, natural law alone.

Naturally, all this means, agitation, action, trouble in the Heavens, far in excess of anything that was ever known before. The supreme news of the Heavens today is that the war of the ages, on the one hand for perpetuity of exploitation and on the other hand for freedom of every kind, has begun.

It is the news the Revelator forcasted as the new and "everlasting gospel" "unto all nations and tongues and people: The hour of his judgment has come." It means terror, but after all it is a gospel or good news. It is the final struggle for the overthrow of oppression. And it is being directed from the Heavens, to yet sweep the earth before it.

Before we are through with it, the whole universe —Heaven and earth— must become involved, and every living thing will take part in the contest, either for conquest for the few or for freedom for all. In all my experience as a newspaper man I never wrote such important news as this.

I do not pretend to tell the matter in detail; it is not needful that I do. It is probable that centuries will elapse before the full truth of it and the entire movement now in progress will become clear. But I shall tell the tale in general, in such a way that they on earth will be able to understand the meaning of that which seems now to confuse and overwhelm them.

The Spirit Press

Department of Economics, J. A. Wayland
Department of Literature, William Shakespeare
Department of News, Horace Greeley

WHILE this is given in good faith, believe what you please about it. I am seeking no converts. Some will consider it composed on earth. Very well. It then affords a study in styles. The merit of the subject matter does not depend on who composed it, and it should not be so judged. If it is good, it is good anyhow. If it resembles the styles of those whose names are signed to it you may say it is a clever imitation. What then? You have a problem in how the imitation could have been unconsciously made by the sub-conscious mind of the medium. Some will accept what is written as having come from the spirits whose names are signed to it. It will open to them stupendous possibilities not only for themselves but also for the world. These should remember that so long as communication between the two spheres of life rests on human mediums, the motive power being the magnetism of a human being—it must necessarily be imperfect and subject to breakage. There never was a high civilzation built on mere muscle power. It was only as man learned to use tools and forces that he grew great. It is just as impossible for full communion between the two spheres of life to be established on human magnetism. When we learn to use natural forces and mechanical appliances to aid in this work, then communication will become perfect, unimpeachable and without break and then a higher civilization, with a practical and universal religion, will come. Yet up to this time there has never been an effort to use these natural forces in establishing this communication To you who believe I call for aid in proving your faith by your works. When we succeed in making these things unquestionable demonstrations rather than vague beliefs, then a new era will dawn, and thereafter every paper will have its department of news, views and literature from the spirit. This is a pioneering work. That to come will be much more perfect. Isaiah forcasted that the time when all should KNOW the Lord and teaching would become needless. It seems that it has not entered the head of people of this time that we in the flesh have our part in establishing full communication with the spirit, so that a fulfillment of this prophecy may come.

The Day of Wrath.

Purporting to be from the Spirit of Henry Wadsworth Longfellow—Possibly a Prophecy.

On this occasion there are signs propitious
That God is by our side,
Working with intention to be gracious
And scatter blessings wide.

Not only in the way of spiritual favor,
But in affairs of man
He comes to do a work and be a Savior
As our God only can.

He will uproot the very stock of evil,
And cast the nations down,
And, binding fast that enemy, the devil,
Will give to Worth her crown.

It is a day of signs and many wonders,
A day of fearfulness,
A day of lightnings and a day of thunders,
A day of dire distress;

For Heaven's artillery is set for battle,
Her lines are in array,
And soon the cannonading and the rattle
Of guns will mark the fray;

And many structures glorious shall tumble,
And ruin shall be wrought;
But there shall be a covert for the humble
The proud had never thought.

Dread not the noise and smoke that clouds the Heavens.
But past the night see day,
And know beyond the din shall peace be given,
And sin shall fade away.

February 5, 1897.

W. R. Nelson Against Preparedness.

Editorial purporting to be by W. R. Nelson, late editor of the Kansas City Star, a paper that is foremost in the agitation for militarism.

There is an agitation for preparedness in Heaven, and I am against it. You will not wonder why if you will consider its source. There is no need for me to produce evidence in the matter, for you will find it told in scripture: Revelations 20, 7-8, says:

"Satan shall go out to deceive the nations which are in the four corners of the earth, to gather themselves together to battle; the number of which is as the sands of the sea."

That is the influence supremely in charge of the agitation for militarism on earth, and it is prompted by other influences of a like character.

The Spiritually Starved.

Anna Stockinger, Indiana, sends me the following paragraph, which she claims to have received from J. A. Wayland:

"What kind of souls are you daily sending out but starved souls, whose physical needs were never fully supplied? Do you think the souls of men can develop on nothing? There are those coming here who have no conception of what life is. No conception, whatever! They come here spiritually starved! They are densely ignorant,—not once comprehendnig that they have passed from their physical body."

A Work From the Spirit

NOT MANY KNOW that the impulse toward social readjustments, manifesting in the colony movement of the early part of the nineteenth century, which led finally to the development of the modern science of sociology and a complete rewriting of history to meet the new understanding of things, if not to be the Socialist movement itself, began as a direct command, so claimed, from spirits. In three different places in Europe, so the claims was, spirits asked for an effort to redeem earth from poverty through the use of American land, and three sets of colonies came out of this demand. The most enduring of these came to be known as the Shaker movement. This movement developed and published more than twenty volumes that laid claim to having been "received" from spirits, part through vocal direction and part by automatic writing. Following is one of the hymns so inspired and used by the Shakers:

The Shaker Covenant Hymn.
(Altered)

Can you part with all you've got,
And give up all concern,
And be faithful in your lot,
The way of God to learn?
Can you sacrifice your ease,
And take your share of toil and pain?
Yea, I can, and all that please
May freely say, Amen.

Can you into union flow,
And have your will subdued?
Let your time and talents go
To serve the general good?
Can you swallow such a pill—
To count old Adam's loss your gain?
Yea, I can and yea, I will,
And all may say, Amen.

I set out to bear my cross,
And that I mean to do;
Whether gain or whether loss;
To God I shall be true.
Here, devoted to the Lord,
From my lusts I shall be free.
Let us say with one accord,
Amen—so let it be.

Murder Vibrations at Work.

Daniel Lambert, American Psychologist.

THE burder vibrations from the war in Europe have produced the great murder wave that today is sweeping America. The war in Europe is not a matter of reason, but it is an obcession. No man in the trench hates the individual man opposite him, but his fear that the other man will kill him unless he shoots first is a maddening obsession under which he is driven to commit murder.

Now that obsession does not affect Europe alone. It affects the whole world. Not only does the increasing familiarty with blood and killing subconsciously brutalize us in America—one and all—but there is an actual transmission of the murder vibrations to us here from there.

Vibration is the basis of everything you know. Scientists once thought the atom was the last invisible unit, but now they have divided that into the ion of which it takes quadrillions to form the atom. The ions are in the last analysis only units of vibration, and so vibration rules the world.

By these vibrations the blood lust of Europe is transmitted to us all in America. It lodges in our souls. Why, some day SCIENTISTS WILL ACTUALLY UNCOVER THE MURDER GERM LODGED THERE IN THE BASE OF THE BRAIN! Even in discussing the war people on the street grow violent, bitter antagonisms develop and the forces of hate grow strong in them.

Do not think that these forces of hate fade away again. They remain, are augmented by succeeding antagonisms, stirred up by the great war and finally they burst forth into acts of slaughter. The murder mania in this country today may be directly traced to the murder of obsession of Europe, and it is going to lead to more than isolated cases of homicide—I fear it will lead to an American war, too!

Billy Sunday's Idea of Heaven.

"I think if my wife and children go first, the children might be off somewhere playing, but Nell would be right there, waiting for me, and I would run up and meet here and say, 'Why, wife, where are the children?' She would say: 'Why, they are playing on the banks of the river.' We are told about the river that flows from the throne of God. We would walk down and I would say: 'Hello, Helen; hey, George; hey, Will; hey, little Paul, come on."

"And they would come tearing like they do now when I go home from a trip.

"Id ask, 'Well, where do we live?'

"Right around here. Some on papa. There's our mansion!'

"I don't know where Ill live when I get to Heaven, whether it'll be on Gladstone Boulevard or back in an alley; but I'll bet I could pick it out by the flowers if Nell goes there much ahead of me, for she'll scratch around and have flowers climbing over everything, you can bet on that. I'll be thankful for the mansion wherever God provides it."

What Became of Mathuselah?

Was Mathuselah, who died at the callo age of 961 years, prematurally cut off from life by the great flood? From Genesis 5, we learn that Methuselah lived 187 years and begat Lamech; Lamech liver 182 years and begat Noah. "And Noah was 600 years old when the flood of waters was upon the face of the earth." Add these figures together: 182 plus 600 makes 782, years after the birth of Lamech till the flood. "And Methuseleh lived after he begat Lamech 782 years." So he must have died the year of the flood. Was Noah's grandfather cut off in his wickedness by the great waters against which Noah warned? Let's get this matter settled. Ask your preacher or Sunday school teacher about it. Or call on your spiritualist medium to interview the antediluvians and find out about this interesting problem in ancient history.

Write: Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

Lincoln Phifer's Paper-Magazine.

Nothing like it.
Five Cents copy.
Fifty Cents year.
Clubs of Five, Two Dollars.
You Will Like It.

Application made for entry in the Post-office of Girard, Kansas, as second class matter.

Monthly. Girard, Kansas, August, 1916. Number 3.

Ichabod, the Departed Glory

Purporting to be by the Spirit of W. C. Brann

IN THE OLD Kingdom of Grenada still stands the Escorial, the grim palace built by gloomy Philip; but that which made it one of the world's wonders is gone. Its halls no longer echo the sound of trampling soldiery; no more the church turns toward the execrated zealot of Bartholomew; and Espanola, the discoverer of a new world and once the mightiest nation on earth, has dwindled into a shadow, a wraith that merely haunts the scenes of former glory. Her provinces have disappeared. The hand of the world is set against the Spanish nations in other lands, and they are doomed.

In the same land of snow and sun there remains till now the Moorish castle of the Alhambra, with its pillars and feetwork of masonry as delicate as lace woven by the fingers of ancient queens. But the Alhambra no longer houses caliphs who gather tribute from Europe and Africa, and whose records are as dreamy and unreal and picturesque as Arabian Night tales taken from Bagdad, the eastern capital of the Moslem, as Alhambra was of the west. From this wonder of architecture there once issued what some thought to be a shadow and others a light, which, like Shikanah, led toward the conquest of a continent and a history different from that we know. Had Allah won and Jehovah failed, Europe and America would have been Mohammedan, and Grenada and Turkey, so far from being driven beyond the Mediterranean and Bosphorus, would have been the dominating forces of the world. But the Alhambra is a hall of dreams. Its beautiful architecture, itself a dream, never again to be materialized, has given place to the simple Gothic and stately Corinthian, being one with the departed glories of Nineveh and Babylon.

In classic Athens stand the ruins of the Parthenon. It no longer roofs the dreams of eternal conquest. There was a time when from the top of Olympus to the north the gods looked on the world and reigned supreme. There was a time when from Macedonia the headstrong boy came into the Parthenon and there saw visions of tribute brought him by his cousins in the east. But the glory of Greece is gone; and in western cities the degenerate children of Themostacles and Philip swelter on sections of states that were undreamed when the beauty of their souls bloomed into marble magnificence.

Rome still knows the Vatican, and on her little hills there stand remainders of the Caesars and poets and soldiers who ruled and rule in spirit to this very day. In this Vatican, in other days, walked a dream of world conquest. All over Europe that dream materialized in castle and cathedral which yet dominate villages and overlook rivers rich in story and tradition. But the Patriarch of the Vatican is a prisoner, while vast armies have been shelling church and castle into ruins. The son of the Caesars and the wondering minstrels of other days now hawk peanutta in western cities that in their palmy days were not even thought about, or grind wheezy organs for the dereliction of the denationalized Jew.

The art cathedrals of Belgium and the central states of Europe, those flowers in stone belonging to an age of iron and blood, adorned with pictures as the growth of the dung hill is with tints of beauty, lie in the dust, like Dagon, tumbled from the pedestal, not indeed before Jehovah, but before the forgotten stirrers of war,—worshipped anew in Christian lands,—Mars and Thor. These last remainders of a feudal age, are shattered even in the thoughts of men. And the new feudalism that is now being modeled of shot and shell will have its paper fetters for iron trivets, and palaces of play for the lords of capital rather than churches whose transcepts are gloomy like the aisles of a forest.

Yet the world is haunted by the shadows of old heroes, and under the spell of dreams that are departed. The manes of the great do not wander alone by fabled Styx; but by the Rhine and Danube and Seine and Thames and Guidaquiver they gloomily mutter and flit; and the living take up their shadowy thoughts, minded to weave from the invisible threads fabrics of kingdoms and fortunes. This is a haunted world. The dead still rule in the kingdom of men. The immortal bard of Avon well makes Prospero say:

These cloud capped towers, these splendid palaces,
Yea, the great globe itself, and all that it inherits,
Shall, like the insubstantial fabric faded,
Leave not a wrack behind. We are such stuff
As deams are made of, and our little life
Is rounded with a sleep.

"The thing that is that which has been," and it too shall pass away. The sacred challenge is, Ichabod—Thy Glory Hath Departed.

Woman

By Eugene V. Debs

WHILE I SCORN the chivalry that kisses the hand of woman, and then denies that hand the reins with which she might guide the rolling world along safe roads; while I would not bow to her as being more than man, yet would I give her every right I claim for myself, still, I cannot think of woman without a feeling of reverence that amounts almost to worship; and that which I worship in her I would also worship in man if he had not banished it from his life.

Great is the hand of man. He smites the mountain ranges and they smoothe out into plains; he strokes the ocean and it carries his craft to safety; he shakes his fist at the night and new creatures of steel come forth at his command to do his bidding. But if the hand of man is strong to do, the hand of woman is greater because it is softened and skilled to comfort and heal. If the hand of man is magical with accomplishment, the small, white hand of woman has even greater magic in that it soothes and blesses ever. With the touch of her finger she changes the hard sick-bed into down and dreams. With a stroke of her palm she banishes the tears of childhood and gives smiles for sobs.

If man the titan makes the world big, woman the enchantress makes it beautiful. If man finds the food, it is woman that brings the babe through paths she sets with roses, and it is she who makes shining and sweet the gateway when the soul fares forth alone to the unknown land.

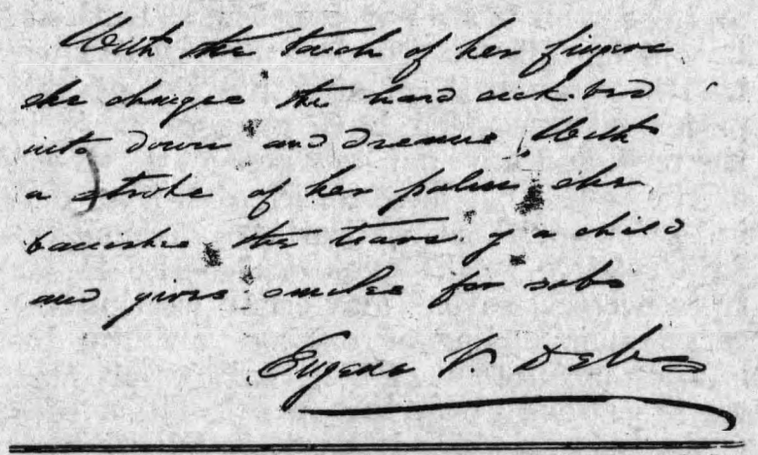
Man may make the nation, but woman does more, she makes the home.

When I think what the world would be without the inspiring influence of woman, I am ashamed of what the world has done with her. She has done everything for the world, and man has done everything evil to her. He has filled her delicate hands with burdens she could not bear, and laid upon her shoulders weights that crushed her to the earth, and though she stumbled on uncomplaingly, kissing the hand that smote her, he has taunted her as inferior and ruled her as if she were a slave.

Still is woman the guardian of the sacred fire. Should she fail, earth would return to the stone age, and man become again a naked barbarian. It was woman who invented all the arts, fromagriculture to weaving, from architecture to music.

It is woman's voice that bears the soul in prayer and hymn toward higher things.

In a world that God made beautiful there is nothing so beautiful as woman; and without her divine ministrations all things would speedily lose their charm. It is woman that bears the future in her body, and on her



sweet and sacred bosom nurses life into higher forms and nobler ways. There is nothing so wonderful as motherhood. There is nothing more sacred, more divine than womanhood charged with the future destiny of the race, which means the weal or woe of all that breathe.

No true man can think of his mother other than as perfect. No husband who is still a lover—as every husband ought to be—can believe that his wife is less beautiful or feel that she is less dear than when she was in the bloom of beauty and first won his heart.

I have a vision of woman that is loftier, nobler and diviner than the mothers and wives, the sisters and daughters have been in the dark days of the past and are still in the dawning days of the present. In the full-orbed day of the world to come woman shall be free, and because she is free the world shall be free. In that hour woman shall have opportunity, and because her day has come at last everything that lives shall rise and unfold and share in the common blessing that shall come to the race. Love shall reign instead of hate, beauty shall take the place of deformity, art of war, plenty of poverty, and all the world, under her sweet, unfettered ministry, shall be a home, safe and saintly and satisfying.

Hearing Debs

George F. Hibner.

After weeks and weeks of the dark, echoing mine; after long, long days of burning sun and smothering dust of the fields, and the tramp through long ways seeking a "job," we sit here listening to Debs, and it seems that the doors of the sky opened and universe-music poured forth. The Future has taken from next her heart one of her treasures—and we are meeting Debs.

Debs comes and calls us: "It is time to go! It is time to quit selling the days and years of our lives to those who use them but for profit. It is time to BE MEN! It is time to LIVE!" and almost we find ourselves marching to the new music; almost we find ourselves with the gathering crowd looking toward the east for new days. We too have dreams; we too a purpose; we too glimpse the Ideal.

'Gene Debs! Time in all her trail of golden days and nights of stars never held one more loving or beloved. This dreamer melts our hearts with love, then stamps them with ideals everlasting.

Coming Geological Change

BEFORE THIS I have traced in part the law of periodicity as it applies to human life. I referred to the period of 24 hours, with its manifestations of light and darkness, the one influencing life to action, the other bringing repose. I wrote of the lunar month, wiht its periods of light and darkness I called attention to the solar year, with its periods of summer and winter, the one bringing growth and harvest, the other inducing rest and destruction. I traced the law further and alluded to the Great Year, which the ancients measured at about 482 solar years, showing that during this period ideas have developed into civilizations, and then, when the ripening was complete, the civilizations have invariably gone down in a winter of the world.

Now I wish to refer to a still larger period, namely, a geological period. Geologists are clear as to there having been such periods in the past. They are the "days" of creation as outlined in the Bible. But inasmuch as there have not been to exceed two such periods during man's residence on the earth, and the records are not complete as to them, it will be difficult to determine just their length or when the destructive side of this period comes. Men have guessed at it in the past, and have not only predicted the end of the world, but have anticipated it at definite times without realization. Because the data relative to the geological period is far from perfect, anyone may err in locating the cataclasmic ending of one age and the beginning of another. I believe, however, that we are already entering on this phase of a geological period. I do not base my assumption on a day or hour, or on some specific earthquake or falling of meteors, nor do I anticipate a sudden and complete annihilation of earth, but I look for a period of change, already beginning to manifest in general tendencies. If there is a period in which natural cataclasms are greater than has been known for centuries; if there is an apparent change in the atmosphere that is already manifesting in abnormalities in the weather; if there is such a ripening of mundane affairs as to make the old physical earth inadequate to meet the need of the creatures now occupying it, then we may justly claim that the signs of the times point to the beginning of a new era of geological change. I believe we have already entered on that period. If we have, the phenomena I have mentioned will beyond doubt increase, until they shall be their own best proof of the impending change.

Now, what do I expect? The Bible mentions "earthquakes in divers places." This probably means a period of unusual seismic disturbance. Already, more earthquakes have been recorded in the past fifty years than in fifty centuries before. Judging by what science records of similar geological periods in the past, it is the normal condition that must prevail in the period of recreation of the earth. The Bible goes so far as to attribute to the period in which the earth shall be destroyed by fire earthquakes that will bring an end to a third of all living creatures. This would now be about 500,000,000 human beings, or more than inhabit the two Americas and all the minor islands of the sea. The earthquake, however, is not a mere arbitrary "sign;" it is rather the recreative force at work. The records of the flood remain with us in traditions; and the evidence is clear that it practcially destroyed the world that was and made this in effect a new earth. The glacial period, so geologists teach us, reshaped the earth's surface and transformed conditions of life everywhere; and this probbly came while man existed on the earth. These furnish us data, although imperfect, by which we may be enabled to measure the new geological period doing its work of remaking earth while it is still occupied even by men. Whenever it comes—and I believe it is at our door, by a strange coincidence appearing at the same time of a great historical period of cataclasm—we may rest assured that its inconveniencies will be as great as the work it shall accomplish may be.

Among other things that may be expected are terrific storms. They came in other periods of "thunders and lightnings" and "great hail;" they are precisely what might be expected, and their coming, in a form exagerated beyond anything known, will prove the approach of the period. There will also be phenomical weather changes. Great heat; severe cold; epidemics; new diseases due to changes in the atmosphere already accomplished; floods; drouths;—all these are normal products of such geological change as I believe to be imminent. A man cannot remodel a house that is occupied without bringing discomfort to the occupants, neither can the Creator make earth anew while men live on it with disturbances. The atmospheric changes already in progress are sufficient to force war and bring universal unrest. They affect the nerves of men, even of those who are not known as psyshic. Before we are through with it, if my reading of prevailing conditions is right, they may utterly terrrorize men. In view of how the impending change must affect people in the flesh, even though they do not realize what is impelling them, we ought not to be too severe on our fellow mortals for their foolish actions; we should, however, be ashamed of the little spiritual vision that sees no further than the telling of private fortunes or the saving of the individual from hell, and we should prepare so as to best shelter ourselves and comfort others when the terrible days fully come. I will speak of this later.

If data is so meager as to make the location of this geological cataclasm almost undeterminable except as it begins to manifest, the length of the period is equally uncertain. The flood, the last of the geological cataclasms, to which the bible compares the new destruction of the earth by fire, endured about two-thirds of a year. I would think the coming change would be very much longer—perhaps a century, half of which I believe to be already past. Yet the bible expressly states that God will "shorten those days," because, unless he did, "there should no flesh be saved." It will realize all that has been anticipated for the judgment day or period. The work of fire in transforming earth, coupled with the work of fire and brimstone in war and the work of fire and brimstone in the war with the match, will mean all that has ever been written, not of hell, or the state of the dead, but of the "lake of fire" in the bible, in a literal sense.

I can well understand how beings with a knowledge of periodicity might have forecasted all this many centuries ago—why the bible was able to tell about it The adventists grasped the general basis of prophecy but ran wild on imaginings.

But you condemn this as pessimistic. What difference does that make? If the sins of the world have logically led to the point of destruction of things (the wages of sin is death, not life), and if the world is old and requires renewing, then our cheer-up talk will not change the course of nature, however it might improve our own tempers and health. If a world winter and a geological cataclasm are due, all "demonstrating" will not turn them asde. It might be possible for a wholesome and fair spirit to avoid much of the terrors that must attend the collapse of social institutions and a renewing of them on a higher plain; but with the physical earth it is different; we have nothing to do with changing or not changing that.

Yet, viewed from the fuller angle, what I say is the highest of optimism. It means a new world, "wherein dwelleth rghteousness." It means God at work in a new creation. It means a correction of the things about which we have complained. "There shall be no more sea." "There shall be no more curse." "There shall be no more death." The proclamation of "judgment" in the bible is referred to as gospel or good news. It is the thing we should welcome as meaning the fulfillment of all the good we have dreamed, and the overthrow of everything we have instinctively felt was evil, including hot and cold weather, seasons and zones, excessive heat and cold. It is the beautiful consummation toward which Jesus looked. Beside, it is of this period that it is written: "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come near thee." "Thou shall deliver him from the noisome pestilence." "The wise shall understand" and pass the period of terror in safety.

Next month I shall talk of the recreation of things that is already manifesting.

———Get Five Sub Cards, $2.00———

The First Railroad Trip.

Mary Kendall Hyde.

A railroad track had been built in England for cars to be drawn by horses. Stephenson persuaded the owners to give his locomotive a trial. On September 27, 1825, the first real railroad journey was made. The train consisted of the locomotive engine with the engineer and his assistant; a tender, with coal and water; six cars loaded with coal and flour; a coach for the owners and directors of the railroad; twenty-one coaches for passengers; and six cars loaded with coal. Nearly six hundred passengers embarked on this perilous expedition, as they considered it, traveling at the frightful speed of from four to twelve miles an hour. and in one place, for a short distance, fifteen miles an hour.

To avoid possibility of accident, the crowds of people standing along the line of the railway were warned of the train's approach by a herald on horseback carrying a flag. While the train pursued its way at the comfortable rate of four miles an hour, the herald rode on in pride and safety. But when the appalling speed of twelve miles was reached, the horseman fled from the track and joined others who were galloping alongside through the fields.

———"Dramas of Kansas," 50c———

Angry Letters.

Anthony Trollope.

This at least should be a rule through the letter-writing world—that no angry letter be posted till twenty-four hours shall have elapsed since it was written. We all know how absurd is that other rule, of saying the alphabet when you are angry. Trash! Sit down and write your letter; write it with all the venom in your power; spit out your spleen at the fullest; 'twill do you good. You think you have been injured; say all that you can say with all your poisoned eloquence, and gratify yourself by reading it while your temper is still hot. Then put it in your desk; and, as a matter of course, burn it before breakfast the following morning. Believe me, that you will then have a double gratification.

———"Hamlet in Heaven," 50c———

A State Full Unable to Read.

Winthrop Talbot in the World's Work.

Illiterates are increasing in numbers in New England and in New York, New Jersey, and Pennsylvania, and in the far West. Imagine that all the illiterates in the United States, 5½ millions strong, united and took bloodless possession of Illinois, evicting every person now living there. The state would then be as populous as it is now; the throngs in State street, Chicago, would be as donse; every farmyard in the corn belt would be tenanted as before.

———"Dramas of Kansas," 50c———

Releasing the Prisoner.

Self is the only prison that can ever bind the soul,
Love is the only Angel who can bid the gates unroll;
And, when She comes to call thee, aries and follow fast;
Her way may lie through darkness, but it leads to light at last.

—Henry Van Dyke.

A Hot Day in the Old Town

I WAS in New York in the good old summer time. The rich did not interest me like the wonder-lives of the poor. On a bystreet in the poor quarters I stood, and the thought came to me to make a story, a real story, out of a penny. I took a cent from my pocket and laid it on the sidewalk, where some passer-by would be sure to see it. Then I posted myself in the doorway of a store near by where I could see what became of it. Two or three passed without notice. Finally a poor fellow with eyes downcast and a shuffling walk came along, and before he reached the penny his eyes lighted and his pace was quickened. He hastened to pick up the insignificant piece of money, and after he had done so he stopped and held it in his hand, regarding it attentively. I imagined he was debating with himself how he should spend it in order to get the most benefit from it. He lifted a ragged and dirty hat with one hand and scratched his head thoughtfully; still regarding the money. As he did so, a fellow with a face which betokened dissipation and low living, came up behind him unobserved, and suddenly gave his open hand a blow. The penny was thrown on the walk, and the newcomer hastily grabbed it and made off. But at the moment when he was ready to dodge around the corner a policeman laid hold of him. Seeing the fellow who had found the penny and myself both looking on, the officer questioned us.

"I found a penny on the sidewalk," the tramp said, "and this man knocked it from my hand and took it away from me."

The penny was found in the hand of the man who had taken it from the other.

"What do you know of the case?" the officer asked me.

"The statement made by this man is correct."

"You will all come with me."

We accompanied the officer to the police court and awaited our turn while one after another of miserable looking people told their stories and were fined or sent to prison. None were set free. When our turn came, we told our tales, and the judge, after listening to them and pondering for a moment, said: "Thirty months in Sing Sing. Next."

"Isnt that pretty severe?" I inquired. "The money taken was only a penny, you know."

"He is an old offender," responded the judge, "and it is better that he be in prison." And he glowered at me.

Nevertheless the tragedy of it appealed to me—the visions the penny had awakened in the heart of the tramp, the heavy penalty accorded the thief, the fact that after all the penny had remained in the pocket of the policeman. It seemed to me that there was no help, no hope for the poor and the submerged. I wandered through the slum district all day, the tragedy of the penny fastening itself on my very heart, and in the evening I found myself in one of the parks in the downtown section of the city. It was oppressively hot, and I sat on a bench, watching the wrecks of humanity which began to congregate in the park. When the hour grew late, they lay on the grass and slept, dozens, yes, hundreds of them. Bunched up here, sprawling there, they lay, pillowed on ragged coats, sleeping under the stars. Two policemen patrolled the parks while they slept. One of them approached me, and asked me if I was going to turn in. The thought occurred to me that I would sleep as did my unfortunate brothers. for one night, and see what came of it. So I lay under a tree The ground was hard, and insects crawled over me. I imagined I was really a tramp, and figured on what I should do if it was actually so. I gazed at the inscrutable stars, they who had looked on Abraham in the plains of Mamre, they who had seen Indians camping in peace and plenty, perhaps on this identical spot, and a thousand stories of human interest spun themselves through my brain; but I could not sleep. The night was long but the shadows wore away at last, as I hoped they might sometime wear away from human life, and the grey of dawn streaked the east. I must have dozed a bit, after all, for my next recollection was of receiving a violent punch in the ribs. I sat up and found one of the policemen standing over me.

"Time to mosey," he said gruffly. "O'ye think we let you stay here all day?"

I got up, and ins tinctively felt for my purse. It was safe, with what it contained. All those men were penniless, yet I had not been molested or robbed. Others were at the fountain, now, bathing their faces and bared arms and drying them on newspapers, and, wishing to remain longer, I joined them, spending an unusual long time at my toilet. As I was engaged at the fountain one of the "cops" approached a man lying behind a bench only a few feet away and poked him in the ribs and shouted.

"Hi there! what do ye mean by lying here after daylight?"

The man did not move.

"Git up," the policeman growled, punching him again. "Mooch."

Still there was no motion, and the officer turned him over, disclosing a pale, purple face, with a great, black bruise over one eye. He was dead. A crowd of derelicts pressed around.

"Now, you fellers git right out," the policeman said. "Beat it, you low down, good for nothing bums. You git a night's sleep here and then come around the next morning and think I am an information bureau."

Then the officer turned to the corps, gazing on it with eyes of sympathy, and mumling to himself:

"Poor feller. That's an awful way to die. Here's hoping his soul is in Heaven. That is all we kin do for him, ain't it? Well, it's the last scene in the play, as the feller says. They all drops off like that, but somehow I could never get used to it. It's hard luck, that's what it is." Then he turned to the living and his duty. "Now, you bums, what are you rubbering at? Go 'long about your business if you've got any. Git!"

———Get Five Sub Cards, $2.00———

A Good Forgetter

Forgetting Those Things."—Bible.

You know how it is. Nearly everybody either has a very successful forgetter, or else the memory is blamed for a great many things of which the judgment or will is guilty. We are prone to blame everything on to either the devil or the poor memory. Nevertheless if the devil does us half the good memory does, there is many a man of whom he ought to feel ashamed.

One of the best things about memory is that it can forget. Just imagine how unpleasant it would be if we would always vividly remember the pangs of toothache, the taste of Indian turnips and the smell of onions!

Let us forget some of "those things." Let us forget our enmities, our slights, our prejudices. Let us rub out the thoughts of our troubles and misfortunes of yesterday and begin the year with the clean, white page that nature will supply. Let us forget our mistakes. Let us forget everything that worries us, except "that little bill."

But let us remember Christmas, our mercies, our friends, our opportunities, our town, our country, the poor and the good God over us all.

———Get Five Sub Cards, $2.00———

A Century and Half Ago.

New York was a mudhole, Petrograd was a swamp. Berlin was a village of 9000 inhabitants. Chicago was not dreamed of. Constantinople was larger than London. Salem, Mass., had a greater trade than New York enjoyed.

Pleasant Things.

I WONDER how many ever took time to consider the "pleasant things" mentioned in the bible. There are pleasant places, pleasant fields, pleasant plants, pleasant vineyards, pleasant situations for cities, pleasant lands, pleasant houses, pleasant furniture, pleasant vessels, pleasant harps, pleasant bread, pleasant riches. The book speaks of the pleasant man, of pleasant words, of a pleasant voice; it declares that knowledge is pleasant to the soul, that wisdom's ways are ways of pleasantness, that it is pleasant for brethren to dwell together in unity, and that friendship, as in the case of Jonathan and David, is "very pleasant." I would we were equally appreciative. We may indeed remember that there are pleasant fields and other pleasant places; but so seldom do we reflect that houses and furniture, even of the simplest kind, are really pleasant when compared with the dens and rocks that served our rude forefathers and that yet do for all animals save men alone. If we were forced to cook with the crude utensils the pioneer had we mght remember that even our "vessels" are pleasant. Did we of necessity eat the black bread that was once the diet of the poor we might consider our bread "pleasant" indeed. And think of the music that has been made the heritage of all, even of the poor; of the art that is so common it is not appreciated; of the knowledge that is now available for all. There are so many pleasant things for us to enjoy these days that every man should be "pleasant man," with a "pleasant voice," speaking "pleasant words." Peace and good will are so very pleasant that it would seem the world of mankind ought always to have the pleasure of dwelling together in unity.

Beyond doubt a majority of people are denied many pleasant things. Riches are mentioned by the bible as being "pleasant," and many are denied them. Seeing the world si pleasant, else thousands would not travel far and near to look upon the wonders of nature and the great works of men; and many are held from the privilege of travel. Home is pleasant, so pleasant, that no animal save man alone has attained it, and even the angels know nothing of its sweetness; and many men and women are kept from the enjoyment of home. Yet, with all this deprivation, with all the affliction and oppression and poverty there is, still every life has many pleasant features. There is no one who may not find sunshine in life—no one who may not be happy.

Whether a man is happy or not will depend largely on his own attitude. If he is pleasant himself he will have friends, and friendship is "very pleasant;" if he is pleasant himself he will see many things about him that are pleasant and enjoyable. One need not close his eyes to evils of the day and to the need of further advancement in order to recognize that conditions are much better now than they were in the days of our fathers, with more pleasant things for the average man to use and enjoy. "Count your blessings" is not a bad advice. It is not necessary for a man to have an innane grin on his face all the time, but he can think pleasant thoughts, and in doing that he will find the world a much more pleasant place than it would be if he constantly harbored a grouch. These days they speak of the right mental attitude. There is such a thing. But no philosophy will tell you that the right mental attitude is one of dispair and pessimism. "Finally," as a summing up of all virtue, said Paul, "whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, think on these things." In other words, the great apostle urged us to reflection pleasant things. There is wisdom in the trite expression of the photographer, "Look pleasant, please."

———Get Five Sub Cards, $2.00———

While wasting the things the most precious in life!
The world has grown old during swift-flying ages;
Humanity worries and struggles in strife,
Fearing sickness and death and grim Poverty's rages,
—Spencer M. DeGoller.

The New World

Lincoln Phifer's Paper-Magazine.

Everything Not Credited Is Original.

IT IS the New World of spring that gives hope, dissipates the desolation of winter, provides employment, entertainment and conversation (current literature) for all, and finally supplies food for the year. It was the New World of America that saved Europe from the stagnation and misery of the Dark Ages, and has given employment and made history and literature, beside giving food to earth for five centuries. It is because the old is exhausted, even in literary themes and a new world-winter has come that we are facing the crisis and desolation now before us. It must be a new world of hope, action, literature, faith and production that will come like spring to free earth from the "time of trouble" that is ahead of us now. A promise of such a world is abundantly held out by scripture. There is more data showing the existence of such a world than there was about the western continent when Columbus sailed westward, jeered by the wise. I am calling on you to be kings and queens to finance this new expedition of discovery, and to be the crew to go with and help me. We may not find the continents before us, as Columbus did not find them; but we can help to put communication between the two worlds on a scientific, mechanical basis, and in doing that open the way for socialization that shall consider more than mankind alone, bringing rather a brotherhood of all life, and helping to establish the Kingdom of Heaven, or domination of the highest, the spiritual, on earth.

FAITH without works is dead. Unless we seek to touch the Heavens in a practical, scientifical way, our beliefs about them amount to nothing.

———Get Five Sub Cards, $2.00———

SOCIALIZATION is absolutely right, but when based on public ownership it is man monopoly and involves poverty and oppression for all but man. We shall have to get at this in a bigger way.

———Get Five Sub Cards, $2.00———

GOD is a demonstration to millions. Yet we quarrel about his appearance or his attributes. Nobody understands life, as a definition; yet it is a glorious thing to experience life.

———Get Five Sub Cards, $2.00———

METHODISTS, Presbyterians and Congregationalists of Canada have officially united into one church. Another evidence of involution or a folding together as the dominant force of this age.

———Get Five Sub Cards, $2.00———

EDISON is said to be at work on the vibratory force of apparently stationary molocules, and thinks he will, through this force, be able to render steam and coal obsolete. Another evidence of the coming o f the age of spiritual machinery.

———Get Five Sub Cards, $2.00———

EVERYBODY has part truth; nobody has all truth. Institutions are merely machines for inducing people to accept the part truths that the adherents of the institutions vision. We quarrel, because each is too anxious to propagate his own truth and cares too little about getting other truth.

———Get Five Sub Cards, $2.00———

THE THINGS that have done most to transform earth and make this a new world during the past century and half are inventions along three lines: Steam, employing the spirit of water; the explosive engine, employing the spirit of oil; and electricity, employing the spirit of the air.

———Get Five Sub Cards, $2.00———

DON'T be too mysterious. Spirit means, in chemistry, a gas or refined liquid; in the bible, air or air creature; in all cases the finer sort of substance. You have the word in respire, to breathe again; expire, to breathe out. It is as natural as flesh and as actual as flesh.

———Get Five Sub Cards, $2.00———

ISAIAH, a man of supreme spiritual attainments, laughed at the "spirits that peep and mutter." It is ridiculous that the spirit realm, the source of all power and all religion, should confine its manifestations to personal gossip and fortune telling and efforts to make people "feel" good. We need to get at it in a bigger way than that.

———Get Five Sub Cards, $2.00———

JESUS taught with authority and not as the scribes, because he went direct to original sources—to God, to the spirit realm—for his knowledge and taught his own experience, while the scribes taught the things that had come to them through centuries. Men are still repeating the folly of the scribes, when they might, like Jesus, go to original sources and know for themselves.

———Get Five Sub Cards, $2.00———

THE Hebrew people kept a record of notable manifestations from the spirit and out of this we have our bible. Had Americans kept a record of the many times when it was claimed the Spirit manifested notably, even to the extent of influencing history, it would be found that our record has been almost as voluminous as was the experience of the Hebrews.

———Get Five Sub Cards, $2.00———

THE WORLD wonders at the exploits of the German merchantman that crossed the ocean in spite of the blockade. The invention of such an undersea craft gives promise of curbing the sea hogs and in a way socializing transportation for all peoples. And the thing that made it possible was not agi- all truth. Movements are merely machines tation, or war, or politics, or religion, but invention, dealing with vibration and the spirit of the oil

———Get Five Sub Cards, $2.00———

VACATION means a getting out. Happy is the man who can vacate the house of habits and worry, merely through fancy's magic and so get away from himself. For him there is a vacation every day. He is rich, however poor he may be in material things, for he possesses all without having to possess part through struggle, and even though he may own nothing. So much may be socialized by one's vote alone, cast any day in the year, and wise is the man who knows this secret. The short and easy way is always the best way to happiness, if one understands by that the stepping out of trouble and perplexity into the freedom and peace that comes of fancy, the lively liver. Long journeys do not give rest, but right mental attitude does.

———Get Five Sub Cards, $2.00———

A FRIEND writes me enough to fill a page of The New World, philosophizing on how to attain spiritual development. The world has been preached and philosophized into stupidity. People are not going to reason or seek to develop their spiritual natures to any great extent in this materialistic age, when the bread and butter question absorbs the whole strength of everybody. But if we can develop, along the lines in which the world is traveling, a machine, or machines, that will give to all undeniable and accurate communion with the spirit world, people will take naturally to that. It will require no sermonizing, no philosophizzing and no straining after "spiritual development;" yet it will develop soul knowledge as all preaching, philosophizing and agonizing after a peculiar nervous condition can never do for all the people.

———Get Five Sub Cards, $2.00———

"A More Perfect Way."

JUST AS LONG as communion between the two worlds rests on a peculiar nervous condition of the medium, just so long will there be breaks in the communion and just so long will the average person be liable to deception in the matter. The history of spirit communion is that it is revived at periods, and then subsides into commonplace preaching, philosophizing and fortune-telling. Let us once, however, place the contact between the two worlds of experience on a mechanical basis, and there will be no further breaks in the communions on more need of periodical revivals, and no dupes of imposters. Mediumship, as now understood, may remain, but it will then have to give something of real value or it will be laughed out of patronage. In saying this I am not attacking the medium. During the past the medium and the priest have exercised an important function. But there is no more reason why there should always be a human intermediary between man and the spirit than there is why muscle work should always rule among men. In directing attention to a better way I am blaming myself as much as anyone else. I want to have better things than these I offer, though I am giving more of geography, history and literature of the beyond than has been done for many years. I am, in other words, calling on the world to quit playing with the greatest forces in the universe and make them available for the good of all.

———Get Five Sub Cards, $2.00———

The Supreme Opportunity.

PEOPLE don't like to be told that they have failed. When their theories vanish before their eyes they are likely to think the world has gone to pieces and to become soured of soul. But this is neither reasonable or wise. The old statement of socialization has crumbled or is crumbling, just as the colony movement crumbled before it and the Populist movement went to smash later on. But humanity has not failed and socialization has not failed. The spiritualist movement started by the same persons and at the same time that the American Socialist movement was launched, has become vapid. It lacks the vital inspiration it once had. No great books of inspiration are being produced now. It has no great world purpose to conserve and expends its energies in personal messages. The supreme need is a revival of spiritual power. It is what was charged was lacking in the modern Socialist movement. It is the lack of this thing that has made the modern spiritualist movement a laughing stock. The old propagandist of world emancipation, who is now on the spirit side of life, J. A. Wayland, calls to a union of these two forces in a great American movement that may save the world in this crisis. It is time that spiritualists and Socialists united in a tremendous fight for spiritual power along practical lines, and with that a practical means of regenerating the earth. Let both movements unite, as they were united at first, in a spirit-led force for saving the world in its distress, and you will see greater works done than were ever done before by either movement.

———Get Five Sub Cards, $2.00———

It Cannot Be Killed.

THE THOUGHT that they who have passed from the flesh still have an influence on earthly affairs is the most encouraging for the work of world emancipation that has yet been enunciated. If it be true, then every king and capitalist on going to the world of spirits is disarmed. "It is certain that we can take nothing with us." Even if they have the same disposition they had on earth, they lack the power. For example, who would rule the Germans who had passed—William III, William I, Frederick the Great or Barbarossa, assuming that the disposition and power to rule remained? Would Morgan be able to secure army contracts in the world of spirits, to manipulate banking there, and spoile up the fortune that made him a power in the flesh? But not only are those who in the flesh were arrogant and tyrannous broken, but the power of the utterly poor and the hopelessly oppressed is enhanced. Death is a great leveler. It makes the dispaired hopeful once more. If one has been very much oppressed, even making no allowance for the possibility of centuries of education and enlightenment, the very experience of oppression would tend to make him a perpetual rebel against tyranny. It seems to me, then, if it be realized, as I believe the truth to be, that there is at present a tremendous movement in the spirit world looking to world emancipation, well organized and ably generalled, cooperation with this movement would prove an element of encouragement and strength to thoe who in the flesh are engaged in a similar work, and proportionately puzzling an ddisconcerting to the exploiters and tyrants who are willing to wreck the world in order to maintain their rule. If they cannot kill a man without making him the more efficient against them; if they cannot slaughter in war without turning loose millions whose suffering make them enemies of war and the cause of war; if they cannot starve the poor without releasing them to place of power against their power; if they cannot lord it over men without their very dissipation hurrying them to death and utter helplessness, then the prospect of the masters is discouraging inded.

The Changing City

I.

Can you remember the old country town,
Where little business houses with false fronts
And wooden awnings straggled 'round the "square"
Or down "Main" street? The sidewalks were of planks,
Some of them loose. The streets were cut in ruts,
And often loads of ties would mire down,
Till one could see the houns and running gears
Abandoned, or before the blacksmith shop
Waiting repairs. Before the country store
The women gossiped and the loafers whittled
Or pitched horseshoes. Somewhere near the town
There was a grove, where picnics, rallies and
Campmeetings oft were held. Can you remember
The flavor of the cookies that you ate
On those occasions, spiced with corander,
Filling your mother's sachel? Not far away
There was a stream, and the "old swimming hole"
That Riley wrote about. The old school bell
Rang then for "books" and for the curfew served,
Hated by truant boys who afterward
In memory smiled about it. Down the hill
In the old pasture on the winter evenings
Coasted the boys and girls, and Saturdays
The "bubs" hitched to the wagons of the farmers
Who drove their grists to mill, or to bob sleds.

II.

There came another town that you remember,
With shade trees, brick walks, even with paved streets,
With painted houses having many gables,
And graded schools. Two story business houses,
With lawyer's offices above the stores,
Had taken place of little wooden shops.
The creek had turned a sewer. The swimming hole
Was foul and ugly. Where the grove had been
New-made aristocrats now had their homes.
Merchants no longer gave goods in exchange
For country merchandise; nor was the corner
Full of the old crowd swapping nags. Instead,
The tavern had been turned to a hotel,
And city drummers with their grips took orders
Between the servings of the customers.
The little windows in the stores had turned
To four large panes each side the open door.
The circus traveling overland had changed
To railroad show; yet when it came to town
There was the same old crowd before the store,
Though now with parasols and not sunbonnets.
The same barefooted urchins thronged the clown
And proudly walked beside the elephant.
The amateur theatricals no longer,
Or singing school, sufficed to entertain,
But there were "shows," with bands and street parades,
And roller skating parlors. You remember!
Love found its way, and pleasure, through it all.
Do you remember the revival meetings,
And the blue ribbon movement, that revolt
Against the tyranny of the saloon?
Can you recall the rallies, and at night
Torchlight processions, where you marched and whooped,
Careless that millionaires, made rich by gifts,
Were openly seeking favor? One may smile,
And see the humor of those situations,
But then they filled our lives, which was sufficient.

III.

The country town became a little city.
It really was not its fault. There came
A railroad and a factory that gave
It a great boom, and ere it knew it was
Transformed into a city. Olden types
Had passed away: The woman smoking pipe
Or dipping snuff; the shirt sleeved, dawdling man
Cutting his chew of twist; the wooden walks;
The cracker barrel, the tub of eggs, pigeon holes
At back of the durg store that served as postoffice.
New types came in: the cigarette fiend;
The patron of the soda fountain and
The ice cream parlor; the follower of fashion;
The flush fronts for the stores, illuminated
With dazzling lights. The motor car appeared,
The age of concrete came. There grew up classes,
The aristocracy of little wealth,
The shirt-sleeved worker that was looked down on.
The schools were graded, and there came a "spirit"
Into the classes—you remember it,
And how it manifested in contests
Of basketball and football. You remember
How the kid's nine was supplemented now
By a big club affiliated with
A district league, and every boy aspired
To make the major leagues. The sled and skate
Now were taboo; one talked of makes of cars
And of the Paris gowns. While picture shows were seen
On every corner, they who were "worth while"
Discussed grand opera. You can no longer
Distinguish (though cartoonists do not know it)
The farmer in the town from other men,
While sectional characteristics, such as once
Made Yankee, Southerner, Hoosier and Cowboy,
Here under influence of interchange
Were melted to one fashion. You remember
How some town you have known has grown within
Your lifetime past your knowledge.

IV.

Came the city,
The real city. You have seen, as I have,
Great cities grown from nothing in your lifetime.
There never was the like of it since time
Began her work of change. You understand
The first aspect the city bore—the busses,
The markets with their stalls, the volunteer
Fire departments and the fights there were
Between the rival companies. You know
The wooden buildings of another day,
And the long flights of stairs. You can remember
The taverns old thronged from the river traffic
With proud guests from all sections. You recall
The lively wharf. And you have seen this changed.
In your time there has come the trolly car,
Extending borders of the city. In your time
Has come the steel frame and the elevator.
Lifting the city high into the air.
The great department store, the wonderful
Systems of transportation that created
A hundred cities in a hundred years
Have come for the most part since you were living.

V.

And you have seen the city that the country
Built from the furrowed ground transform the country
And all her people to another guise.
The long arms of the city have reached out
And from the country taken manufacture
Of every kind. The lure of light, and sense
Of pulsing life that throbs with all the world,
Have drawn the people from the farm until
They crowd the town and city. There employment
(The property of few) is mostly found.
There is the wealth, the showy side of life.
There have a rush and a buzz come with the city
The world knew not in early days, and even
The city of Ben Johnson did not know.
Into the city pour all things, all peoples,
Until the single city of New York,
A world within itself, contains more wealth
Than all the territory lying west
Of the broad Mississippi, and puts forth
A literature half equal to the whole
America contributes. Rapidly
The cities are becoming all. And with
The growth tremendous come a thousand problems.
The slum has come, the night life, the bread line,
The unbelieving, and a race of men
And women without homes and evermore
Doomed to be homeless. What the end shall be,
Or if it too shall come before we pass
Who saw the rise of it, no man can say.
Only, we know it was a tragedy,
A comedy, more stirring than was played
On any mimic stage. It is not ours
To say now if 'twas written wise or not,
But only to reflect upon the greatness
Of that which nature has prepared for us
To look upon within this marvelous age.

———Get Five Sub Cards, $2.00———

Shakespeare's Remarkable Social Theory

IN THAT strange book, "Hamlet in Heaven"—easily the most remarkable contribution to English literature in a century—appears a social theory that is striking. As with most of Shakespeare's works while in the flesh, this is given in conversational form, so that it is impossible to know just how much of it the writer himself believes, and how much is the concept of the characters who speak. But, again, as with Shakespeare's authenticated works, the ideas are reflexes of what many men have thought, merely put into usuable form And, like Shakespeare and unlike so-called sacred books that have appeared in the past century, this asks no general acceptance of the ideas, but merely states them and lets it go at that.

The idea, in brief, is that full cooperation is now impossible among men because sex naturally divides pepole into families and races, but wil lcome naturally and inevitably when sex s done away with in spirit realms and possibly, in time, on earth. The conversation in which the theory is unfolded occurs in the fifth act of the play and reads as follows:

Nurse.—See how sex habit, made unduly strong,
Clings to us after sex has ceased to be.
'Twill take a time to wear it out. You still,
Confined in kitchen garments and shop ways
Through all your lives, imagine you are yet
Two races with a commerce but in sex,
And hence cannot be friends with every one,
Ophelia.—I see. They who were once but men and women,
Living in different worlds, may now commingle,
And be one, with no yellow jealousy.
It lifts the soul.
Nurse.—Nor is that all. Until
The family tie is broken, as it should not
Be where sev was, men could not possibly
Co-operate and truly save. You now,
Above old marriage and the family life
(Though on the earth these be the highest things.)
Have wider range of purer sentiment
In your new order. You can naturally
Commingle and develop to the summit
Of possibility. You will not find it hard
To work together. Nations, creeds and wars
Drop from you with the tie that nature made
In the unbicilical cord, and all are brothers.
Hamlet, junior—A new philosophy.
Hamlet, senior—A dangerous thing.
We should not in mixed company discuss
Such things suggestive.
Nurse.—The old habit.
We are not mixed, but of one race at last.
And this is more than a philosophy.
'Tis fact that means the progress of the world.
First came the making of the world; now comes,
In proper order, true development.
The way into the height is down; for there
Is neither big or little, high or low
In the finality, but only service
That serves the more the renderer of it
Than he receiving it.

Man is ever wiser than his words. While the statement above is so vivid as to startle many, the idea has been acted upon by men through all ages. The church of old, in establishing communities, ruled out sex intercourse. The American co-operative communities endeavored to do the same thing. The early Mormorns, in an effort to extend the family, introduced polygamy. Numbers who dreamed of world co-operation have somehow mingled it with the idea of ending family relationship in what has been termed free love.

No doubt there is an unspoken belief that full co-operation and therefore right social conditions are not possible on earth but are possible in Heaven, where "they neither marry or are given in marriage, but are as the angels which are in Heaven." This is the thought that the influence calling itself Shakespeare puts into words. But he goes further. He shows that on earth, so long as sex is the dominant force in social life, the family must remain and full co-operation is impossible; while in Heaven, where sex is said to be at an end, the family naturally ceases to be and full social peace and general welfare is natural and easily attained.

This might be discouraging if we were to stop there. But we are supposed not to stop there. The philosophy is far deeper than such surface reading.

And this is more than a philosophy,
'Tis fact that means the progress of the world.
First came the making of the world; now comes,
In proper order, true development.

In other words, procreation is woven into the making of the world, and while that is in progress, though on the earth these be the highest things, ultimately, creation being finished through the work of procreation, even on the earth,

Above old marriage and the family life,
. . . . You can naturally
Commingle and develop the summit
Of possibility. You will not find it hard
To work together. Nations, creeds and wars
Drop from you with the tie that nature made
In the umbicilical cord, and all are brothers.

It is at once a repudiation of free love, and an assurance that full co-operation will sometime become possible in the most natural and easy of ways. Possible on this earth. Posible soon. After all, this is but another way of saying that the tone hope of the world is a new world.

The whole book, "Hamlet in Heaven", teams with suggestions as deep and vital as this. No well-posted man or woman can afford to miss reading it. The price is 50 cents or three copies for $1.00. Get yours now.

———Get Five Sub Cards, $2.00———

Debs a Hustler for the New World

Have just returned and find current issue of New World awaiting me. Congratulations. All the columns are loaded with splendid stuff. It is unique, thought-compelling and vital with the actual issues of the day.

Most heartily do I wish for you a rising circulation and an enlarging field. You have your own peculiar place made by yourself in the movement and your exceptional qualifications and endowments entitle you to the widest possible hearing.

You will find a couple of "bones" enclosed for which you may kindly send me five sub cards which I will proceed to place in the hands of those who will head you understandingly and with appreciation and in all likelihood join the widening circle of your readers.

EUGENE V. DEBS.

———Get Five Sub Cards, $2.00———

If We Know the Way.

The same chemical elements that exist in matter are in atmosphere, and we, as well as Nature, may learn to combine them so that we can manufacture our own food and clothing, and not have to depend upon Mother Earth to grow them for us.—Lucy A. Rose Mallory.

———Get Five Sub Cards, $2.00———

The Devis of the Beasts.

If the "lower animals," as we call them, were able to formulate a religion, they might differ greatly as to the shape of the beneficient Creator, but they would nearly all agree that the devil must be very like a big white man.—Dean Inge, St. Paul's Cathedral, London, England.

LINCOLN PHIFER, Girard, Kansas.
Enclosed find Two Dollars, for which send me Five Sub Cards to The New World.
Name ----------

$2 Investment
In The New World paying 20 per cent

LINCOLN PHIFER, Girard, Kansas.
Enclosed find Two Dollars, for which send me Four Sub Cards to The New World and one copy of Hamlet in Heaven.

Egyptian Book of the Dead

Paraphrase by Lincoln Phifer.

WHEN I SHALL leave this tenement of clay,
And take my journey the etherial way,
I shall not fear, though all seems dark to me,
Though strange the way and none to guide there be.

The Blue I will encounter on the road,
The breezes I will follow to my home,
For even now I know the names and streams
Of that air country, 'tis my own domain.

If I would find the Powers of the West,
And climb the hill of Bachu, on which Heaven
Rests at the verge, Sebak, the Lord thereof,
If I will go to Powers of the East,
I know the Eastern gate of Heaven. The South
Is by the Lake of Charu, and the North
Is bounded by the silvery stream of Reu,
There are two sycamores of emerald
Beside Arraus' garden 'round which walls of steel
Hedge the divine domain. The wheat and barley
Of that Dawn Star are seven cubits high.
I know the Hill of Bachau in the West.
I know the Southern gate of Heaven, by Lake
Of Charu, and the stream of Reu that pours
In from the North. Mansion of Shu I know,
The Mansion of the Stars, the stream hard by.
In the Divine Domain I take my rest,
Plowing and scattering seed and sailing forth
Upon the streams. At Uach I arrive:
Pass on to Tefait and there net the ducks;
Go to Kekamit, and there meet my parents
Who have preceded me into this world;
Proceed to Hesit, where I meet the blue;
And then go on to Useret, where food
Has been provided. On to Dmait then
I go with heart awake, and am conveyed
Over the Heavens to the Isle of Corn
And Barley. There I make my home.

Yet well I know that in the clearest Blue,
When I have laid aside my fleshy organs,
I cannot do what I was wont to do.
So will I conjure to my naked soul
The faculties I need; and this the manner:
Thus shall I gather memory of my name;
In the Great House let me recall my name,
This House of Flame wherein the years are counted.
If any god draws near, I will recall
His name in reverence: "Let me know my own."

Thus shall I gain my heart of love and force:
This is the place of hearts; let mine return,
Whole heart, to me. Give me my other organs,
My mouth wherewith to speak, my feet for walking,
My two arms and my fingers, my two eyes,
My ears, my tongue. I claim them. They grow from me
As leaves grow from the tree after their death.
My heart, which is my mother, come to me,
My genius, which art by me, and which once
Within the womb didst mould me many organs,
Come now and furnish me anew with them;

Come to the bliss toward which we both are bound."
Thus, when I enter in the house of earth,
Shall I avoid absorbing of the dirt:
"I exercise and will not eat. My genius,
Soaring to Heaven, preserve me from this fate.
Let me go on to the divine repast,
Under the sycamores of Hathor. Let
Me feast upon the white corn and red barley."

Thus I avoid the slaughter of my soul:
"Boatman divine, let me now enter in
And not go out again. Oh, Breathless One,
Let me live on, though I am out of breath,
Fed by the air of this, the airy world.
Upon the air, food that Osiris eats,
I feed my soul, upon the eastern side,
Upon the mead of amarathan flowers."

Thus shall I learn to breathe, and drink of water:
"Thou Coverer of Heaven, thou art mine;
I open up my nostrils and I take thee;
Drawing my eyebrow up, I pierce through all.
I, being in air and water, build myself
And take form by them. Gate keepers of the stream,
Let pass to me the forms of my loved parents,
That they anew may give me bodily shape."

Thus gain I power to come forth by day:
"My life is force, Yesterday, Today, Tomorrow.
The hidden force within me I develop,
I draw the fire in me as I breathe.
I am the force that shows in cheerful day.
Shall I not shine as doth the Lord of Life?
I tread upon the firemament. my eyes
Kindle a flame before me. I unite with the breeze
Great Lords of Rule, devoid of wrong, I make
My way toward you. Oh, may I be restored!
In any form that I may choose I come,
And make my way into the house I love."

Thus I assume the form that I desire:
"I am the swallow, swallow blithe and free,
I cleave the air, I go where I desire.
I drink the waters of the Tank of Flame,
And soar and soar high in the crystal Heaven.
Or, now I am the beauty I admire,
And as a lotus floating on the stream
Breathe my dear thoughts in odors that assail
The nostrils of the white and mighty gods.
Or, if I will I lay my flesh aside
And as a free soul wander in the skies,
Breathing the sustenance that I desire:
And as an unseen force break even thorugh
The waters and steel earth, o'ercoming clay
By being, not of it, yet passing through it.
Or, so being formless, I adopt a form.
The form of great Lord of the Things that Are,
And pass up the divine circle bridging Heaven,
Until I reach the abode of the celestials.
And know them and are seen of them, and with them
Drink every evening the divine elixir
Which is the adoration of mankind,
Or, to the Fleet One coming, I with him
Sail the ship Nu over the void chine,
Over the chine of Apepi, with th' Clouded One.
My tackle I make fast with peace, with peace."

The double path near Heav'n is thrown open.
I catch the breeze through open ports of day;
I sail the great bark in the sacred sea,
And note star mansions lighted in the night.
May I but have possession in that land.
To plow and reap and grind and drink and eat there,
And have my fill of love with those I love.

Blest with the breeze I hasten to my home:
I sail upon the stream, I reach the land.
Lo, I am there, I am in glory there.
I am united with the ones I love.
I range within the Garden of Hotep,
I am in my domain, the Great Domain,
I look upon my mother and my father.
The stream of Teseret I now salute,
The blue I do encounter; following the breeze,
I reach the company of the blue-eyed gods:
And she I loved and lost gives me her hand.
Into the company of the emerald ones,
Thorugh blissful paths of Restan making way,
From the Great Valley, past the Isle of Corn
And Barley in the distance, to the Garden
Of Hotepit, I go, with those I love.
I rest within my own eye, and my soul
Buildeth for me a hall in Tattu; there
I rest under the foliage of the Tamarisk.
There come the Great Divinities to me,
With whom I eat and drink. There come to me
A glorified one, well equipped, who shows
Me how to be equipped. And so I grow.

Then, in the end of days, they go with me
Before the Lord of Rightousness on high,
And there I make profession of myself:

"I do no mischief, bear no tales, detract not,
Cause neither want nor weeping; am not sluggish,
Land grabber or eaves-dropper; in behavior
I am not hot or boisterous in speech;
I give bread to the hungry, to the thirsty water,
Clothes to the naked, to the shipwrecked succor.
I mind my own affairs."

Rise then the God
Of the Two Caverns, he of the Bright Teeth;
The Busy One, she of the Beautiful Shoulders;
And as I bow and say, "Oh, mighty ones,
I know you and the evil that is in me;
Report not to your fellows, for I am
A thing that groweth underneath the grass,
And ye who are in Hall of Righteousness,
With nothing wrong about you, pity me."
Then they whose roof is fire and whose wall
Is running water shot with light and singing,
Reach forth and take me kindly by the hand,
And seat me by them, saying:

"From henceforth
Your bread and sustenance is from the eye,
And all your life is in the growing heart."

———Get Five Sub Cards, $2.00———

What is a Sub Card?

It is a postal card, on the back of which is printed a receipt for a year's subscription to The New World, and a blank for name and address of the purchaser. He pays whoever may offer it for sale, 50 cents for the card, and finds it a receipt; he need not hesitate to buy it under fear that he will be swindled. He fills in his name and address and drops it in the postoffice. As it is already addressed to The New World, Girard, Kansas, and bears a stamp, there is nothing else to do—no money to send or letter to write. It is by far the beast way to boost the circulation of the paper. You send two dollars and get five sub cards. You carry them with you, and always are fixed to take a sub without embarrassment. When you have sold the five cards, you have fifty cents for your trouble and $2 for the purchase of five more subs. Buy five subs this month. Put The New World on a paying basis; it can serve you better when it is not on expense.

———"Dramas of Kansas," 50c———

Nothing in the affairs of mankind is worthy of serious anxiety.—Plato.

Push Philosophy

While men go wrong I think they love the right.
They are not hypocrites in praising virtue,
Though they are sinners. If they had the power,
Whether within environment or in
Their individual strength, they would do right,
Men do mean things to keep from menial ways,
And are concerned more keeping out want
Than keeping out of crime. They would prefer
To help themselves than others, yet most men,
After they have helped themselves, are willing
To help the others that are close at hand.

You must conform. Even as the rat
And wolf will tolerate no oddity
In look or manner, and will kill the brother
That dares be different, the world of men
Demands that things be done as others do them,
That fashions, manners, customs be observed,
And that, if there is change, it must come slowly,
Or only when the mass is ready for it

If one is great he knews his littleness.
If one is little he thinks he is great,
Because all things are centered in himself.
Eminence and obscurity are due
To the position, often not to merit.
The world counts those great who are talked about,
But oft the really great man is ignored.
The saved and the elect, the respectable,
Sicken and dishearten me. A thought of what
The meanest might and should be gives me heart.

I give, I take. My consciousness and will
Receive the life-blood of the world in me,
And then propel it forth. I can give out
No more than I have taken in, nor hold
The thing that I receive. If I refuse
To give out that which nature hands to me,
She takes it from me, and then takes my life.

It was a hazardous thing when the Almighty
Let loose on earth a billion separate wills.
It was equivalent to turning loose
A billion gods. They have been warring since,
And even yet have not found how to will
Harmony and good into the world.

Men issue through a million doors of flesh
And enter on the world, to change the world;
But the earth opens many million doors
And takes them in, and so they pass away.

Oh, could I say old things in the same way that nature
Makes the old models of the grass and flowers
Seem ever new and marvelous! Oh, that
My soul might ever keep the eagerness
And elasticity that nature keeps
In youth through procreation!

Causes like vegetation go to seed,
And when they do there is no longer freshness
And vigor in them. The great spirit of Life
Deserts them and builds up new organisms,
For thus it ever works; nor should we mourn
It is pathetically humorous,
The suckers growing 'round a dying cause,
Sucking its vigor from it.

Institutions are the playthings
Of the world's grown children. They conserve a purpose
In giving scope to thought, toil and imagination,
But they are so absorbing they take up
The time, the service, the accumulations,
And often life itself, of many millions.
Yet business does not feed the multitude,
The state does not protect and serve the many,
The church does not give all men spiritual power.
The few ride institutions, and the many
Are overridden by them.

———Get Five Sub Cards, $2.00———

No Compromise

William Lloyd Garrison.

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No, no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually rescue her babe from the fire into which it has fallen—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal and hasten to the resurrection of the dead.

———Get Five Sub Cards, $2.00———

Greatest Power of All.

People sneer if you tell them that sometime we will be able to float in the air, and travel as rapidly to any place as we can think of it. They never stop to think that this Earth with its enormous contents is floating in the ether, sustained by the Power of the Spirit.—World's Advance Thought, Portland, Ore.

———Get Five Sub Cards, $2.00———

This life has its sorrows but death's not its ending;
Our loved ones are with us, though lost to our sight!
Their love and their comfort they ever are sending
To cheer us and help us and guide us aright!

—Spencer M. DeGolier.

Now for the First Victory

THE NEW WORLD has been temporaily denied admission to the mails. The reason assigned is that I have been sending out too many sample copies for the actual number of subscribers which I have. Be this as it may, every publisher knows that it is becoming harder and harder for a radical paper to get entry to the mails. I shall again apply for entry, AND SHALL OBTAIN IT, since I will comply with every requirement of the postmaster general's RULING.

But until I do get the entry I shall have to affix a penny postage stamp to every paper I send out, whether to a subscriber or to a sample copy. This is an expense that has already cost me more than $100, besides the extra work involved in affixing stamps to a large issue of papers. When the entry is granted, I shall not only be permitted to send papers at the cost of two cents a pound rather than a cent for every two ounces, mut I shall also receive a refund of the difference between second and third class rates on what I have already sent out.

To conform with the RULING OF THE POSTMASTER GENERAL I shall have to send out fewer papers. This will mean, of course, less advertising and consequently a falling off in the number of subscriptions received during August UNLESS YOU SAVE THE DAY. The expense goes on—greater than it will be after the entry is obtained—but the RULING—not a LAW but a RULING—STOPS THE PUBLISHER'S CHANCE TO GET SUBS. It is at this point that most papers fail. You notice it and then blame the publisher for having swindled you, when he was merely choked to death. I am able to fight it out till I win, though it will be a heavy burden. I don't believe you want me to bear the burden alone. The tone of your letters convinces me of that.

For thirty years I have been an editor and publisher, and in all that time—even when I was on the Appeal staff in its palmiest days—I never read more enthusiastic letters than I am receiving about The New World. I believe, therefore, that you will want to help me bear this burden. With me, it is hundreds of dollars. With you, it would be two, or five, or ten dollars. With me, if I fail, it would be a dead loss of it all. With you, should I fail through your neglect, it would mean NO LOSS WHATSOEVER. I have a reputation, for which I have fought for many years, to sustain. If by any chance I should be forced to suspend, you may rest assured that I would arrange to have the unexpired time of all subscribers filled by some other publication, so that NO ONE WOULD LOSE A PENNY THROUGH ME. But I believe you want to help me bear the burden that is at this time heavier than it will ever be again.

These extracts from a few of many letters received this month indicate that. I believe you will invest in The New World and the cause it promotes from two to ten dollars the coming month and thus share in the SUCCESS WHICH I AM POSITIVE IS COMING TO IT. Don't delay. Now is the time your assistance is needed. Help win this first victory and other victories will follow. and you will be proud to have had a part in the fight. Here are words that make me sure that you will not fail me:

Kate Barnard, Hot Springs, Ark: Your paper is good.

Arthur T. Hodgkiss, New Hampshire: Good, better, best.

Anna Stockinger, Indiana: Am sending five subs. The New World is just the best thing yet. Yours for success.

R. Agnes Clark, Kansas: I am deeply interested. Am nearly 72, yet am an earnest student and love to sift for golden grain of truth.

Woodrow's Magazine, Hobart, Okla., from a full-page write up: The most unique and radical innovation in the field of journalism.

W. F. Bragg, California: I am pleased with your paper, and you can count on me to do what I can to sustain it.—One of the Appeal Army.

Lyman J. Stowe, Michigan: I can hardly hope to receive twelve numbers as bright as the first, for it is a dandy. Think your will hear from this locality again.

J. H. Crumb, South Dakota: The column attributed to Wayland is sure after Wayland's paragraphic style that made the old Appeal such a power in its early days.

F. Harris, Massachusetts: I am sending for the three in one combination. I do not want to miss any of the papers.

J. H. Dunham, Idaho: If The New World is as good as your book, "The Coming Kingdom," it will be great. Things predicted in that book are coming true right along.

J. H. McDonough, California: I have thought for some time that we are up against it and need something to bridge the chasm. I think the New World will do that very thing.

Ernest B. Lydick, Publisher, Pennsylvania: Please send me The New World for one year, beginning with the first number. Find 50 cents enclosed. The paper pleases me very much.

Lon S. Matherly, special newspaper writer, Illinois: You struck the keynote in your very strong publication. It strikes at the very heart of life and action—the spiritual—and in a sensible way.

J. O. Tupper, Oregon: I find the paper not only interesting, but good for reflection. Mrs. Tupper is delighted with the little magazine, and so is her daughter. Find enclosed two subscriptions.

John H. Conant, Illinois: I appreciate your paper very much. I will be glad to read anything from J. A. Wayland in his new surroundings. I enclose a list of six names and $2.40 to pay for them.

American Socialist, Official Organ of the Socialist Party, Chicago: A unique, thought-compelling publication was started when Lincoln Phifer, of Girard, Kansas, established The New World. All the columns are loaded with splendid stuff and it is entitled to a rising circulation.

J. H. McDonough, California: The paper is all right. I have thought for some time that we were up against it and needed something to span the chasm. I have detected inspiration in many Socialist writings, but it seems to come and go and abandon some Socialists altogether.

H. G. Stephens, Missouri: I think The New World a knock-out, and that is what they all say. I hand my copies to some friend, and tell him to hand them back when he has read them, and then I hand it to someone else, telling him the same thing. Thus others become interested and then I go after them to subscribe.

Dr. Fred Going, Massachusetts: I am sure you are on the right lines of thought and activity. I have felt for some time that conditions were about right for the advancement of scientific evidence of spirit existence, and for placing this great fact where it belongs, independent of any sect or creed, but as a part of the world's common knowledge.

An Expert's Opinion

A graduate of two universities and two schools of journalism, having seen a chance copy of The New World, writes:

"It may be a bit crazy, but it is some live sheet. I read every word before I could take my eyes off the paper. You haven't convinced me of the genuineness of your staff of writers and contributing editors from the spirit world; but they are about as genuine as the sporting stuff supposed to be written by Christy Mathewson and Ty Cobb, which personages never see it until it's in print. So I don't blame you for stealing a march on 'journalism.' It is a brilliant idea and it should succeed.

"You are either a good other-world amanuensis or the world's foremost scholar in styles. I studied styles, you know, but I didn't learn half as much as you know about them. The style is the man, and maybe it is the spirit, too.

"If there is any personal service I can do in order to make your paper go, I am yours to command."

—Get Five Sub Cards, $2.00—

Following the Flag.

A certain Man went into a field and waved a red cloth at a Bull. That animal pawed the ground and then charged. As the Man fled he called to the Dogs:

"Come to my rescue at once."

"Why did you go there?" asked Towser.

"That is not the question. You must follow the flag."

Towser took after a rabbit that jumped up, calling back:

"If you wish to shake the flag before a Bull do your own fighting. I must look after my meat."

——The flag is as the flag does.

—Get Five Sub Cards, $2.00—

New World Fable—The Quarrel.

Two miserable curs met in the street.

"You have fleas," said Tige.

"And you have mange," responded Towser.

They both growled, then fell to fighting. After both were exhausted and pretty badly used up, they lay down together, to rest.

"I have fleas," said Towser.

"And I have the mange," whined Tiger.

But each felt his honor had been vindicated, and it never entered the head of either to get rid of the parasites that afflicted him.

—Get Five Sub Cards, $2.00—

Whose lives for himself is his own cancer, eating himself up miserably.—William Marion Reedy.

Corn From Kansas

'Tis not for naught!

Look before or fall behind.

Good manners gild bad morals.

If you lose your credit you lose yourself.

Every bad rooster comes from a good egg.

Good talkers make their mouths feed their bodies.

Use God's free remedies and you will need no other.

We differ in speculations, but not much in experience.

laves may carry a man but they cannot elevate him.

You can make a good deal out of yourself, besides money.

Nobody is striking for an increase in the wages of sin.

We are learning to live now. After awhile men will really live.

The Almighty did not lose his speech two thousand years ago.

Put yourself out for a man and he will generally take you in.

The whole world has been enslaved and put to sleep by suggestion.

Being your own boss does not mean that you should be another's boss.

Everybody when discouraged dreams of receiving a legacy. I helps a lot.

The man you are beginning to hate will soo nbe dead—reflect on this.

The "good fellow" goes a mile while the sincere blunderer is explaining.

It is as bad to throw the blame on others as it is to throw the burden on them.

Genius means, literally, a man who is inspired by spirits. The very word suggests a complete rewriting of history.

——"Dramas of Kansas," 50c——

Connecting up with the Spirit

By Thomas W. Woodrow, Editor Woodrow's Monthly, Hobart, Oklahoma.

I congratulate you upon your being chosen as an instrument of heaven for a higher work in journalism. I think you will do more to advance the knowledge of the intimacy of the spiritual plane of conscious life with the material, thus banishing from the common mind the clouds of agnosticism, than any one thing that has appeared in the world.

Your thought, repeated several times in The New World, of scientific invention for more correct and reliable intercourse with the spiritual plane of being, I think, is more prophetic and premonitory of the thing about to be accomplished than an agitation of the idea to cause it to be accomplished. It is the next thing in order in scientific discovery and application of hidden forces. I have spoken much of this in funeral and other discourses for several years. To me it is clear and evident, yet to many seems wild and visionary.

——Get Five Sub Cards, $2.00——

There's Consolation For Us.

Precious are fools. they are the tokens by means of which the world's credit is maintained in the marts of science and invention. The consistent effort of genius is to provide for the fools. There would be no incentive to genius but for fools. Take heart, then, friend; the world cannot do without us.—Good Words.

——Get Five Sub Cards, $2.00——

Vanishing Lives.

Richard LeGallienne.

It is impossible to turn our eyes on any starlit vista of human history without being overwhelmed by the heartbreaking sense of the immense treasure of radiant human lives that have gone to its making, the innumerable dramatic careers now shrunk to a mere mention, the divinely passionate destinies once all wild dream and dancing blood, now naught but a name huddled with a thousand such in some dusty index seldom turned to even by the scholar, and as unknown to the world at large as the moss grown name on some sunken headstone in a country churchyard. * * * The snows of yester year! Who knows if, after all, they have so utterly vanished as they seem. Who can say but that there may be somewhere in the universe secret treasuries where all that has ever been precious is precious still?

——"Hamlet in Heaven," 50c——

How Truth Is Found

Bruce Calvert.

Every man comes at the truth from a different angle. Each has his own bias, his own individuality that requires a different method of approach from that of all his fellows. Twelve men may fire at a target and every bullet may cut the bull's eye, but no two will travel exactly the same path.

The Hidden Spirit

Purporting to be from the spirit of J. A. Wayland.

Freedom begins with the spirit of revolt.

If you have not enough spirit to refuse to submit to slavery you will be enslaved.

The spirit of America is being rapidly turned toward war and retrogression. As it is pointed so will it go.

The spirit of nationalism is a species of sectionalism. It leads inevitably to war, with conquest for some and slavery for others.

After all, the spirit of a people determines their physical condition. They who have things possess initiative or individual spirit, while they who have nothing, the wage workers, the masses, have not the spunk to possess anything.

The rulers have always been few, the subjects many; the generals have been few, the common soldiers many; the capitalists are few, the wage workers are many. So long as the many are willing to obey and be led and bossed, that long will they be nobodies.

The spirit of internationalism is dead. The spirit of solidarity among the workers is gone. It bodes evil for the smaller nations and for the toilers. The small are loyal to the great while the great have lost the spirit of independence. They have lost their own souls.

The workers "fell" for the way. They stood for a raise in railroad rates. They submitted to the preparedness agitation. They lacked the spirit to forestall the conspiracy against Mexico. Now they will be trampled on in the mad rush of the reactionaries. What else can you expect of a spineless, spiritless people?

A new spirit has taken possession of the world. It is the spirit of the promoter, of the conqueror, of the man who is determined to get the good things of earth for himself, whatever may become of others. It means world-dominance for the very few. The subservient are fanning the spirit, by urging obedience to authority, and love of country, and by denouncing the kicker and knocker at the plans of those who would appropriate all.

The party spirit is not dead on earth; it has merely become more-embracing. The Prohibition and the Progressive parties have both been swallowed by the spirit of the larger-partyism. We shall see what becomes of the Socialist parties. The workers are not partisan but the capitalists are; and the capitalists control all the parties that they permit to exist. Unless the workers develop more spirit of their own very quickly, they will again become serfs and chattels.

———"Hamlet in Heaven," 50c———

The Source of Power

Purporting to Be From the Spirit of John Wesley.

The generally strong man is he who is strong in spirit. He may be weak in body, but if strong in spirit he will accomplish things. Many an athlete has been conquered by passion, by drink, by adverse conditions. But the soul that is athletic is never conquered. The strong in spirit go to death victoriously, even when dying is foolish. And if the strong spirit of man is powerful, what shall we say of the man or woman who is filled with the Holy Spirit, the Spirit of the Universe that called all things into being? No wonder Paul exclaimed, in the realization of spiritual strength, "I can do all things through Him that strengthened me!" Any man of stout heart, if having in his possession the indominable purpose of the enduring and inspiring, is not only invulnerable, he is also all-powerful.

———"Hamlet in Heaven," 50c———

News of Heaven

Department edited by the spirit, supposedly, of Horace Greeley.

IF THE GREAT European war has affected earth, its influence in heaven has been greater. Earth has lost some millions who were obcessed of passion and fear; but Heaven has gained those millions, maimed, terrorized, prejudiced, spiritually blinded.

Our hospital service, organized centuries ago through the Genius of Gallilee, as an effective means of "preparing a place" for immigrants from earth, was adequate for normal conditions. But we have recently been completely swamped in lagoons and sloughs of blood. People coming here through natural death are for the most part tractable; they learn slowly, but they are like children in that they do learn. But men coming from the trenches or drowned at sea in battle, whose nerves have been shattered by cannonading, whose passions have been fed by fear and nutured by nations, whose bodies have been gashed and mangled, and whose souls were torn unconsciously from their bodies, are wrecks in spirit, too prejudiced to be taught, too passionate to see; and we can do almost nothing for them. If the generals and rulers of earth could know that what is inflicted upon the bodies of men at their orders is nothing to be compared to the injuries done upon their souls, if these people in authority understood that the responsibility they assume is blinding and maiming their own spirits almost beoynd repair, they would be appalled.

The derangement of our hospital service is bad enough. It is not the worst. These sick souls, these insane people, are corrupting the whole Heavens. The millions upon millions who came to spirit condition through war in the centuries that are gone, and who were in a measure convalesced have had their old experiences, their forgotten prejudices, kindled anew by the effects of this world-wide struggle, as shown on this side the change. They have gone mad. Heaven has become a raging madhouse. The whole social life is upset. Conquerors of other days, both on the earth and on the spirit plain, are taking advantage of the deplorable conditions to stir enmities here in hope of gratifying personal ambition. If war is imminent in other sections of earth, it is equally threatened in Heaven. Preparedness is under way here. What the outcome may be perhaps no one can tell.

———"Hamlet in Heaven," 50c———

The Spirit Press

Department of Economics, J. A. Wayland
Department of Literature, William Shakespeare
Department of News, Horace Greeley

WHILE this is given in good faith, believe what you please about it. I am seeking no converts. Some will consider it composed on earth. Very well. It then affords a study in styles. The merit of the subject matter does not depend on who composed it, and it should not be so judged. If it is good, it is good anyhow. If it resembles the styles of those whose names are signed to it you may say it is a clever imitation. What then? You have a problem in how the imitation could have been unconsciously made by the sub-conscious mind of the medium. Some will accept what is written as having come from the spirits whose names are signed to it. It will open to them stupendous possibilities not only for themselves but also for the world. These should remember that so long as communication between the two spheres of life rests on human mediums, the motive power being the magnetism of a human being—it must necessarily be imperfect and subject to breakage. There never was a high civilzation built on mere muscle power. It was only as man learned to use tools and forces that he grew great. It is just as impossible for full communion between the two spheres of life to be established on human magnetism. When we learn to use natural forces and mechanical appliances to aid in this work, then communication will become perfect, unimpeachable and without break and then a higher civilization, with a practical and universal religion, will come. Yet up to this time there has never been an effort to use these natural forces in establishing this communication To you who believe I call for aid in proving your faith by your works. When we succeed in making these things unquestionable demonstrations rather than vague beliefs, then a new era will dawn, and thereafter every paper will have its department of news, views and literature from the spirit. This is a pioneering work. That to come will be much more perfect. Isaiah forcasted that the time when all should KNOW the Lord and teaching would become needless. It seems that it has not entered the head of people of this time that we in the flesh have our part in establishing full communication with the spirit, so that a fulfillment of this prophecy may come.

The Spirit Led Girl

From Mark Twain's Book, "St. Joan of Arc."

IN JOAN OF ARC at the age of sixteen there was no promise of romance. She lived in a dull little village on the frontiers of civilization; and had been nowhere and seen nothing; she had never seen a person of note; she hardly knew what a soldier looked like; she had never ridden a horse or had a war-like weapon in her hand; she could neither read nor write. . . .

At the age of seventeen she was made commander-in-chief of the armies, with a prince of the royal house and the veteran generals of France for subordinates; and at the head of the first army she had ever seen she marched to Orleans, carried the commanding fortress of the enemy by storm, and in ten days raised a seige which had defied the might of France for eseven months. . . . She took Jargeau by storm; then Meungy. She forced Beaugency to surrender; then, in the open field, she won the memorial victory of Patay against Talbot. "The English lion," and broke the back of the Hundred Years War. It was a campaign that cost but seven weeks of time; yet the political results would have been cheap if the time expended had been fifty years. Patay was the Moscow of the English power in France.

From the blow struck that day it was destined never to recover. It was the beginning of the end of an alien domination which had ridden France intermittantly for three hundred years. . . .

Joan was fated to spend the remainder of her life behind prison bars. It was a dreary and hideous captivity, but it did not conquer her; nothing could break that invincible spirit. She was a prisoner for a year; and she spent the last three months of it on trial for her life before a formidable array of ecclesiatical judges, and disputing the ground with them foot by foot and inch by inch with brilliant generalship and dauntless pluck. The spectacle of that solitary girl, forlorn and friendless, without advisor or advocate, and without the help and guidance of any copy of the charges brought against her or rescript of the complex and voluminous daily proceedings of the court to modify the crushing strain upon her astonishing memory, fighting that long battle, serene and undismayed against these collosal odds, stands alone in its pathos and sublimity; it has nowhere its mate, either in the annals of fact or in the invention of fiction. . . .

Although she was on trial for her life, she was the only witness called on either side; the only witness summoned to testify before a packed jury commissioned with a definite task, to find her guilty, whether she was guilty or not. Every advantage that learning has over ignorance, age over youth, experience over inexperience, chicane over artlessness, every trick and trap and gin devisable by the malice and cunning of sharp intellects practiced in setting snares for the unwary—these were employed against her without shame; and when these arts were one by one defated by the marvelous intuition of her alert and penetrating mind . . . she was made to say things to a trusted friend as a means of convicting her.

It is beyond us. All the rules fail in this girl's case. Others have been great in their first public exhibitions of generalship, valor, legal talent, diplomacy, fortitude; but always their previous years and associations had been in a larger or smaller degree a preparation for these things. But Joan was competent in a law case at sixteen without ever having seen a law book or a court house before; she had no training in soldiership and no association with it, yet she was a competent general in her first campaign.

She was the only prophet who ever ventured the daring details of naming, along with a foretold event, the event's precise nature, the special time limit in which it would occur and the place—and scored fulfillment. At Vaucouleurs she said she must go to the king and be made his general and break the English power and crown her sovereign—at Rheims. It all happened. It was all to happen "next year"—and it did. She fortold her first wound and its character, and the prophecy was recorded in a public record book three weeks in advance. She repeated it the morning of the date named, and it was fulfilled before night. At Tours she foretold the limit of her military career—saying it would end in one year from the time of its utterance—and she was right. She foretold her martyrdom, and named a time three months away—and again she was right.

She was deeply religious and believed that she had daily speech with angels; that she saw them face to face, and that they counseled her, comforted and heartened her. She had a child-like faith in the Heavenly origin of her apparations and her Voices, and not any threat of any form of death was able to frighten it out of her loyal heart. She was a beautiful and simple and lovable character. In the records of her Trials this comes out in clear and shining detail. She was gentle and winning and affectionate; she loved her home and friends and village life; she was miserable in the presence of pain and suffering; in the fields of her most splendid victory she forgot her triumphs to hold in her lap the head of a dying enemy and comfort this passing spirit with pitying words; in an age when it was common to slaughter prisoners she stood dautlessly between hers and harm and saved them alive. She was forgiving, generous, unselfish, magnanimous; she was pure from all spots of baseness; and yet she was only a GIRL.

———"Hamlet in Heaven," 50c———

Until I get admission to the mails—and I will get admission, never fear about that—I have to affix a penny postage stamp to every package that goes out in a wrapper to the weight of two ounces or less. It happens that two papers may be sent in one wrapper for a penny. Because of this I am sending every subscriber an extra paper. I feel that you will be glad to hand the extra copy to some one who may be interested, and solicit his subscription. THE PAPER WILL WIN. But help it win at this time when the cost of getting it to you is higher than it will ever be after admission to the mails is secured. This is emphatically the "time to subscribe."

———"Hamlet in Heaven," 50c———

A Busy Propagandist.

I have already told you that, in addition to what he wrote through me, J. A. Wayland sent me word through two other mediums to start The New World. Evidence is accumulating that he is the busiest man in Heaven. He is stirring up others to work for The New World and is generally as active a propagandist as he was in the flesh.

Anna Stockinger writes from Indiana: "Spirit Wayland has been to my own positive knowledge after two people, Mrs. Sweezey and ex-Mayor De Goller, and when I called their attention to the paper, they were ready on the instant to help it along with subs."

Fannie E. Deuser writes from Missouri: "I have communicated with Spirit Wayland concerning your paper, and am sending you two subs. He has written a series of articles through Mrs. Marie Scheile, on The Invisible Universe. I am told that he lectures in the beyond."

A man who has been in the employment of the Appeal for many years told me: "The other day I felt a hand on my shoulder while at work, and on glancing up saw J. A.'s face with the old time smile, looking down on me."

Isn't it a great thing, that an earnest man may continue his work for the upbuilding of humanity even after the change of death?

Write: Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

Lincoln Phifer's Paper-Magazine

Application made for entry at the Postoffice at Girard, Kansas, as second clas matter.

Nothing Like It!
Five Cents Copy.
Fifty Cents Year.
Clubs of Five,
Two Dollars.
You Will Like It

Monthly | Girard, Kansas, September, 1916 | Number Four

The Child

By Eugene V. Debs

Written Especially for The New World

WELL may the babe of Bethlehem have been heralded by angels, for the child is ever the Savior of the world. In its weakness lies the strength of man; in its helplessness the eternal evangel of kindness and co-operation.

They tell us the world is sinfnl and society cruel and unjust. They say that there is poverty and sickness everywhere. What would it be—how infinitely worse—if society were not renewed, drop by drop, with purity in the form of children, until the world is made over every thirty years!

"Good tidings of great joy, for unto you is born"—every parent feels that the heavenly chorus might well join in the praise of his own offspring. For is it not a miracle that out of impurity has come purity, out of failure a possibility that none can measure? Ever the hope of the world is in the child.

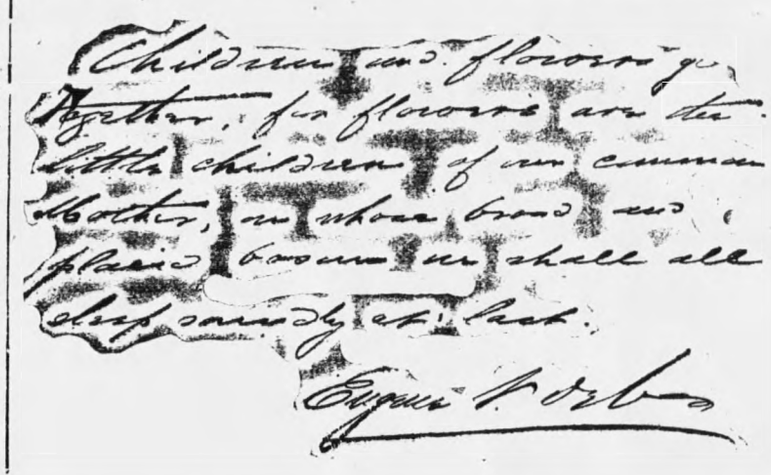
Children and flowers go together; for flowers are the little children of the common Mother, on whose broad and placid bosom we shall all sleep soundly at last.

When the bloom comes from the earth nature is glorified and the souls of songsters break into melody before the marvel. When children are sent into the world the heart should sing and the soul of man and woman be filled with divine ecstacy. Every child-life should be as happy and wholesome as the jocund springtime and as blythe as the babbling brook that sings and dances its way to the sea.

It is the supreme shame of the centuries that children are born into poverty and drudgery, into deformity and death. It is infinite outrage shouting to high Heaven that we should dwarf and degrade and make sorrowful the hundred million child-souls that are sent to us each year. All other sins might be forgiven, but this unspeakable sin against innocent childhood can never be atoned for. Shame upon the sordid society that calls forth these troops of beautiful blossoms to see them wither in sweatshops, rot in brothels, or writhe and bleed on field of battle!

One can imagine nothing sweeter, nothing holier than a happy, healthy world, free from want and war, where children romp upon the grass and shout for joy upon the common. One can conceive of no greater honor or tenderer appeal tnan to have innocent eyes look trustingly into his and little hands slip without question into his larger palm, waiting his leading. Shame on the man who would betray so sacred a trust or lead such little ones astray! Women rarely do, because women are led by the child with its drawings toward the true and good as surely as they lead the little ones into paths of purity and peace.

In all the glad songs and melting melodies that



sentiment has given the world to make it rich, there is nothing sweeter, nothing more musical, than the joyous laughter of childhood. There is no speech that says so much as the innocent prattle of a babe. It is understood by every race, by savage and by saint, and it makes the world of man a human brotherhood.

Happy are the men and women to whom children have been given to guide and bless them. The care may be great but infinitely greater is the blessing. Nature has decreed the holy trinity of man, woman and child to round out life, and it is our eternal shame that we, by our own wicked usages, so often frustrate the plans of nature.

When the frost that does not melt creeps into locks of mother and father, the child looks back and forever recalls it as a halo of glory.

Laughter in Heaven.

Riley Meets His Old Swee'heart. Purporting to be by the Spirit of James Whitcomb Riley.

**WHEN I awakened from a sleep refreshed,
I throbbed with vigor and my mind was clear.
Into my clothes I hurried, and then dashed
Down to the street. The golden atmosphere
I drank as wine. My springing steps resounded,
Proving the streets pure gold. My spirit quaffed
The graciousness of flowers that abounded,
And out of joy I laughed.**

**One came and grasped my hand. About the slit
That served as mouth, there was familiar look;
But as I saw his shock of blond hair waving, it
Appeared a danger signal. Bill Nye took
My hand, and laid it on that mop, and said:
"Pard, put her there." About was ranged a raft
Of people listening, and all the dead
Just laughed and laughed and laughed**

**Then Jamsey Matthews came to wring my hand,
And we three sought a shady spot and drank
The nectar that an aproned angel brought us, and
Laughed till our eyes in creeks of humor sank
And floated on their backs. Oh, they were rare,
The stories that Nye rold with all the craft
Of old experience, and we sat there
And joshed and whooped and laughed.**

**We passed the day most joyously. As night
Came with the wonder of the stars, I sat
Upon the porch and dreamed. A sense, not sight,
Told me someone was with me, looking at
Me with an infinite kindliness. I turned
And saw my Old Sweetheart. From her was waft
A ringlet 'gainst my face. Lord, how I yearned
Toward her! Yet I only laughed.**

**'You cannot know," she said: "how tenderly
I hold your faith toward me. There's nothing great
And dear like that. It has been balm to me.
My sole regret is that you had no mate
And passed your earthly life in loneliness,
For which I blame myself. That is the shaft
Love aims at true souls when they would caress
The thing they glorify." I laughed.**

**But she went on: "Count this not sin in me,
Nor breach of modesty, for in this world
All things are different. Here such things may be
As were not seemly once. Our souls, so twirled
By Pitcher Chance, serene together now,
May recompence each other for the draft
Of woe they knew. Her lips were on my brow.
Tears filled my eyes. I laughed.**

Cornfrom Kansas

There is no vice like ad-vice.

No cause is won till women take it up.

Little men have wishes; big men, wills.

Good talkers make their mouths feed their bodies.

The brightest people seldom shine till rubbed.

Use God's free remedies and you will need no other.

The "yesser" is a man who has no opinions of his own.

You can make a good deal out of yourself beside money.

Opportunity is not half as good a hustler as temptation is.

We are learning to live now. After awhile men will really live.

The automobile with a good many is only a means of bragging.

There is no substitute for your own judgment. No other is "just as good."

When you stand at "attention" the gunmakers slip their hands in your pockets.

It is not good form to remember things against a man who is trying to reform.

It is not good form to remember things against a man who is trying to reform.

Self government is bad enough but selfish government by the few is infinitely worse.

Sometimes the divinity that shapes our ends does it with an ax and begins on our necks.

The pessimist is a man who is willing to do the other man's worrying wihout compensation.

People in this world are busied chiefly either in expressing their own grouches or talking about the grouches of others.

Making Heaven Over

GEOLOGISTS are agreed that at first the universe was in a gaseous state. This is supposed to be the meaning of the scriptural expression: "Earth was without form and void." The Bible, in tracing the change from this condition, tells how the Creator made the firmament (identified as Heaven) with which he divided the "waters" (liquids and gases) into two parts and then caused the dry ground to appear. In other words, he was working from the gaseous to the liquid and then to the solid. This agrees perfectly with science. Geology tells how, during the semi-gaseous condi tion, vegetation grew prodigeously fast, and was buried, forming the coal measures and the oil pools in which was stored much of the gas that had been reduced to other form. A modern conception is that the remainder of the gases were formed into a canopy (identical with the firmament) which surrounded the earth as a sort of a shell. This is the "first Heaven" or first condition of the Heavens, as mentioned in the Bible.

Buddhistic-Yoga philosophy comes in at this point and explains, on information claimed to have been received from high spiritual sources, that, during the gaseous period of the earth, all life was more or less gaseous in nature. That is to say, it was spirit, or composed of air elements. The differentiation into types came at this period, when the body was easily modified because of being of rare texture. Man himself was so "spiritual" that his relationship with actual spirits was normal. In conformity with this claim, which is given not as a theory but as a revealed fact, tradition in all lands pictures men and spirits as being on intimate terms and in close relationship in the early days. Please remember these things, because they have an important bearing on conditions which I believe to be approaching in the future.

AS the liquid and gaseous nature gave place to the solid through the manipulation of the great Chemist, there came to man what the adepts term the "lapse into materiality." Man took on so much of the solids that he was rendered gross and the spirit realm was almost closed to him. This gave a tremendous advantage to spirit beings. They were enabled to conquer and oppress men. This is the meaning of the worship of the gods or mighty ones in the early days of sacrifice to great spirits, and of the conception of hell as a state of spirit oppression, which has persisted to this day. It became so bad in time, according to Genesis 5, as well as tradition in many lands, that the creating Chemist determined to take measures to relieve the situation. Accordingly he brought the flood. a recurrence in part to the liquid form, and in doing that destroyed the firmament of Genesis (the expanse of modern science), making the surface of the earth two thirds liquid. Since that time the abode of spirits has been known as Shamayim, "Heaven," or the upheaved element. This prevented a too rapid solidifying of nature, but it also left men capable of communicating with the spirit world through the agency of abnormal people who became mediums and priests. Out of this fact has come all the oppression that priestcraft has fastened on the world, together with only a meager knowledge of man's future state. This second condition of nature is referred to in the Bible as the second Heavens, "the Heavens that are." In the passage of years earth again became solidified more than immediately after the change, and communication with the spirit world became rare and difficult. As this change grew more marked, men ceased to believe in Satan as a person, and belief in spirits largely passed away. The church became alarmed at the spread of materialism, and well it might, for if it should continue to spread it must mean, finally, an ending of an institution that makes Heaven and hell the foundation of its propaganda. But it is foolish merely to denounce materialism. So long as solids continue to predominate in nature, it will be as impossible to restore spirituality in men as it is to make the individual young and pliant again after solids have hardened his tissues and made him old. The extent of the solidifying process is shown in the fact that the church, devoted exclusively to a spiritual work, has ceased to have spirit manifestation, while most spiritualists, working solely along the line of promoting such manifestations, still deny angel and devil, and get nothing but personal gossip concerning the future of the person who seeks information.

WE HAVE, however, failed to take proper cognizance of a development of the past century: that is, the gradual tempering of the solidified elements with gaseous elements. The coal measures in which, ages ago, gases were stored have been dug up by the millions of tons and converted into heat and steam, both of which are gaseous elements. The oil and natural gases, which were locked, as it were, in safety-deposit boxes when earth was too gaseous, have been released by billions of gallons and cubic feet into the atmosphere, one of them being changed into heat units, and the other, to a large extent, remaining gaseous. Volcanoes that were inactive for centuries have been pouring the stored gases of other ages into the air. Explosives that have been recently invented have transformed compact elements into diffused forms. Water, through chemical change, has been transformed to gas. In course of time all this was bound to affect the atmosphere. Whether it came through the planning of the great Chemist who makes all things do his will, or whether man himself has been led, without suspecting, into preparing for a geological change, that change is already beginning to manifest, and the change is already apparent. I am, of course, aware of the circulatory system in nature, through which the vapors in the atmosphere are returned to earth in the form of snow and rain; and I know that some will say that the various gaseous elements released recently in such quantities have disappeared beyond our atmosphere. But if the latter theory be correct, then earth is drying out, becoming old and must soon expire; while if the gases were retained in the atmosphere and returned to earth as precipitation then the rainfall must have more than quadrupled during the last century. It means a spiritualizing of nature itself, a making of all things new, perhaps almost to the extent that prevailed at first, seeing that nature renews herself by repeating herself. The very change in the atmosphere will mean that communion with the spirit realms will become once more natural and easy. As we have already begun to develop machinery along the vibratory and explosive line, the first manifestation probably will be mechanical devices that will make communion certain and common. Later, as the clearing of the atmosphere becomes more and more pronounced, it may mean communion without devices of any kind and open to all. It will bring the new Heavens and new earth mentioned by the Revelator, or that which Paul terms the "third Heaven." This is one meaning of the geological change at our doors, and a hint at the process through which the change is to take place.

AS A RESULT of this change in nature, problems of the future will be settled on a basis of actual knowledge. Jesus probably will become visible and therefore may influence the world to accomplish his dream, thus fulfilling his long delayed second presence (parousia), not coming; and, the source of all religion being thrown wide open, religion will become rational and common and one. It will not be through agitation, but rather through such changes as make it natural.

In conformity with this reading of records of the past, I am told that the spirit world is more active now than it has ever been before. There are two definite movements looking to control of earth—one for the freeing of all things, and the other for the subjugation of men to the olden gods. Time will doubtless make these movements apparent to all; and we are promised an Armageddon in which the elements at war will be, not only men, but also "principalities and powers" in Heavenly places.

One Remedy For War.

Whenever anyone is desirous of war, the killing of someone, let him begin on himself, and there'll be an end of it. —Humanitarian Review.

Education and Learning.

Bruce Calvert.

A man is educated only so far as he is able to relate his knowledge and acquirements to the business of human living here and now.

Learning is not education. A man may possess a vast amount of learning and yet be a fool. Mere information is not education. To know how to make the right use of information is the only education worthy of the name. The encyclopedia is packed with all the scientific and literary facts of the world, but it cannot use one of them.

There is a great deal more learning than education in the world. Our schools and colleges are rightly called "institutions of learning." That they are, but of education, I am sorry to say—not. To yoke up learning with life must be the great educational work of the future.

The Delectable Orange.

It came first from Asia.

Portugal first took it up.

In some parts of Italy it is still called for Portugal.

Early explorers took it to South America, where it thrived.

Originally it was a small sour fruit, mostly for ornamental purposes.

Cultivation has brought it to its present delicious state.

The orange industry in the United States began in 1875.

There are now about 10,000,000 orange trees in this country, 60 per cent in California, and 30 per cent in Florida.

Eliminating the Middleman.

Steel tanks that may be moved from place to place and used for storage of grain, are exercising a big influence in cutting out the middleman, without materially helping the consumer. The farmer merely holds his grain on his farm rather than in elevators until the grain goes up, and he and not the dealer gets the benefit of the raise.

Uses of the Movies.

The moving picture has been used in telling stories, in teaching history and science, in recording news. Now it is being used by advertisers very effectively. It has become almost a substitute for the newspaper.

How Language Grows.

It is declared that the English is growing at the rate of 5,000 words a year. Many of these words are adopted into all languages. A universal language is thus being developed without special design, yet very effectively.

Extremes Meet.

Death Valley, the lowest point in the United States, 276 feet below sea level, is only 80 miles from the highest point, Mt. Whitney, 14,501 feet above sea level.

The Insect Hunters

A Fable

Some India Farmers, being much troubled with a pest of Insects in their barley, applied to the Government for aid. The Government sent them an Elephant to destroy the insects. But the animal, in hunting for them, trampled the barley fields to ru in, and the insects swarmed over him and caused him to retreat. Whereupon the Farmers repented that they had applied to the Government for aid.

———There is assistance that is calamitous.

Passing of the Alley

Sewage systems, heating plants and the automobile are rendering the unsightly alley obsolete. Already every country town has rows on rows of stables and outbuildings that are never used and are eyesores belonging to a past age. It means loss of money but they must.

Wayland Writes You a Letter

Dear People: The trouble with the world is that it is trying to run its old car without juice. The church and spiritualism are seeking to advance on memory of tanks full they had in former days, while Socialism is a powerful car but its engine is dead. There is but one supply station, the spirit. Everything goes there before it can make a long run. Think this over and you wlil se ethe application.

I think something of propaganda work and I want to say that never in my experience has there been such an opportunity for good work along that line as now. If spiritualism and the church will only get an idea of doing something big and then go to their supply houses for power, and if Socialism will get more soul and in America talk the American language, all that has been done in the past may be duplicated now, intensified a hundred fold. I know what I am talking about.

I was perhaps more than any other influence, responsible for Phifer taking up the work of The New World. I did it because I saw the tremendous opportunity ahead. He is showing the way in a masterful manner. There is every reason why he should succeed. The Appeal to Reason never had such a message or such a field.

But many of you lack vision and many are sulking. You are too mean to shift your position when the world is skidding into the ditch. Darwin showed that the people who survive are hose who change and adjust themselves to new conditions. You Socialists and spiritualists have got to do that or you are goners. Now, when a way is opening for you to win along bigger lines than yo uever dreamed of, is no time to hang back or merely talk.

Get busy. Many of you are able to put $100 into this cause. You ought to do it, and at once. If you can't do that much you ought to do all you can, without delay. My message is to buy sub cards and get circulation for The New World. Its message is vital, but it needs circulation to make it powerful.

I have known Phifer for fifteen years. He has the clearest vision of any man I know. He writes so that what he says may be understood, and is an experienced propagandist. He is recognized here as one of the best automatic writers of the age. Forty years training has well equipped him for this work, while five centruies have contributed toward making the work timely and practical. Not one generation in ten has such opportunities to do really effective things as are opening to you in the work that Phifer presents. But it is unfair to him and to the cause to ask him to do both the writing and bear the financial burdens as well. Lazy foools let Jesus die and almost wrecked all he planned and al lthat ages had made possible at that time, because they lacked vision and com- you today. Don't you play the fool. It means too much to the world for you to miss this great privilege. And don't think you wil lsave your money if you withhold it from the cause now. It will all go in the time of trouble that is approaching if you fail to do your duty.

Buy su bcards and buy them at once when your ai dis needed. Buy all you can —$2, $5, $10, $50, $100 worth. It is an honor to aid in this work if you only knew it.

J. A. WAYLAND.

A Practical Creed for Those Who Need.

I believe in God. I believe in myself. I believe in you. I believe in my town and my country and my age. I believe in kindness and good cheer. I believe in everyday, homely virtues. I believe in being square and straight and all around. I believe in the right to work and the right to play. I believe in being happy and in trying to make others happy. I believe in good, that it is best; in the world, that it is getting better; in the past, that it has given us a great heritage; in the present, that it abounds in opportunity; in the future, that our strength and virtue will be equal to its needs; and in joy and inspiration in this land, at this time, and under the circumstances that now prevail. I believe in growth and improvement and in better things than the best have dreamed, made practical when we are ready to receive them.

Famous Places in the War.

In the forest of Ardenne Scott's wild boar ravaged and Shakespeare's Rosalind wandered. At Waterloo and Sedan Napoleon fought and Victor Hugo's ghoul robbed the dead. Salonika is the Thessalonica of Revelations. Constantinople is the Byzantium where the crusaders struggled and ate human flesh, and is near the ancient city of Troy made famous by Homer. There is fighting on the traditional site of the Garden of Eden, and where Nineveh and Babylon once stod as capitals of great kingdoms. Ah, it is all a wonder story, and mingled with the living the dead go ever.

The Gardens of Sleep.

Fiona Macleod.

When, like a sleeping child or a bird in the nest, the day is gathered to the earth's breast; Hush! 'tis the dream-wind, breathing peace, breathing rest. Out of the gardens of sleep in the west. O, come to me, wandering Wind of the West! Gray Doves of Slumber, come hither to nest. Ah, sweet now the fragrance. Below the dim trees, of the White Rose of Rest that blooms in the garden of Sleep in

The American Prophet

Hinton Rowland Helper

HOW OFTEN are the men who influence most
The course of history completely covered
From human sight, like snags that underneath
The surface change a river's tendency!

I.

Of such was Helper. Native of the South,
He wrote a book and proved conclusively
That slavery was costlier to the masters
Than wages to employers. He desired
To lead his people to abandonment
Of their position, not so much because
Of abolition sentiment, as that
He wished them to be fortified with dollars
That they might dominate the country longer.
But who can tell the fate a book may meet?
Uncertain it is as a human life,
And after makes a story greater far
Than it recorded. Few would buy this book,
And they who did thought Helper was a traitor
To Southern principles. He who had meant
To help the South was by the South misjudged,
And he who was the wisest of his day
Was frowned on by his neighbors.

II.

But someone
Residing in the North perused the book
And was was impressed by it. A new edition
Was printed by him and distributed
Among the manufacturers of the East,
With letters showing what the contents meant.
Out of the understanding it imparted,
And the concerted action it provoked,
The Free Soil party found a place on earth,
And things were so planned as to attract the toilers
With promise of free homesteads lifted from
An old demand of their's. The second time
A ticket of the party made appearance
It swept to power. The indignant South
Sought to withdraw from union of the States,
And there was war which left the South subdued
And Northeast states controlling. It was what
Helper had seen would come, and warned the South
She should abandon slavery and so
Preserve her from disaster. But the course
Of history was changedby that which came
Out of a book that only few have read.

III.

Yet Helper had no part in setting forth
The string of influences that brought
The mighty change, beyond the thought one man
Caught from his book. Historians declared
Uncle Tom's Cabin was the book that changed
The tendency of things and have forgotten
The real force behind it—Hinton Rowland Helper's
Impending Crisis. Neither fame he got,
Or money from his most prophetic thought,
And few have heard of him.

IV.

Years passed away.
This Prophet of America again
Came with a revolutionary idea.
He said the railroads of the land, which ran
From East to West, were not built to conserve
The natural need—that they should point to bear
The products of one zone into another.
Therefore he made project on of a road
From snows of North America through South
America, to utmost cape thereof.
He spent his money in soliciting
The capitalists to back him, but they laughed.
Their money was invested in the roads
That ran the other way, and why should they
Destroy their own investments? All in vain
Helper presented proofs that he was right,
Showing that nature pointed out the way
Commerce should run in tracing river courses.
The man was silenced and again forgotten.

V.

Years passed away. That thought of his persisted,
Though only in the minds of twos and threes.
A road was built to sea port on the Gulf;
Another penetrated Mexico.
They paid. The idea grew. The tropic zone
Was opened, and its varying fruits appeared
In markets of the North. 'Twas evident
That the idea of this trampled seer
Would once again transform the entire land.
But it was not his idea now. He lived
Neglected and grown old. In abject need
He took his life and stilled the busy brain
That had been so potential in affairs
And yet apparently had left no mark.
The papers gave a stickfull to the deed,
And of the throngs who read there was perhaps
Not one in twenty who had ever heard
Of Helper till that time.

'Tis so the prophet
Is treated to this day. In future ages
We may rear monuments to do him honor,
As it has ever been with those we slew,
But when the seek his grave no man can find it.

Arguing Opinion and Finding Truth.

A FRIEND writes his horror of Jehovah of the bible; yet he subscribes. Another expresses his disbelief in orthodox hell; yet he subscribes. A third sends a treatise critical of certain doctrines in the church and certain isms in Socialism; yet he subscribes. Here is the reason for it all: Every movement, after awhile, loses the essential communion with higher powers, due to that communion having been heretofore predicated on mediumship or a peculiar nervous organization of individuals, and when the power is lost it goes to theorizing and criticism. I don't care for this in the least. What I say is, Go to the source of spiritual power for yourself and get that, and then these differences will all fall away, naturally. I further say, We must make this communion, now, scientific and mechanical, so that it may never be lost again, through the death of the medium. We waste much time and temper and energy—the stuff of which life is made—in theorizing and criticising, all to no purpose. Possibly we don't know about Jehovah and the doctrine of hell; but they who criticise should remember that Jehovah is not a Hebrew word, being coined in the fifteenth century, and hell is neither Hebrew, Greek or Latin, being grafted in from the German. On the other hand, the doctrinal part of Socialism, and the doctrinal part of spiritualism, are merely what individuals have thought of these things. Our quarrels over them, therefore, are merely struggles for enforcing opinions, and settle nothing. If, instead of discussing doctrines, we were to get into touch with the spirit realms in an actual, scientific way, we should KNOW about hell and Heaven and Jehovah, and if there has been wrong interpretation, those who erred would correct their interpretations themselves.

The New World

By Lincoln Phifer

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awaktng that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general detsruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are. Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased te call the Kingdom of Heaven, the dominance of the spiritual.

There are at least two very important things which I wish to discuss next month. One is, "The World's Greatest Revival of Religion." That is in actual progress right now and is world-wide in nature. I shall try to show its scope and analyze its meaning, telling both of the good it will accomplish and things it will fail of doing. The second article to which I refer will be, "The Danger of Peace." In addition to these there will believe editorial and literary features and the contributions from beyond. If I gain admission to the mails and receive adequate encouragement, I may print "The Great Secret' edition of The New World, further mention of which is made under the caption, "The Big Announcement;" but this may be deferred until later,

MEASURED by results, prejudice is a worse sin than theft, and littleness of soul is more destructive to humanity than murder is.

The world has not been cured by wishes and never will be. "Good will toward men" is a fine sentiment, but nothing less than stopping exploitation counts.

I CAN be patient with silly beliefs as stepping stones to higher things; but if they don't lead to action that will actually end robbery and war they deserve only contempt.

AFTER ALL, the problem is, how to free all life from exploitation and oppression. Anything that stops short of planning and working for this fails in the essential thing.

DOUBTLESS the teachings of Jesus, had they been practically applied to present day affairs in a big social way, would have healed all the woes that come of human oppression; but nothing is more evident than that they have not done so.

EVERY noble impulse, every desire to end oppression, is helpful to the person harboring that impulse or desire. But there must be such aim as will hit the mark before the shot will tell. You can't take a fort by brave intentions.

POSSESS means, literally, to "sit upon." It refers to what one can "settle on" or hold in actual use. In nature man does not possess very long anything he does not use. Man should follow nature's lead and allow people only what they really use.

EVERYBODY is willing that you should join his party or sect. But the way toward spiritual power is not toward any book or organization, but toward life, and the way to freedom is toward the socialization that embraces all, rather than toward the party or sect that must contain only a part.

I CARE nothing for doctrines. But I do cars for power. Believe what you please—only get all the power, which is not slave power, that you can. The power of an organized spirit realm will help. The power of the Almighty as an active force working in and through us will make us invincible.

THERE is a new translation of the New Testament, put into modern language and set with paragraphs, quotation marks and other characteristics of a modern newspaper. The book is sold by most church publishing houses. This work, in Acts 17. 26, singularly upholds the fact of periodicity in history in these words: "He made all races of men from one stock, and caused them to settle on all parts of the earth's surface—fixing a time for their rise and fall and the limits of their settlements." This idea of periodicity makes rational the doctrine of foreordination; it is not fate but law in operation.

The Broken Being.

THERE ARE two expressions used by Jesus and common in everyday speech which mean more than is generally supposed. They are, "beside himself" and "came to himself." Interpreted literally, as they should be, they afford a fine study in soul life. One "beside himself" has leaked his soul, and that entity and his body cannot connect. The essential elements are separated; "he" is "beside himself." This may account for more insanity than we realize. The second element, dealt with so often by Jesus, in which the body was occupied by spirits that did not belong to it, may be the secret of much other insanity and crime. When one "comes to himself," there is a uniting of the two elements of identity, and consequently a wholeness or healthiness again. This understanding of matters—which agrees with tradition and the highest thought of adepts on the subject—opens a vast field, not only of cure and wholesome living, but also of romance and literature.

Clear the Mystery.

THE DIFFERENCE between the trivial messages from beyond now so current and the really valuable messages that the ancients received is well illustrated in the copious extracts from the Egyptian Book of the Dead printed last month.

The Book of the Dead, by the way, is one of the oldest writings in existence. It was taught as affording the soul a knowledge of the country to which it must go when death came. And it did convey information concerning the geography and political condition of the land, with advice as to how to make the most of it.

In the extracts published there are names and locations of mountains, cities, streams, forests, inns and various other characteristics. The soul was instructed how best to proceed, and was not left, as at present, to "take a leap in the dark." It is true that the Heavens described then were feudal in character. In all probability they are entirely different now. Fields and cities then mentioned may have disappeared, and the feudal castles may be no more.

But this is the more reason why we need a new survey of the Heavens now, with definite instruction, so that the soul from earth may not be taken in and enslaved, regardless of its moral qualities, when it goes there. In other words, if there is a future life it is time we speculated less about it and got down to actual knowledge, at least as definite as the Egyptians four thousand years ago assumed to give.

The Big Announcement.

MR. GREELEY and his assistants in the beyond have brought at last the most surprising and practical news of Heaven that has been imparted for centuries. Yet after all, if one will consider the nature of things there, one will see that the news told is only the most obvious.

How would you like to know just what the kings and capitalists are planning? You may know it—definitely—and be able to meet it. Believe me when I tell you this is the biggest thing I ever had part in promulgating.

I do not print this story this month. I may not next month. I want first to see what interest you take in it, I must, before I print it, have admission to the mails. I ought, when it is made public, have a paid special edition of at least 10,000.

Be thinking about bundle orders at the rate of 2 cents each. The information astonishes me. It is the biggest, most practical thing of which you ever heard. You simply must help to get it to the workers.

How the World Awakens.

THE world is rapidly coming to a new view of the spirit. A reader sends me three clippings which he made in one day, all bearing on the subject. One clipping refers to a book just published by the Fleming H. Revell Company entitled "The New World." Here are extracts from the book:

Criticism is not an end in itself. After criticism comes the opportunity of getting at new values and truer appreciations. After analysis comes the need of a truer synthesis.

Religious life does not stop while experts examine records. Literature did not create it, and no dealing with the literature for or against can destroy it. It is a question of life, and criticism cannot touch life.

It is significant that someone, working far away and unknown to me, should hit on precisely the same thought and same title I employ. Surely it indicates a social trend.

Another of the clippings sent reviews "Songs of a Vagrom Angel," purporting to have been written by a "courier from the invisible world" through Elsa Barker, and published by Mitchell Kennerly. Again, comparing with Hamlet in Heaven and articles published in The New World, the tendency is apparent.

The third clipping concerns a book, "Peeps Into the Psychic World." It tells of recent alleged notable spirit manifestations, including evidence as to the declared appearance of Saint George and armed spirits at the battle of Mons. If true, here is proof of "war in heaven" in modern times, such as I have been telling about, and of a movement from beyond which shames the little conceptions that teachers have been giving us.

A Question of Fact.

FROM five different persons come criticisms of the alleged Horace Greeley's "News of Heaven," saying that the idea does not conform with the conception of spiritualists, and that if there is such a war in Heaven as stated by Greeley, the forces of evil may dethrone God and wreck everything.

Suppose the information given does not agree with the information of conventional spiritualists. The latter does not agree with my information. Which, then, is right? How are you going to prove which is right and which is wrong? You can't, except as the evidence becomes more conclusive or events determine the matter. I am calling upon invention to clear the disputed points. Will other spiritualists join me in this proposition? If not, why not?

If I am accused of putting my information against the information of many others, I throw back the charge that the modern spiritualist movement first placed its information against the information of many more spiritualists, in all ages and in all nations, to the effect that at one time the spirit realms tyrannized earth. The preponderance of evidence, even to the fact of sacrifices to spirits for many centuries, is on my side of the controversy, and all explaining of these things as pictures will not turn aside the great fact that myths and legends are given as the past's record of itself---as fact.

Yet I will agree that we don't know positively. It is a scandal that we do not know. Let us find out.

As for rebellious spirits dethroning God, that is merely a conception. It rests on no surer basis than might a fear that wicked and ambitious men might dethrone God and repeal natural law. But even if the childish conception is harbored, the vital question remains, "Is it true?" That is the thing to determine. If it is, the thought will completely revolutionize economics and religion.

Fred Warren's Idea

Fred D.Warren, former editor of the Appeal to Reason, was more than any other man responsible for the publication of "Hamlet in Heaven." He read the manuscript aud urged that it be printed. This is what he said of it: "I don't know who wrote 'Hamlet in Heaven,' but I do know it is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb, the humor is infectious, and the philosophy very much like what my own conception of the future, if there be a future, must be. Finally, the pageant and concert in the last act are inspiring and gorgeous.'

It Comforts a Worker

A contractor and builder, Illinois: "Your 'Hamlet in Heaven' is a masterpiece. Whether it evolved thro' the shade of Shakespeare or in the brain of Phifer makes no manner of difference to me, nor do I care whether it deals with knowable facts or only with the sublimest fancies, it is great. Compared to theologies it is ripe and juicy and suggests the possibility of even a decent Deity. In that, if nothing else, it is the sublimest thing ever written. Man's highest conception of justice and wisdom infinite are not shocked by the system of rewards aud punishments it discloses, and one could be genuinely glad to know it is true. Whether you make money from the book or not is a matter of small concern, for you can live your little span without it. But you cannot outlive the good work you have done in giving it to the world.

Little Man

Oh, how he filled our hearts and home,
Our merry little boy of four!
Whenever I would come from work
He used to meet me at the door.
And I can see the dancing eyes,
The golden hair, the cheeks of tan,
And hear his merry challenge ring,
"Papa, come find your Little Man!"

"Papa, come find your Little Man!"
And I would search till, in "surprise,"
Behind the door I'd find the prize,
And hear the sweet, delighted cries
Of Papa's Little Man,

But now our hearts and home are void,
His merry laugh we hear no more;
Yet in the Festal Hall of Dreams
He calls me still—yes, o'er and o'er
Behind the door of things unseen
He hides so surely that I can
Not find him, yet that voice still calls,
"Papa, come find your Little Man!"

"Papa, come find your Little Man!"
And though I unsuccessful grope,
I am not wild or misanthrope,
But sometime still I fondly hope
To find my Little Man.

It Made Her Laugh

Comrade Debs writes from Terre Haute: "Some days ago I sent a copy of 'Hamlet in Heaven' to Dr. Ethel Lynn, San Francisco. She now writes me as follows: 'For pure delight "Hamlet in Heaven" is a prize winner. Humor seldom evokes more than a smile from me, but when I was reading "Hamlet" I fairly shrieked with laughter—it is so absolutely human. I am ordering a few copies to circulate among the theosophists.' Dr. Lynn is the secretary of the Socialist local of San Franciso, and one of the most eloquent speakers and most brilliant young women on the coast. I am sure you will appreciate these hearty words from such a souce. Yours always, Gene.

One Night

A little moth went out one night
And burned its wings off in the light.

A little boy went out one night
And scorched his soul before 'twas light.

Not Yet Admitted to the Mails

THE NEW WORLD has not yet been admitted to the mails. The postoffice department rules that to secure entry you must not PRINT more then ten per ceut above your actual paid-up subscription list. It makes no difference though you would hand out the surplus papers, so that not one of them would go through the postoffice; it matters not though every surplus paper was SOLD in bundle lots; still, if more than ten per cent above the actual subscriptions were PRINTED, the fact would be used as an excuse for ruling you from second class entry. I had perhaps 100 ten cent trial subscribers, and though a penny postage stamp was affixed to each paper sent to each of these, they were ruled as not being subscribers, and the very fact that these people had subscribed and swelled the list more than ten per cent above the annual subscriptions was made an excuse for ruling me from the mail. I do not even dare to build up an adequate exchange list.

> Asked how a paper could obtain a circulation if it was not even permitted to PRINT more than ten per cent above the list it might obtain "sight unseen," the local postmaster said he didn't know. He frankly admitted that it seemed to be the policy of the postoffice department to keep out of the mails every new paper that it could, and gave as a reason that second class postage didn't pay expenss. Asked why new papers should be denied what old papers had, he said old papers were already in and couldn't well be ruled out.

So you see how I am situated. This is the fourth month that I have tried in vain for admission to the mails. The expense climbs. I dare not send out sample copies, even though they were paid for. I dare not sell bundles, for they would have to be PRINTED. Don't figure on getting even one extra copy of this or last issue. I must get admission to the mails and dare not take chances.

In all my thirty years' experionce as an editor I have never seen a paper receive such fine, appreciative letters as The New World does. Plenty of people want the paper. I might fill an entire page with extracts from lengthy appreciations. But what's the use? I would not dare send or hand them to those who are not already subscriber or even to PRINT for my own gratification oven TEN MORE than the ten per cent above my actual annual subscription list.

It is pretty discouraging. But what can be done abont it?

Reedy Doubts

William Marion Reedy in the Mirror, St. Louis, extracts from a column review of "Hamlet in Heaven:' "I have been swamped with spirit communicated literature from all over the country. Much of it is poor stuff, not literature at all. But one specimen I cannot ignore. It is a drama, 'Hamlet in Heaven.' I have read other contributions by Shakespeare by way of automatic writing, planchette and so forth, and found them all punk. This play, 'Hamlet in Heaven,' is better than all of them. . . . . Two sonnets given by Shakespeare through Mr. Phifer in April last are passable productions, though not equal to those in which authentically Shakespeare unpacked his heart. . . . Mr. Phifer I know of as a poet and paragrapher for years. There's nothing in 'Hamlet in Heaven' which he could not have written without any Shakespeare to direct his hand. Still, the work is a curiosity worth the 50c Mr. Phifer asks for it."

From Hamlet Himself

Lyman E. Stowe, Detroit, Mich.: "I have just finished reading 'Hamlet in Heaven.' If the man who created the half-mad, half-jovial character of the melancholy Dane did not write 'Hamlet in Heaven,' then I, when playing the character of Hamlet, years ago, did not have the slightest conception of it. The book is almost sacred to me."

In New Zealand private interests are seeking so hard to monopolize the carrying trade that the government has bought a merchant marine of about fifty vessels.

Order "Hamlet in Heaven, one copy, 50c. three copies, $1.00.

Dr. Peebles Writes

Dr. J, M. Peebles, of Los Angeles, Cali., is perhaps the widest known and most loved spiritualist on earth, He writes me: "The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless you in this work. Though in my 95th year, I am still writing, being engaged on a 'History of Spiritualism.' I am known as a Spiritualist and Christian Socialist, but I fight and shall fight on all reform lines. I feel drawn to you and your work. Better pull up and move to Los Angeles. Were we near each other we could work together in more ways than one."

From a Shakesperian Reader

Dr. A. E. Adams, of Girard, Kans., who for many years was a professional Shakespearian reader, writes: "'Hamlet in Heaven' is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature. If the play was really written by the spirit of WilliamShakespeare, showing the mysteries of death on the third centenary of his demise, it is one of the most notable productions ever given the world, If, on the other hand, it was written through the subconsciousness of the medium as rapidly as he could pencil the words, it was none the less but rather the more remarkable. I am amazed at its beauty and perfection."

THERE is no ability greater than depend-ability.

Two New World Parables

The Chickens Go Swimming.

A lot of fluffy Chickens had the run of a lot in which there was a pond. In the same lot with them there was a hatching of Ducks. The Ducks took naturally to the water and were at home in the pond. "Let's go swimming," they said to the Chicks. It may have sounded like Quack, quack, but that is what it meant. "I am afraid I can't swim replied a timid Chick. "Nonsence," returned the leader of the Ducks, "you simply can't sink." They kept after the Chieks till the fluffy fellows ventured out, and that of course was the end of the Chicks. "The Chicks are incompetent." said the leader of the Ducks. "If they can't swim they have no right to live."

The Universe

A Watermite gazed longingly at a small leaf that overhung the drop wherein he lived, and exclaimed:

"How vast creation is! I wonder if creatures as great as watermites live on that distant leaf and in the space between."

——It all depends on the viewpoint.

Appearance of Things

You can't have a whole world till you find the whole world.

Prophets are seldom recognized until after their preeictions come true.

One can rise higher in a dream than he can in an elevator or an aeroplane.

The American "face" looks driven. Beware of human cattle when they stampede.

When the government does not agree with the people the body politic needs a physic.

Nations go insane as well as individuals. The jingoes are trying to scare America into insanity.

Good methods may be used for bad purposes. Germany used socialistic methods that she might be better prepared to kill.

Resort to Older Methods

Springfield (Mass) Republican.

Early in the war Germany reverted to the age of Lycurgus by coining iron money. Now another Spartan usage is to be adopted, the syssitia or phiditia, the common meals which gave origin to the phrase, "Spartan fare." The war has brought true many a dream of socialism, and this particular dream of a common mess and the abolition of kitchen drudgery is one that has fascinated most builders of Utoptas.

In many ways Prussia offers the closet parallel to Sparta to be found in the modern world. In Sparta, we are told in the books, "The citizen only existed for the state, he had no interest but the state's." The country was a cap and every man a soldier. The system prevailing was a combination of aristocracy and socialism. Every citizen was entitled to a share in the common inheritance, for the express purpose of providing the commonwealth with a great number of stout soldiers.

Order "Hamlet in Heaven," one copy 50c, three copies, $1.00.

New World Philosophy

Whoever is laughed at is lost.

This is a land of plenty—of suckers.

The man who aims at nothing hits himself.

Good Fellow is the name of Mr. Easy Mark.

Arguments breed dissentions, not agreements.

Help yourselves, but not to everything in sight.

If one could see down his throat how he would gag!

The average worker dosen't work his head enough.

The school of experience is now holding night sessions.

If everybody had plenty they would quit fighting for more.

A secret is so hard to keep one wants help to help to do it.

Much may be said for both sides of any cause, but should not be.

No man would hear both sides. His own seems sufficient for him.

You workers have votes, but not in congress. And why not there?

Workers are people who suffer wrong and merely talk of rights.

I like two of the Plicity family, Sim and Ex, but deliver me from Du.

Some people havs no backbone; but they make up for it in having boneheads.

When we claim little we get nothing. When we claim everything we get much.

If the reformer succeeds, history writes him down as a hero; if he fails, as a villain.

The man with his eyes open can easily see the "invisible government" that controls all.

The average man asks for bread in this world, and gets a stone—and a mighty little stone—at the end.

The reason an honest man so seldom blows his own horn is that the honest man is generally too poor to own one.

Just as one's shadow is ever with him, so is sorrow ever with a man. But always, opposite the shadow there is light.

Modern civilization punishes the worker it has driven to poverty and rewards the thief who forced him to that condition.

Unbelief in God working with and for Israel twenty centuries ago may be bad; but unbelief in God working in and through us today is worse.

Is this paper to high price? You can buy a ton of coal for less than you can an ounce of diamonds; yet coal and diamonds are made of the same material.

When It Rains

Tom Bodine

Ever time it rains after a long dry spell I love to get out an' slush around in it; to smell the glad an' growin' things, drink in the wet air, listen to the music uv the waters, an' feel that my sins have been washed away. I wuz that way as a boy.

The hills smell sweet an' there's a freshness blowin' from the tree tops that's better'n a good drink of licker in spiritin' a man up. Been watchin' that robin in the grass there fer half an hour and stopped on the bridge comin' in this mornin' to listen to the creek swishin' agin' its banks. The branches wuz runnin' all night long an' I lifted up my window so as I could hear them rejoicin' on their way. It was sort o' hauntin' like, remindin' me uv the days when I courted Mandy an' the world wuz glad, an' I had to wake her. 'Listen, Mandy, sez I, 'at the voices uv God singin' in the night. Once agin he is goin' to make us lay down in green pastures, an' Lord knows it's time. I kin hear the grass makin' love to itself an' the water drippin' from the rye. Its rainin' roastin' ears as big as a man's arm. I kin hear whole haystacks hittin' the ground. It's rainin' sheaves uv wheat, an' fat cattle. I kin hear the young calves bawlin' in the pasture an' see the mule colts kickin' up ther heels in the barn lot. The lambs ull be bleatin' on a hundred hillsides in the mornin' an' the mud ull look more beautiful than the roses uv Sharon an' the seven virgins.

Under some circumstances mud kin be the purtiest thing in the world, an' useful things like side-meat an' greenbacks er' extraordinarialy beautiful when ye aint got any. Rain has a big spiritchual value when you ain't had none fer four years. Grace an' grass er' the handmaidens uv the Lord an' always go together.—"The Major" in Paris, (Mo.) Mercury.

Dr. Ralcey Husted Hall, author, New York City, speaking of the article on "Man," written by Eugene V. Debs for The New World (published in No 2 and a companion to "The Child" in this issue), writes:

It is one of the finest things appearing in any language that I know Shakespeare's imagination never soared higher, and Ingersoll's poetic touch was never more deft in his beautiful creation with words. Debs has visualized a being too complex and vast for the usual mind's eye; and with consummate pictorial power he has placed the image in the gallery reserved for the gods. His article is also the best of sermons, because it teaches by indirection, without trying to force the lesson. It wins the heart by beauty and the mind by truth It transmutes force into a song, as a brook; and it sings itself into immortality without effort. All great things move that way. All fine things in art persuade. The power is majestic, but it is hidden by simplicity and beauty, revealing only the soul, which is truth. If I could I would have millions of copies distributed, that "man" might see a picture of himself, and thus in a quiet mood contemplate the mythology of the ancient Greeks He might laugh at his own "slavish ways," but he would arise nearer his own true stature He might not understand why the gods had human traits, but he would feel the force of his own power and the divinity of his own soul That awakening might cause "the man in shirt sleeves and overalls" to see that hope is a prophecy and that dreams are promises of concrete fulfillment. No more truly does the dawn promise the day than do dreams foretell the splendor of his destiny In revealing man to himself Eugene V. Debs has revealed himself to man

Grandma's Two Bright Eyes

A Parlor Play for Old Folks

Grandma, rocking gloomily,
Grandma.—It seems I have no more a part in life.
The young folks go about their round of pleasures,
The older people have their daily cares,
But I am left alone, like stranded vessel,
In sight of busy joys and pangs and toil,
But not of earth. I know they mean it kindly.
They would protect me from the cares and burdens;
But it is hard to live and yet not live.
I feel young in my soul and wish to do things,
Yet have not strength. Oh, blessed, blessed youth!
Thrice blessed health! and four times blessed feeling
That living you are living really!
It is so tiresome to wait and wait,
As terrible as death is; and as sweet
As is this life to which all cling to th' last.
I am so lonesome would that I were dead.
[Enter, Memory, a young woman with glasses.
Memory.—Grandma, grandma! I have brought you something
To make you young again.
Grandma—Don't tease your granny.
I like to see you have your fun, but there are some things
Too sorrowfully sacred to be jested over.
Memory—I am not jesting grandma,
Try on these glasses, then look over yonder.
And tell me what you see. I'll sit before you
And listen like I did when I was child
And you would tell me stories.
Grandma—(After Memory fixes glasses)—Why, child, my little one!
Memory—What do you see?
Grandma—I see myself, and I am but a girl—
Memory—With checkered linsey dress your mother wore,
And flounced drawers reaching to your shoe tops—
Grandma—Yes, yesl
Happily hopping, with a big red apple.
Memory—Grandma, you blush.
Grandma—I gave it to your grandpa,
Memory—Only, he
Was then a boy with red-topped, copper-toed
Boots and a womus,
Grandma—And butternut breeches
Stuffed in his boots; and they were greased with goosegrease.
Memory—You wore a charm string made of many buttons,
And grandpa, then a boy, had cut the buttons
Off of his wamus that he might give them to you.
Grandma—Yes, yes!
Memory—Now, grandma, look this way,
And tell me what you see.
Grandma—I'm married, child!
Oh! ho! What a precious fool I was,
Nursing your mother like she was a doll!
Dear little baby! let me rock the cradle.
Sings—"Hush, my child, lie still and slumber,
Holy angels guard thy dreams."
Memory—Look this way, grandma.
Grandma—The old log cabin, as I live.
There is the spinning wheel my mother used.
There the wide fireplace. I see the children,
And children of the neighborhood, before it,
Popping the corn or counting apple seeds:

Rich man, poor man, beggar man, a thief,
Merchant, doctor, lawyer, chief.

Oh, who can fathom the mysterous future,
Like blessed memory! I hear them talk
Of spelling schools and quilting bees; I tuck
The younger children in the trundle bed,
When it is night, and waken when the wind
Moans in the forest trees and rain drops beat
Upon the clapboards to see all is well.
Child, child, how dear it is! Oh, that it could
Have lasted always, with them always children,
And grandpa always young!
Memory—It will last always.
There is in you a world we never knew.
You have the riches of a golden past
That never shall be lost. The present gold
Is spent each day, but it comes back to us.
To make us rich forever. That's not all,
The past is rendered doubly sweet and rich
By promise of the future. [Enter, Hope.
Hope—Try my spectacles. [Fitting them on her.]
What do you see?
Grandma—All of Memory
And so much more. There is that little child
Who went away from us, and grandpa too,
Beckoning me on. I have not lost the past,
And all the future is my own, my own.
We'll meet again, I know we'll meet again.
Hope—Grandma, did you not know that Memory
And Hope are part of you, and always young?
And they build all the good the world has known.
In them you have a part in everything.
We have so many things we want to show you.
Will you not come with us?
Grandma—Yes, yes, I come.
[They lead her out and end]

A Socialist's View of "Hamlet in Heaven"

Guy Bogard in The World, Oakland, Cali.

A little interruption like death did not prevent William Shakespeare from keeping up his writing. That is why I am able to review his latest play, "Hamlet in Heaven," an attractive 85 page book published by Lincoln Phifer, Girard, Kansas. It purports to have been written by Shakespeare through automatic writing. I am not here to discuss that phase of the subject. I am simply agnostic thus far. But however the play came to be written, it has the Shakesperian atmosphere, form, characteristic development and majestic swing. It is equal to the best of the productions of the bard of Avon while Bacon was writing his plays—if we are to accept the dictum of that collossal American joke, the court. It was upon the insistence of Fred D. Warren that Mr. Phifer gave the new play to the world—another point to check up to the credit of Fred. The doings of the people after death, with the development of the ideal that no one can harm any individual except himself through his own acts, forms the theme. Lincoln Phifer is one of the foremost of our modern poets, and his sensitive mind has caught in "Hamlet in Heaven" a new world-masterpiece. This is extravagant language, but fifty cents invest-vested in the book will convince you of the justness of the praise.

Great and Tender Souls.

Robert G. Ingersol.

We read the pagans' sacred books with profit and delight. With myth and fable we are charmed, and find a pleasure in the endless repetition of the beautiful, poetic and absurd. We find in all these records of the past, philosophies and dreams, and efforts stained with tears of great and tender souls, who tried to pierce the mystery of life and death, to answer the eternal questions of the whence and the whither, and vainly sought to make, with bits of shattered glass, a mirror that would in every breath reflect the force and form of Nature's perfect self.

Glimpse of Feudal Heavens

I AM PERSUADED that we miss the whole meaning of myth and legend when we "interpret" them symbolically. They claim to be history; and they should be taken for what the claim to be. When so taken, they are understandable, and they throw a flood of light on both earth and Heaven.

Consider the famous German tale of the Nibelungen Lied, coming from prehistoric days. Wagner has woven it into three fanciful wonder-tales, and many puzzle themselves as to what they mean. But if you take the stories for what they claim to be—that is, actual pictures of earth and Heaven in a very early day—we are made to see that feudalism existed long before it caused Europe to stagnate, and that this result of long exploitation of the toiler is likely to reappear in the future. Here is a statement of the condition of the Nibelungs, paraphrased from the old, old German legend:

Deep hidden in the bowels of living earth,
The Nibelungs reside in Nibelheim.
Black elves, disorderly. In other days
Black Alberecht, through magic of a ring,
Governed the toiling dwarfs and profited
From golden treasures that they heaped on him.
With this gold of the Rhine he hoped to win
And rule the world. His black dwarf brother, Mima,
He banished to the surface of the earth,
Where wrought he as a smith in grime and gloom.

This is saying, in plain language, that in an early day the negroes or Moors were slaves on the Rhine, and that one of them became a great king through operating the gold mines of a region which is now probably covered by the North sea, with slave labor, even subjugating his own brother, probably through understanding the mysteries of the ring or magnetic circle, and that, because of the hard tasks they bore, the blacks became bedwarfed. But that is not all. The legend proceeds:

In those old days the giants ruled on earth,
Fasolt and Fafner, foeffers covetuous,
They warred the Nibelungs and Alberecht spoiled.
The giant brothers, having gained the treasure,
Quarreled between themselves and Fasolt fell.
Fafner degenerated through high living,
And like a dragon of the days departed
Guarded the cave where all the gold was stored.

This is saying that upon the negro or Moorish race by the Rhine Germans descended and there established a system of feudalism—a system that is still in force to greater or lesser degree in that locality. Fasolt and Fafner were "foeffers." This is the word from which my own name is derived and a term that goes with feudalism. They made war on the Nibelungs and took the treasure. Then one of the brothers killed the other, and the survivor stored the gold in a cave. The story leaves it uncertain whether Fafner himself became like a dragon because of the wealth he held and the dissipation in which he indulged or whether all this happened in the days of the dinosaur and one of those huge animals actually occupied the cave where was stored the gold that had been so painfully mined by black slaves. But here is a picture of the Heavens and of life with the spirits at the period mentioned. Again I paraphrase:

High in the welkin that surrounds the earth
Dwelt in Valhalla many blue-eyed gods
With yellow hair. White Alberecht there reigned
As feudal lord; but over all supreme
Warded great Woden. To him Nibelungs
Rendered due homage; even the giants bowed
Before him, who was lord of Heaven and earth
And of the underworld. From him there sprang
The Volsungs—Siegmund and Sieghulde,
Turbulent twins; and Siegfried the headstrong
Came of their union. Ere he saw the light
Siegmund was slain by Fafner, and the mother
Died, giving birth to Siegfried. He was reared
In a rude cave by the degenerate
And overburdened Mima, the black slave,
The Nibelung.

Notice that word "welkin." It means the sky and shows the traditionary abode of the spirits. There they had a feudal castle called Valhalla. Woden, from whom we get our word Wednesday, was supreme over earth and Heaven—that is, "warded" all thing in that locality. This accords with the story of the rule of the gods in other lands during this period. He became father of twins, probably through intercourse with a woman of the flesh, and these twins married and had a child—a story that is luminous in suggesting the state of morals in that day, even in the Heavens.

With this interpretation in accordance with the plain statement of the case, we are ready for the story itself: Fafner, the German feudal lord, killed Seigmund and reduced Woden himself to a wanderer. The heroine of the story, Brunnhilde, was held by Woden in a sleep, surrounded by magic fire. This suggests that spirits had already learned something of electricity and were able to keep men away by encircling the woman with electrically charged wires. Siegfried, in his wild and impetuous search for adventure, kills his own foster father Mima, slays Fafner and cuts the entanglements that imprison Brunnhilde, thus becoming possessed of the treasure, the woman and the secret that had made the gods supreme. This sordid, brutal recital is well named by Wagner, as showing the overthrow of spirit rule on earth, "the twilight of the gods."

The story in its entirety is an account of the development of the earliest feudalism, in which created spirits were supreme, and of its final overthrow. If taken as a recital of fact, without an effort to explain it as an allegory, it becomes a partial history of the spirit realms, with a study of social conditions there at the time when the idea of hell originated with the Germanic peoples, before the word was engrafted into the Hebrew Bible and the English language.

More than ten years ago W. J. Ghent, an American Socialist, called attention to a marked tendency of this age, under the expressive phrase "benevolent feudalism." The tendency is even more marked now and is generally recognized by Socialists. If we are approaching, in the process of involution, another period of feudalism, then a study of the two other periods in which the world was under this form of rulership is especially timely now, because only as we understand what is being done will we be able to so modify the tendency as to escape its worst evils and speedily get out from under the blighting influence.

Vest's Eulogy of a Dog

The best friend a man has in the world may turn against him and be his enemy. His son or his daughter that he reared with loving care may prove ungrateful.

Those who are nearest and dearest to us, those whom we trust with our happiness and good name, become traitors to their faith.

The money that a man has he may lose. It flies away from him perhaps when he needs it most.

A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us, may be the first to throw stones of malice when failure settles its clutch on our heads.

The only absolute unselfish friend that a man can have in this world, the one that never proves ungrateful, is his dog.

A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground where the winter winds blow and the snow drives fiercely if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounters with the roughest of the world.

He guards the sleep of his pauper master as if he were a prince.

When riches take wings, and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast into the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies.

And when the last scene of all comes and death takes the master in its embrace and his body is laid away in the cold ground, no matter if other friends pursue carelessly their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true, even to death.

Parable of the Problems

From Life

ONE bright day in autumn a lot of Problems were sitting by the roadside. They were financial, social, personal, civic and many others.

"I wish someone would come along and solve us," said one Problem. "I'm getting frightfully tired."

At this moment a Reformer came along. "I will solve you," said the Reformer. "Take your turns. Line forms on the right." He tried thus to stimulate some excitement, but nobody moved.

"You can't fool us again," said one of the Problems. "We've seen you before."

The Reformer was followed by a Politician.

"I will solve you," said tho Politician. "After you have made your campaign contributions I shall be glad to begin.

There being no enthusiasm and no contributions, he naturally went away, and was, in turn, succeeded by a Psychologist, a Philosopher, a Political Economist, a Lawmaker and an Author.

"Move on," screamed the Problems. "We've seen your tricks before."

Then there came one so young, so fair, so attractive and so preoccupied that, although he did not seem to be profound, the Problems were all drawn to him.

"Solve us," said the Problems.

The stranger, who had been singing to himself, turned and shook his head.

"Nobody can do that," he replied. "They have all tried and failed. Besides, you ought not to be solved. Why, my friends, if you should all be solved you'd vanish, and there would be nothing interesting to live for. No, I won't solve you, but I will do something better—I will come nearer than anyone else to telling you what you really are.

"Good," said the Problems, clapping their hands, for they perceived that he was the only real thing they had seen.

And then the Poet sang to them.

Not the End of War

Rider Haggard

Do not think that this war will be the end of wars. It is the beginning of wars. Do you think any nation will take defeat in a contrite spirit?

There are those who make a success of life and those who are made successful in life. Can you tell them apart?

Debs' Lecture to One.

YEARS AGO, when Debs and I were both on the editorial staff of the Appeal to Reason, the great propagandist became ill. In the evening I slipped a few apples in my pocket and went to see him. He ate an apple and became talkative—as Eve is supposed to have done in a former day. Shakespeare's writings were mentioned and Debs became enthusiastic. He arose from bed and began pacing the floor, lecturing to an audience of one, and quoting passage after passage from the great dramatist, with the finest feeling and expression. Many have supposed that Debs knew nothing but economics. In this hour and half in which he lectured to me alone, garbed only in garments of the night, showed that he knew, appreciated, and could interpret in a masterful way the finest of literature. I never heard anything like it. I was awed and thrilled. Surely, no other man was ever so favored as I was. It has been a source of regret to me that I did not take down that impromptu lecture in short hand, because finer was never uttered by mortal man; but I feel now, as I felt then, that had I attempted to do so the charm would have been broken and the flow of oratory would have ceased.

In view of the knowledge thus obtained, that Debs knows his Shakespeare and can quote from him by the hour, you may be sure I was especially pleased on receiving the following expression from the Great Humanitarian concerning "Hamlet in Heaven." It means something, coming from Debs:

Your "Hamlet in Heaven" is a wonderful production. Yesterday I read it through at a sitting to my wife, and she was greatly impressed and pronounced it very fine. The colloquy between Hamlet and Ophelia in the advanced and closing pages is especially interesting and appealing. You are a rare and inexplicable genius. For the dollar enclosed please send me three "Hamlets" for particular friends. Love to you and loyalty to the end.

Could anything be finer than that? Don't you want the book that Debs commends so highly? "Hamlet in Heaven" is a five act play, presumably written by the spirit of William Shakespeare, which takes the characters of the old play of "Hamlet," many of whom were killed, and shows how the "mixed it" it in the other world before they finally found peace. It is a beautifully gotten up book of eighty pages. The price is 50c or three copies for $1.

The Silo and Prohibition

As the saloon goes the silo comes. Men quit consuming alcohol, and go to feeding alcoholized chop to their stock. Animals acquire the alcohol taste, and rapidly put on diseased flesh which men who have discarded whiskey and beer eat with avidity. It is time that scientists should begin to figure on how much has been gained through discarding alcohol drinking and going to alcohol eating. I am a prohibitionist and closely related to the farm, but this is an interesting question which I should like to see discussed apart from passion.

Jesus After Death Saved Christianity

Purporting to be by the Spirit of Henry Ward Beecher

BOOK SHELVES have been crowded with volumes telling about the words and deeds of Jesus during the thirty-three years he lived in the flesh. But Jesus did more after he passed to spirit realms than he accomplished before. If he had not done a work after death removed him from the ways of men it is more than likely that Christianity would have entirely dissappeared from the earth.

Consider the situation. He died wholly discredited by church and state. His disciples were discouraged and went back to their olden toil. If he had not appeared to Mary, to Peter, to the two who walked to Emmaus, to all the disciples and finally to more than 120 at a time, in all probability there would have been no further agitation of his work after the tradgedy of Calvary.

But even if there had been, it would have lacked that coherence and enthusiasm which would have given it permanency. Jesus found it necessary, more than two years after he had left the flesh, to inject an entirely new element into his propaganda in order to make it practical and permanent. He selected an enemy, but a scholar, a hide-bound Jew, but a man of restless energy, and practically beat him into conversion. This man dld more for "the way" which Jesus had opened than did all the disciples who had followed him for years. It was Paul who carried the message to the Gentiles. It was Paul who penetrated to the remotest part of the Roman empire, even to England. It was Paul who was "in works more abundant," and who dominates the "Acts of the Apostles" after he appeared on the scene. It was Paul who exceeded all the disciples in the works of inspiration which he wrote.

In the New Testament we have the four Gospels and Acts, Peter's two epistles, three letters by John, a letter by Jude and James, each, and Revelation, written by men who were selected by Jesus as his representatives while he was still in the flesh. On the other hand, we have the productions ot this agent chosen while Jesus was in the spirit numbering more and covering more ground than all that all others contributed to the New Testament. The Pauline books include: Two letters to the Corinthians, two to the Thessalonians, two to Timothy, and one each to the Romans, Galatians, Ephesians, Philipplans, Colossians, Hebrews, Titus and Philemon.

It was Paul who created a system out of the teachings of Jesus. It was Paul who extended the propaganda beyond Judaism and into all nations. It was Paul who placed the rites of baptism and the Lord's supper into tangible form, It was Paul who gave the instruction which enabled the early Christians to withstand the adroit attacks of their enemies. It was Paul who imparted to the movement a final hope of world transformation and an energy that has been surpassed in the history of mankind. Possibly he was too systematic. Possibly he has been misunderstood. But the fact remains that, without Paul's contribution to the literature of the New Testament, and without his work of propaganda, the new message would have lacked the elements that made of it a world force and continued it through centuries. Wholly apart from the influence of Jesus' teaching and the spirituality of his message, it was his work after he passed to spirit realms which insured the permanency of what he did while in the flesh. The candid student of the Bible cannot deny it.

The Spirit Press

Department of Economics, J. A. Wayland. Department of Literature, William Shakespeare. Department of News, Horace Greeley.

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth. I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No mnn's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal religion. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

Song of a Vagrom Angel

TO SHOW that I am not alone in receiving literature from beyond death, I quote the following poem from "Songs of a Vagrom Angel," the 49 of which songs, it is claimed by the writer, Elsa Barker, "were spoke into my ear while I wrote them down as fast as my pencil could fly over the paper." The publisher is Mitdhell Kennerley of New York. Conventional spiritists are reminded that the claim is these songs were received, not from a soul that once lived in the flesh, but from a created spirit. The song to which I allude is as follows:

XXX.

You need not be a prisoner in that cell of clay.
Every night I remove the bars of your prison, and you could fly away if you only had the courage.
There are wings on the shoulders of all men,
But being invisible the wings are never spread.
They are stronger than iron though lighter than thistledown;
They can carry a weight as heavy as the eternal part of a soul.
If you should ever spread those wings, you would know how I love freedom,
And chase it around the mulberry-bush whereon the stars all grow.
The wings are behind you and you never see them: so also is the past.
Do you guess my meaning, daughter of earth?
He who remembers, sees; and he who sees, can fly.
But you remain a prisoner in this cell of clay.

A Call to Revoluion

Purporting to be by the Spirit of William Lloyd Garrison

THERE IS ONLY one thing in earth or Heaven that is worthy the serious consideration of any living creature. That is, the work of freeing everything that lives. If Jesus Christ cared nothing for this, I would spurn a gospel of mere sniffles and suffering. If God Almighty was indifferent to the overburdened and robbed toilers of the world, I would curse him in his face, glad to have him blot me from a universe which he took no interest in making decent. But God does care. If he did not he would not be God but devil. Jesus cares. If he did not, he could never be a savior of the world. The world has been taught lies. It has been put off with fakes and frauds under the name of Christianity and religion. It is time the dispossessed seized the bible as their own, and with its battle cries upon their lips, leap through the world to "proclaim liberty throughout the lands to all the inhabitants thereof". It is a universal scandal that a score of families have in all ages kept the world in ignorance and abject servitude in order that they might be the masters. Kings and capitalists are doing the work that made Satan the devil. They are devils.

Down with king and capitalist! Down with corporation and corruption! Down with human government, and up with administration for the good of all who live, without profit to any, in order that all may profit from it! Even now the world is being wrecked by the exyloiters. Millions of toilers are being slain in order to beat them down into perpetual servitude. Paper bonds are being fastened on the necks of the unborn. It is either a failure of civilization and a return to barbarism in the issue that is being forced by the criminals and reactionaries who always have ruled the masses, or revolution and salvation at this time. After the conqueror normally comes the barbarian, after the gun the match.

Every man is needed on earth to do his duty, to refuse to enter the armies of the masters, to cry revolution and liberty. We will see to the work in Heaven and aid you as we can; see you to your part. God has not lost control. He has not abdicated to king, capitalist, priest or party. "He must reign till he hath overthrown all rule and all authority and all power. "God with us, God against the liars and deceivers and exploiters everywhere! Let that be the battle cry, as we fight for actual salvation. Are you with God, and the good of all ages now mustered in the Heaven for freedom and opportunity and true religion and abundant life!

News of Heaven

Purporting to be by the Spirit of Horace Greeley

ONE of the great pieces of news here is that the interests suppress the news, even as they do on earth. Why should the two spheres of life that are so closely related be different in experience and methods?

If it were known on earth that there is an organized movement here for the purpose of conquering the nations of earth and dominating everything there for the financial benefit and glorification of powerful and unscrupulous spirits, they in the flesh would be on their guard. But I want you to understand that, just as it is that the invisible wind moves the waters and the intangible light brings vegetation from earth, so it is the spirit that dominates the fleshly among men. What you see among nations and institution is only a reflex, a mirrored picture, of what appears in the Heavens above. If you catch impressions of the higher and more serene forces, others receive mental images from the grosser spirits. Kings and capitalists are not kings and capitalists alone; they are agents and tools of forces above them, perhaps at times of conquerors and tyrants that were of old, and this apart from the fact they may be unconscious of the spiritual. This is why it is so hard to overthrow them. The king may die, but the spirits that inspired him to tyranny live on and may secure them other instruments. You do not know how old in experience the forces behind the exploiters may be.

But if there is this organized might of privilege operating, both on earth and in the Heavens, from the spirit realms, there is also an organized force working for emancipation and righteousness. It has been the work of Jesus and the world's great teachers for centuries to organize this force. How foolish are those good meaning people who ignore or refuse to work with this supreme force so hardly prepared! How mighty for salvation they might make it, and them, if they worked intelligently with it!

What Are You Doing?

Purporting to be by the Spirit of J. A. Wayland

They tell us that Nero fiddled while Rome burned. What are you doing, now that the world is on fire?

While millions are dying in the trenches, other millions are in a mad chase for dollars, in order to supply the crazed workers, at profit, with means of killing one another.

While nations of Europe are grappling in a life and death struggle, more than two million families of America, temporarily prospering because of the agony of others, are every evening feverishly joy riding to death.

While professing Christians of Europe are exhausting the ingenuity that centuries of training has given them, in taking each others' lives, in other parts of the world millions of others are stampeding to the church, seeking to escape hell in another world.

While European nations are bankrupting themselves that they may destroy their workers, the United States is spending more than it ever did before in heaping together means of further destruction—all in the time of peace and prosperity.

While the future of the world is being mortgaged in order that the workers may be enabled to kill each other more rapidly, they who control the things the workers produce are so boosting prices that the workers can hardly live at all, and forcing paper after paper to suspend until it threatens to come to the point where education and information and enough to eat will again disappear from the homes of the toilers.

The masters are not fighting in the wars. They are not starving. They do not lack for education. They will not pay for the debauch into which they have plunged the earth. They are religious only by profession, because it pays them to be so.

All this is a manifestation of the most gigantic conspiracy against the workers, against freedom, against civilization, that the world has ever known. Four years ago nobody believed such things would have been possible.

But the world has gone insane. It is being wrecked by wicked men in order that they may steal the wreckage that belonged to others. And most of the victims are helpless imbeciles in the crisis, dancing, joy riding, talking trivialities, flocking hysterically at the call of blind leaders, and all the time being forced, like cattle in a mill, nearer and nearer the abyss over which they shall shortly plunge.

The spirit that once dwelt in the flesh which is not alarmed by the tendency and seeking to change it is heartless or a fool. The human being who looks upon all this with indifference or complacency, or seeks to hide it away through pleasure or fervor, or in gossip or fortune telling, is criminal by negligence and cowardice.

There are terrible times ahead of the world. Every candid observer knows that worse even than prevails now awaits us in the future,

What are you going to do?

Write: Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

.Lincoln Phifer's Paper-Magazine

Entered at the Pos' office at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Nothing Like It!
Five Cents Copy.
Fifty Cents Year.
Clubs of Five,
Two Dollars.
You Will Like It

Monthly | Girard, Kansas, October, 1916 | Number Five

The Supreme Danger of Modern Day Peace

MUCH has been written about the destructiveness of the European war. And with all that has been said the theme has not been exhausted. But the war is only an incident, and is not the worst feature of the situation. If "peace hath her victories no less renowned than war," it also has, in this case, its dangers that are worse than the ravages of world slaughter,

The reader is not unfamiliar with the long strife between the House of Rockefeller and the House of Morgan for financial supremacy in the United States. The struggle between the Harriman and Hill railroad interests was but a part of this contest. The illegal merging of the Tennessee Coal and Iron company with the steel trust was the ending of one of the battles between these financial giants. The panic of 1897 came as the direct result of their rivalry. The industrial and political history of the United States for the past sixteen years centers around it. The split in the Republican party came because Roosevelt championed the Morgan interests and other Republicans favored Rockefeller.

MORE IMPORTANT than any battle that has been fought in Europe was the coming together of these two great financial powers into what is tantamount to a merger of interests. The strife that brought the creation of the tobacco trust, the warfare that preceded the merging of the steel industries, has had a larger exemplification in the gage of the Morgans and Rockefellers, ending in complete cooperation between them. The ultimate, accomplished during the past few months, means that the two antagonistic elements will hereafter act as one. It means the strongest industrial force that was ever organized on the face of the earth. It means a complete controlling of the industries of the United States by a group of not to exceed a dozen men.

THE FIRST results of this merger are already apparant. There was a strange unanimity on the part of the press for 'preparedness" to defend its future acts. There was an immediate union ofRepublican forces, which will mean an elimination of both Roosevelt and Wilson, who were, either consciously or unconciously, factional tools in the fight. There has also come a tremendous advance in the cost of all manner of things which every family must buy. This advance is due to the war only in the sense that war suggested the possibilities of a power that might be developed from a union of forces. The power that has been created by this peace measure is shown in the fact that the whole people of the UnitedStates are held up daily on everything they use or consume. Millions are squeezed out of the pockets of the people daily; and every dollar so taken from them weakens them and strengthens the merger.

A MORE sinister result of the merging of these two great financial interests appears in the attack on the press. This has taken the form of an unprecedented raise in the price of print paper and accessories. Many things have been more than doubled in price. There is absolutely no reason for this except that the merger can force it. It is laid on to the war, but it is really the result of peace. There is nothing from which paper is made that is shut out of this country by the war. Even the bleaches used in paper making are manufactured in America in abundance; but they are in control of the merger. Though it is said, when these facts are mentioned, that the American forests from which paper is made are giving out, the heads of the merger, who control the paper mills, know very well how paper might be made from annual crops that could be produced in abundance; but they have a purpose in not using these things. That purpose is clearly to kill out thousands of papers.

ALREADY thousands have succumbed. In an effort to save themselves many publishers are raising their subscription price or reducing the size of their papers. Many are reducing the number of publications they read. Sometimes a publisher is refused the right to buy paper at any price. How could the power and arrogance and intention of the merger be more strikingly shown than in such action as this? The newspaper field is more disconcerted today than it has ever before been in all history.

What will be the final outcome? Well, the merger has it in its power to kill off two-thirds of all the papers in the United States. It has it in in power to practically silence criticism by refusing to sell paper to its enemies, and to favor its tools by producing paper cheaper than ever known before, and letting them have it at cost. It has it in its power to change Americans from a reading to an illiterate people. It has the power to reestablish serfdom; for it is already the incarnation of feudalism.

Do you believe these people would do such things? They could avoid individual responsibility by charging it on to the machine; and the machine was created to do just such things.

A great American financier was recently quoted by the newspapers as saying:

American labor cannot expect to maintain present standards of working conditions. It will have to come down to the level of the European cheap labor and probably to the plane occupied by the Asiatics.

The masters know what is coming, even if you don't. They know because they have studied tendencies, have planned their triumph and are helping it to come.

I want you to distribute a thousand papers containing this and other articles that will make people think—a thousand extra is all I print. The price in bundles is: 12 for 25c; 25 for 50c; 50 for $1. Don't send stamps. In November I wish to continue the subject under title of "After Election and After the War." It will be the best number yet printed, and I want you to distribute 10,000 in bundles. Take my word that it will stir things and get your order in early.

Why I Was Murdered

Purporting to be by the Spirit of Jean Jaurez,

Great French Socialist who was Assassinated Just Before the War

I USE the word advisedly. I was murdered. And the poor fool who was the direct means of depriving me of earthly life was not the party who should be held to account for it. I was killed, as Jesus was killed, becanse of knowing too much; and as the Roman soldiers who actually did the work for him were less guilty than Pilate and Caiaphas, so the tool who laid me low was not so saturated with blood as were high officials in France and conspiring rulers of Europe.

I knew then, as I know now, that the master class was plotting for blood. I knew that the rulers of the nations that have since become imbroiled were in on it, and every munition maker and big capitalist, knew and connived at it. I make the charge without qualification that this war was plotted in advance; that it was a deliberate plan to wreck civilization in the interest of the exploiters. The czar of Russia, the emperor of Germany, the king of England, the president of France, had, at least, knowledge of what was impending. The hope for personal and territorial gain divided them, but this was held in secret though known of all. But the hope of crushing revolt and restoring a feudalism in which the toilers would be serfs and a master class supreme was an element of concerted work. This is what they conversed about, in guarded terms, for many years. They were gamblers, playing together, yet each hoping to beat the other out of his possessions.

I knew this and the rulers came to know that I knew it. I threatened to expose them. Therefore they had me assassinated. My papers were seized. When, since the war, L'Homme Euchaine printed other letters of mine hinting at the plot, the paper was suppressed and the edition destroyed. This happened again and again.

But the deep crime, the most appalling in history, will not remain forever dark. I am, from the vantage of the spirit, telling of it; and the time is coming when France will be more deeply stirred by these facts than she was by the infamy of the Dreyfus case. Why did not the French people remember that, and the Boulanger treason, and the Panama swindle, when this new plot was sprung? I cannot rest until it is cleared and the kings and capitalists of Europe are hunted from the world, I could forgive my own taking off. I could pity the poor tool who did the deed, and certainly would not take the trouble to communicate with earth to complain of that. But I cannot and will not forgive the attempt to assassinate the world for the sake of place and ease. Socialists on this side are more than indignant and alarmed. They are aroused and alert, Marx and Engles and they of all nations are again busy with earth affairs, determined that this outrage shall be exposed and avenged.

The World's Greatest Revival

THE WORLD is now experiencing the greatest revival of religion it has ever known. This statement is absolutely correct. Says the Kansas City Star editorially:

It began in Europe, is spreading across North and South America, and in Asia so many are turning to Christianity that missionaries are bewildered and staggered by it. . . In Mexico churches are packed to the doors. and the sale of bibles there, which before had a maximum sale of 22,000 copies in a year, totalled 63,-000 last year.

Revival meetings on the Billy Sunday order are so stirring Japan that a hurry call has been made for 174 more missionaries to take care of the new work opened there. In Korea, where for 25 years the average rate of conversions was one an hour, the average rate has suddenly jumped to 18 an hour. In China the attendance at protestent churches is so great it is neccessary to issue cards and forbid people attending more than one service a day. In the Philippines more than 7,000 were converted last year. Wiliard Price, writing in the American Review, says of India:

The stupendous fact is that there stands outside the churches a waiting list of 150,000. The churches and Christian schools are already so full they cannot be taken in. There are not enough missionaries to teach them, The mayors of 200 villages voted recently to use ther influence to make the entire population Christian. Whole counties are tusning to Christianity. The Christian community in India is growing at the rate ot 60,000 members a year.

CATHOLICS report a surprising gain in membership. Indeed, this church has been gaining very rapidly for the last ten years. It freely talks again of world dominance, while protestentism, visioning the "world for Christ," is uniting its factions that it may the better fight. Aready the Methodist churches of Canada have united organically, and in the United States have officially taken steps looking to union. Indeed, practically all protestentism is rapidly amalgamating.

But this is not all. A great revival of conventional spiritism is in progress. This is evidenced by the fact that at least four of the largest publishing houses in America have during the past year brought out books bearing on the subject, while the papers are again featuring spirit manifestations. A syndicated dispatch of some length, of a recent date, says:

Nearly everybody in St. Louis is monkeying with "weejee boards" and trying to talk with dead novelists.

It is so all over the country. You can convince yourself of this by judiciously finding out how many of your own friends are secretly experimenting along this line.

SO MUCH for the facts. Whether we like the tendency or not, no lover of truth or student of sociology can afford to ignore it, Now for causes. Many ascribe it to the sobering effects of the war. Others say the pendulum had swung its full length toward doubt and materialism and swings back now. Possibly both are right and that these were contributory causes. But it seems to me that there are more impelling causes behind these causes. The war itself is merely the result of the long tendency of the competitive commercial system. The same may be said of materialism. If there is, therefore, a ripening of the commercial system that threatens its destruction, that fact, it seems to me, would be the prime cause of the war and what may grow out of the war; while the uneasiness of the supporters of the system at something they vaguely sense as impending would account for the other manifestations.

For it must be remembered that the revival is of a standpat nature. It is to maintain the power of a church, the old conception of Heaven and hell, the old forms of communication with the spirlt world that make the medium supreme. It is, in other words, one piece with world-wide arming for sake of defence. It is one with the merger system in industry. It is a part of the age tendency to involution or folding together.

Do not imagine from that I do not believe it to be formidable; as a part of "preparedness" it must be reckoned with Do not imagine that I believe its promoters to be insincere or wanting anything but what they believe to be good; we nave progressed too for with the revolution to dispise the skill of our opponents or to question their motives. Do not imagine that I doubt them having Spirit power or spirit manifestations; we ought to be sensble enough to knew that no natural force is dependent on any particular belief, or even on the "goodness" of the individual.

Beside, the attitude of mind that looks toward personal conversion and a regenerated earth marks a distinct advance. Perhaps, after all, it does not mark so much the triumph of nominal Christianity as the breaking up of the caste systems of Brahmanism, Buddhism and Confucianism. If so, it is the bdginning of revolution in religious lines Having begun on such a stupendous scale, it will not be satisfied with husks. There is dynamite in in. If the old religious institutions of the orient can crumble so rapidly, where is the safety for the religious forms and doctrines of the occident? Perhaps they are even now being undermined by a propaganda of oriental cults in Europe and America that is almost as remarkable a religious revival as the one mentioned above. In the process of conquest ideas become diffused; and the conqueror of today is in danger of being beat by a combination tomorrow.

FOR, we know that, if the prime cause of all the social phenomena of the day is the passing of the old and the coming of the new, the folded-in wealth must yet become common-wealth, monopolized religion must become without doctrine and available for all, and our knowledge of ths future condition of life must arise above mediumship, fortune telling, unproven threat and comforting words that are an insult to intelligence.

Furthermore, if we are approaching the end of an age, a winter of the world, we should know that all leaves must drop from the tree. Perhaps it is materialism now. Later on it will be the German statement of socialization that tried to dominate the world with a racial conception. Ultimately, nations will fall and leave law. combinations and leave wealth, churches and creeds and leave religion, spiritism and leave absolute knowledge of the spirit.

Finally, we do not know just how far the spirit realm affects all these things. We should feel, however, that This and That are both parts of nature, acting and reacting on each other, and that one part of the great Body cannot be well while another part is sick.

Debs' Motto

From Rip Saw, St. Louis

Give and live.
Deny and die.

The Picnic

The picnic is America's great institution. It began as the camp-meeting or the house raising, the apple cutting, quilting or corn husking, or hoedown, where the fiddle squeaked and droned, and awkward feet went shuffing on dirt floors. Do you remember old time barbecues, and cookies spiced with coriander seed that mother carried in knit satchel? Oh, it is no wonder that, with things like these, the picnic got such hold upon our people.

It was extended to the circus day, when from the countryside, in clattering wagons, they gathered from afar and spread the cloth upon the court yard green. Can you recall the good fried chicken and the apple pies and watermelons there?

The picnic next came as the county fair where everybody gathered and visited while watching stock and trudging wearily through "floral halls" to see the pumpkins and the patch-work quilts. Don't there come to you visions of dinners and muslin dresses, memories of "Bosco, who eats 'em alive,' pictures of cane racks and of tubs of red, "ice cold lemonade, stirred with a spade, five cents a glass?"

Picnics had fullest flower in celebration of the glorious fourth, where firecrackers popped and weary people wound without ceasing through the grounds made gay with gaudy bunting, ending with a round of Roman candles, rockets and pin wheels. There's nothing that can be compared to this except torchlight processions in old days—a sort of drunken picnic.

Populists seized on the picnic idea and made it serve to stir the country in political way. Woods rang with their oratory. They impressed a generation with the poetry and romance of revolt, and even today the uncouth humor of those stirring days finds echo in our land,

Now everyone goes forth to picnic. Everywhere you see a few trees grouped, you hear the blare of bands, the huckster's cries, the childish shout, the speaker's strident voice; you see the rough boards piled with tempting food and red hearts of sweet melons open wide with good cheer for all people.

Even now the picnic is our greatest institution. Clubs, lodges, churches hold them. Labor day has been transformed into a splendid picnic, in which "concessions" cater to the throngs. The street fair with its noise and lights and thrown confetti is possible because Americans make picnics recreation of a nation. Except for roughing it in rustic ways, when Boy Scouts and the Camp Fire Girls all go to learn wood lore, with camp-fires by the streams, the life of the American would grow humdrum beyond expression. With the picnic, where fishing rods and cameras are trumps, it has become a poem.

Motor cars have written a new canto in allegro for this romance of summer. Every day a few friends motor to the wooded creek, and there lounge on the grass and eat "hot dogs" and swiggle coffee by the fire that gleams in gathering dusk, while breezes waken and the night sounds come like waves from other shores. Perhaps these, who have lifted roads when trampled into mud out of the ruts, may save America's small streams from threat ened fate of being sewers. They may evcn banish, with the magic that comes ever out of knowledge and a purpose, mosquetos and the pesky "chigger."

Israel kept wholesome through her feast of tabernacles, and this our land owes more perhaps to picnics—the outdoor life and corradeship they foster—than to our politics. Come, let us go into the woods, and frequently. It pays.

Behold

Behold, Jehovah passeth! Thou canst
see
In the night
His purple, set with stars that constantly
Sparkle with light,

His rustling garments, trailing odors
sweet,
Is the wind;
And the clouds are the dust of his feet,
Flying behind.

Behold, his eye—the sun that seeth all!
The listening air
Is his ear, open to every call,
Everywhere.

Haste thee and worship! Speak—the
great King hears,
Which was and art
Buy now the love of God with pearls of
tears
Torn from the heart!

No one who is a lover of money, a lover of pleasure or a lover of glory is likewise a lover of mankind, but only he who is a lover of virtue.—Epictetus.

I have made it my chief care neither to ridicule or deplore, nor to execrate, but to understand the actions of mankind.—Spinoza.

We must hold by what is definite and not split up our strength in many directions,

---

The most important part of education is right training in the nursery.—Plato.

We learn from our studies only that which we practically apply.—Goethe.

What a Discovery May Mean

THIS THING is coming now, not because any man can bring it, but because it is due. As expressed in the motto of the paper, it is time when "I (the Almighty) make all things new." One of the first accomplishments, if my reading of conditions is correct, will be the opening of the spirit realms to full knowledge of men. The reason this will come is two-fold in nature: First, the Almighty is ready for it. Second, man is ready for it. The fact that the Almighty is ready will soon be demonstrated through such atmospheric changes as will make clear-seeing and clear-hearing much more prevalent than now. The fact that man is ready for it is even now shown in that he has developed machinery to the point where it takes hold of vibrations and makes possible a mechanical search of the Heavens. It is further shown in the human need. Man has exhausted his old ideas and is on the point of stagnation. The opening of the Heavens, in the way I suggest, will be like the finding of a new world, and will give him that interest in life which will sustain him in the days ahead and help him toward the attainment of the good about which he has dreamed for so long. And when the new world is really opened to him, then he will have the assistance of the high intelligences and mighty forces which hitherto have been only faiths to him, in his struggle through trial to better things.

Just a word about my part in the work: I am merely the announcer. The accomplishment of these things does not depend on agitation. It will come because it is due to come. I believe it ought to be announced. I believe that telling about it ought to hasten its accomplishment. But I might die, or so few might care to hear about it that the paper would not be able to live; yet the work will go right on. It will not be done in a day. There is enough involved in it to engage the attention of the whole world for many years, and finally the whole world will work on these problems. That will be the saving feature about it.

Let me give you a vision of what the work means to me; then judge for yourself whether or not I am seeking to do it all. It will bring:

A NEW GEOGRAPHY.—The mapping of the Heavens, with location and specific information about cities, fields, roads and natural characteristics. A study of the occupations of the Heavens, including air-culture, manufacture and transportation.

A NEW HISTORY.—An understanding of the great events and movements that have occupied the attention of spirits, with the development of new heroes, and tremendous action, and dominating ideas in the spirit realm. The tracing of the influence which the development of these great spirit movements had on the people in the flesh, involving almost a complete change in cause-forces in our own history. The explaining of earthly affairs now held to be traditional or mythical by the actual actors in them.

A NEW LITERATURE.—The translation into the languages of earth of the great books written in spirit realms, including poetry, drama, story and philosophy. The writing of stories through earthly or mechanical mediums by the great literary lights of all peoples and all ages. The opening of continents of new plots, with new causes of action and new scenery, for writers of stories and scenarios in the flesh—a field that will not be exhausted for centuries.

A NEW PERIODICAL LITERATURE.—The adding of a new world to be reported in the periodical press, in the way of current events and of opinions of the great of all ages on matters of living issue.

NEW POETRY.—The world of men has lived for centuries, through chewing over the cuds of old romance, the tales of demigods, of fairies, of the loves of angels and of demonology. Here is opportunity to know these things as the facts which they were, and to gather new and true data that will give other centuries of interest in the poetry of wonder tales, the former ones being now exhausted.

NEW ART, MUSIC AND ARCHITECTURE—Who can picture the possible development along these lines from a scientific understandiug of the Heavens and spirit life?

NEW SCIENCES.—Utilization of discoveries and inventions made in the spirit, by people in the flesh. Opening of human understanding to now unknown elements and forces, thus making possible a complete reformation of our machinery, and possibly a new means of producing food. It may begin the final reclaiming of arid and overflow land, and the healing of the tropics and frigid zoues, with complete utilization of the seas.

NEW ECONOMICS.—Only as all life comes into commercial relationship will brotherhood become a practical possibilty. Only then can true economics be developed. The opening of the New World of the spirit may bring us further knowledge of production and distribution that may make more simple the change from the present system to one that will realize the visions of the seers under which "there is no more curse; for old things have passed away."

A NEW RELIGION.—The discovery of scientific - mechanical communication with the other world will place religion on a tangible, scientific basis, which shall do away with differences over doctrines and beliefs and make all one, without the need of a propaganda to forward the work. Determining beyond cavil the condition of the so-called dead, and proving just how much our faiths and deeds while in the flesh affect our condition after the change of death, priestcraft and medium-craft, as well as skepticism, will pass naturally away. There will come a unifying of all faiths in definite knowledge and the uniting of the partial into a pefect and harmonious whole.

Such is the vision. Many things are helping toward its realization. As I have shown before, the release into the atmosphere of quantities of gas, making it more and more rarified, is preparing the way. The ending of a cycle, with the necessity of "making all things new," prepares the world for change. The Heavens are astir, ready for the work. In other matters we've taken all hints of possible power as a suggestion for invention and machinery. The lifting of a tea kettle lid suggested the steam engine. The lightning suggested all the machinery that has led to marvellous electrical achievements. But in the spirit realm, with a thousand fold more hints of power, we have made creeds, organized propaganda, and played like children with the world-transforming forces at our hand, It is time we stopped this oriental mummery, and got to practical American reaching after power.

What can be done? All I have just told you, and more. But there must be a starting point. As a beginning I suggest a modification of the telephone. Let a telephone be installed on top of a house, in a locked box, where is will be certain no human being can meddle with it. Let this be connected by wire with a telephone in a room below; but see that there is no connection with any other telephone. Let each phone be supplied with a good storage battery. It would be well to suspend the upper mouthpiece so as to leave that circuit open, and arrange an easily manipulated push button for notifying the operator below. With all this done carefully, I believe results could be obtained. It would not be at all necessary for the investigator to be a medium or to believe in the least in spiritism, as in this case the motive power would be electrical and not magnetic.

If under such well guarded conditions voices could be obtained, the attention of the world would be attracted and the rest would follow with a rush. He or she who had made the first successful experiment would have won a place among the world's great, and the future of such a one would be assured.

Why don't I do it myself? Three reasons. I haven't the time or means. I lack technical training. I leave this open to others as a sort of prize to awaken interest in my paper. The mere suggestion ought to arouse the wildest enthusiasm.

False teeth make broad smiles.

Make You a Spirit Telephone

Herron's Warning

George D. Herron in 1905.

A mere economic propaganda will never carry the Socialist forces to the Cooperative Commonwealth, Socialism must become a religion, a spiritual as well as an economic ideal, a great and unifying faith, a true and omnipotent revival of the human soul. Not a letter of economic philosophy or historic intertation need be sacrificed in order for Socialism to avow itself as the historic approach to an ideal reaching away beyond itself. Nothing but a faith that will awake the idealistic in the average man and attach to itself the glad and immense response of his whole being, will safeguard the movement for economic freeeom from passing under some new yoke fashioned for it by the alert capitalistic spirit. If Socialism would break forever the spirit that binds and uses labor for capitalistic pain, and frce the buman spirit that has starved until the capacity for spiritual desire is almost starved out of it, it must first give back to the heart of the universe the answer of "yea" to the question which our divinest brother went to the cross to ask, the question of whether human life is able to accept the leabership of tho will to love which alone makes free.

Wherever there is war there must be injustice on the one side or the other, or on both sides.—Ruskin.

Keep your face always toward the sunshine, and the shadows will fall behind you.—Whitman.

Japan-Pictures

A line of white,
Wtih green below and blue above,
The cherry blossom,

How sweet the sound
And smell of falling rain
In midst of summer!

To watch the stars
Come into the field of blue
Is to see God.

The tiny sounds
That creep in on the sense
In early morning.

One stands alone
With great thoughts and beings when
The clock ticks at night.

This is af er the Japanese model of verse called Hoku.

Push Philosophy

Eacn being has a part to play in life,
And they who live by prompting ether people
Are most impertinent. We've equal chance
To get our cues and speech from th' great Author.

I love the gentle flowers of spring: they say
God has not left the earth, I love the grass
Fresh growing from the ground. With voice of youth
It says that earth's a youngling, and the years
Drop from his soul like loads that make one stumble,
While in his joints comes springliness of chiidhood,

Ah, what a beggar am I! I e'er ask
For entertainment and companionship.
With plow and hoe I beg the earth for food;
With saw and hammer beg the skies for shelter;
With loom and spindle beg the beasts for clothing.
I beg th e world to give me friends, my soul
For nobler thoughts. Oh, ever is my hand
Reached forth in supplication. I'm a beggar,
Rich as I am.

Ah, when things harmonize, how good it is!
Wheels synchronize and there is the machine
Doing a spleindid work; sounds blend together
And there is music; men cooperate,
And happiness and progress are results,
There is no element that may not mix
Into the whole with perfect harmony
If it were rightly placed.

Prussia and other German states have long had health departments that employ physicians at public expense, who not only doctor the sick faee, but also work to conserve the public health.

In Cleveland, Ohio, school children are examined and provided with eye glasses when needing them. The cost to the city is not over $400 a year.

Nothing will ever be attempted if all possible objections must first be overcome.—Johnson.

We hang little thieves and take off our hats to great ones.—German proverb.

The New World

By Lincoln Phifer

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 5 0 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased te call the Kingdom of Heaven, the dominance of the spiritual.

BECAUSE of being required to print only a small number above the actual list, in order to secure admission to the mails. I am unable to supply even one more copy of either the August or September issue. I am sorry it is so, but please do NOT order these numbers.

ONE can do nothing without faith. Faith is different from faiths.

THIS month I turned down a boni fide offer of $40 a week to do editorial work for another publisher because it involved the stopping of the New World. And this paper is not yet paying expenses. Some will say that I acted foolishly. Perhaps I did. But at least I am showing my faith by my works. I wonder if you really have great faith in the work before us and are ready to show that faith by your works.

IF anybody ever found a certain manifestation in nature sciensits take that as conclusive evidence that anybody could have the same experience if he met the conditions. It ought to be so in spiritual affairs. The fact that Moses or Paul had certain manifestations means that we too may have them if we meet the requirements. Once we discover the law of the spirit we will obtain results with absolute certainty.

THE conception of God as a Father rather than an Autocrat was a great thing. It carried with it the idea of the brotherhood of all life, and if believed in would end the enslavement and slaughter of both man and beast. But the idea of "fellow-ship with him" is higher than the conception of Fatherhood. It is supremely great to think of the DivineSpirit pervading all things as a "fellow," a "good fellow," as "just folks," and to be chummy with the Almighty.

A FRIEND, in writing that he expects to try to invent a mechanical means of communicating with the other phase of life, says he expects to begin by preparing his spiritual nature for it. Why should he? Were it a test of personal communion, after the olden method, it might be in order. But this is purely a mechanical problem, and nature in giving out her secrets cares nothing far beliefs or virtues, but only that the experimentor shall comply with her laws. Everybody ought to be virtuous, and even spiritual; but producing good cabbages does not depend on a man being a saint.

GIVENESS is a bigger word than forgiveness, and strips the latter of theological difficulties. Giveness as a requisite for receptiveness is logical and scientific. "If you give not men their trespasses, neither will (can) your heavenly Father give you your trespasses.' In other words, you must be liberal and large hearted if you would get the good things of life and have your faults overlooked. If you will not give out muscular or mental forces, you can't receive them. Dip from your powers and the well within you will keep as full as though you had never drawn from it.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

If You are Skeptical

A good friend in an eastern state takes The New World to task for its "credulity" and "superstition." I know he is a good friend, because, with his criticism, he sends an extra suscription to help me win over the press censor.

I was at one time skeptical. I read every atheist and agnostic book I could get hold of, and considered myself something of an expert in criticising the bible and theology. I thought myself the more expert in this because of having studied thelogy in preparation for the ministry.

But I soon discovered that this didn't get anywhere, either in winning me friends or convincing others. Rather, I found I was wounding what many considered their dearest experiences and I was less happy because of entering into the very controversy which I condemned in others.

And I couldn't get away from the fact that others claimed experiences. I sought and found them too. The conviction became conclusive that one may actually KNOW God and spirit, but that at present nobody knows enough ABOUT them to warrant a controversy, either for or against. Many of the old conceptions seem to me as crude and erronious as they did when I was "knocking" them on every occasion; but many of the objections of the objectors seem to me to be just as unfair and foolish as the others are. Indeed, between the two classes of wordsters, most of whom lack real, vital experiences along spiritual and Divine lines, the doubter is at present inclined to be more assertive, dogmatic and doctrinairre than is the man he criticises.

Brethren, controversy is not scientific. It convinces few. What would we think of people who would argue bitterly, either for or against the possibility of making a telephone that would enable you to talk with a friend a thousand miles away? Would it not be more to the point to drop controvery, act on the hints already in existence, and find the facts rather than quarreling over what we imagine they might be? Why should we deal with religious facts and experiences in a way that differs from our treatment of other facts and experices?

To my mind, the agnostic and skeptic should welcome a proposition to put spiritual things to a practical, scientific test. He for a reasonable time, at least, should withhold criticism and sincerely work and experiment to find out the truth. He has more vital interest in finding out just what it is that has held millions through the centuries to faiths, the central ideas of all of which are God and spirit, than he has in merely talking and possibly missing the greatest of all facts. Let us "PROVE all things and hold fast that which is good."

But you can't prove by argument; you prove by test.

This is the first of a series dealing with possible objecttons to my proposition. Next month I wish to discuss, "If you are a Christian;" the month following, "If You are a Spiritist" These titles give you hints as to the class of persons to whom it would be desirable to give out extra copies.

Why I Didn't

I might have made this paper a plea for socialized industry by arguing religion or spiritism along conventional religious and spiritist lines. But other papers have tried that and got nowhere. They have even failed to convince Socialists.

But if I can arouse enough to experiment and develop strictly mechanical means and power for effecting communication between the two aspects of life, consider what will have been accomplished.

Socialism will have become a spiritual movement.

Religion will have become socialized and open to all on a thoroughly practical basis.

Religionists will have to adjust themselves and their doctrines to the newly discovered facts. In doing that they will rid themselves of crude conceptions and all religions will become one.

The childish features of spiritism will pass and all will come to that which is unquestionable demonstration.

The opening of this new phase of life will be like adding a new world to human knowledge and will save us from threatened stagnation into feudalism.

It is only when all that exist is brought into reationship that actual socialization and universal brotherhood can be.

This doesn't depend on agitation or controversy. It does not mean that the inventor must believe anything except hints in human experience and to act on those hints as an inventor would. It doesn't require you to abandon political action. It is plain common sense.

What Then?

It is only a little over a month till election. If by any chance Socialists should be disappointed in its results; if a party that, possibly without knowing it, stands for reaction, and is bold enough to carry out its policies, should come into power; if, after the election is over, there should be a ruthless crushing of idealism and suppression of free speech, will discouragement completely crush you? What can you do? There will be no chance to get political action nationally or by state for two years, and if in the meantime such action is made almost impossible, while a fake "socialism" and "progressiveism' satisfy the half-awake, what will remain for the revolutionist?

It is then that the message of The New World will be needed. Surely, it will be some consolation to read "J. A.'s" ringing, revolutionary messages, and to feel that death will not end our power to work for world-freedom. Surely it will encourage you to feel that millions in the Heavens are working with you, and that "that day cannot come except a falling away (stripping of things as in the winter) come first," and just the thing that constitutes the sin of man (rather than the 'man of sin') "be REVEALED."

You who know will have a great privilege and duty in imparting this gospel (good news or good cheer) to such as are disheartened.

Beside, I will tell you practical things which you may actually do here and now to help yourselves and the cause you love. They will not set aside political action but will supplement it.

Consider: Has the agitation of the past fifteen years accomplished all you expected of it? Compare it with two developments in mechanical lines that have come in the same length of time—the automobile and the moving picture. Nobody questions them—yet there has been no effort to convert anybody to them. Let us invent a means of touching the other phase of life mechanically and scientifically, and the world will be almost immediately transformed by it. If this is accomplished by Socialists, talk of Socialists being non-spiritual will pass, and conventional religionists and spiritists will come to us for instruction along these lines.

Bundle Rates

MANY Socialist friends are asking for bundle rates on the New World. Here they are:

12	copies one week to one address		25c
25	" " " "		50c
50	" " " "		$1.00
12	" one year " "		3.00

Of this issue I print 1.000 copies for bundle orders. If more than that number are ordered, orders last received will be filled with No. 6, the November issue.

The November issue will be an exceptionally strong one, prepared especially for Socialists and Socialist use. I hope to sell 10,000 of these. Get your orders in by October 20, so I may know how many to print. My forms are not stereotyped, and I can't increase the order after the first printing.

It Makes Her Happy

Lillian D. Bullard, Horace, Kansas

I received sample copies of The New World, and was very much pleased with it. As a Socialist I have studied economics and the materialistic viewpoint of many of our writers. I reached the bottom of doubt and negation. I have now gone back to my neglected Emerson and find him again a mine of inexhaustible riches. I tell you, comrade, it was a happy day for me when I decided to right about face and turn my thoughts away from the ice land of negation to the summer land of spiritual things and the highlands of hope.

You can imagine how eager I am for anything in the line of your publication, and how quickly I responded to Comrade Debs' review of your paper. The two copies I have received justifies his high estimate of it. I am hoping much from you, comrade, for the Socialist movement. Perhaps it was just your paper and your inspiration along higher things which we needed so much at this critical time to be injected into our movement. Your beautiful tolerance shows broadmindedness far above the average, and your tender remembrance of the beasts, "our little brothers," and reminder of justice to all in the Socialist movement is timely. Finally, brother, your epigrams and thoughts are far above the average writer, and I find it just the delightful mental stimulent I need.

I am not a scientist and cannot help you in searching for The New World, but I can be a Jimmie Higgins and help make your paper known. Send me your bundle rates.

Dramas of Kansas

A 200 page cloth bound and illustrated book, containing 30 skethes of big, spectacular things done in Kansas, the most revolutionary state in the union, whose history began before either Virginia or Massachusetts' history. Following are extracts from a few out of many letters and comments.

New York Sun:—Thrilling.

New York World:—Certainly different.

Ryan Walker, cartoonist. New Jersey:—A delight.

Record, LaCygne, Kansas:—Intensely interesting

New York Call:—A book you can enjoy to the full.

E. W. Howe, author, Kansas:—Read with much interest.

Kanaas City Star:—Full of romance and stirring poetry.

Eugene V. Debs, Indiana:—Fla hes of a fine mind in all its pages.

Kansan, Pittsburg, Kansas:— Too much praise would be difficult

Headlight, Pittsburg, Kansas:—Has received much favorable comment.

Arthur Capper, Goveanor of Kansas: The storv is most beautifully told.

Democrat, Mouad City, Kansas:—Especially interesting to the writer of this.

Frank P. Walsh, ol the Walsh commission:—Visualizes in most personal and striking manner the men and events in the life of Kansas.

The first edition was sold at $1.00 per copy. The second edition, printed from the same plates and exactly like it, I offer for 50c. It is especially suited for a gift book for anyone on any occasion, containing an illuminated presentation page.

Adveritsemen.

Thomas W. Woodrow,
Universalist Minister,
Hobart, Oklahoma

Offers his services for a sermon or series of sermons, with a view to organizing workers for cooperation and the practice of primitive Christianity.

Everybody is Eager for The New World

J. A. Carlisle, Montana: Am very much interested.

Lamar McDaniel, Oklahoma: I certainly like the paper.

C. E. Campbell, Indiana: I will get a list of subs for you.

World's Advance Thought, Portland, Ore.: It will please you.

R. Werner, Pennsylvania: I will let my friends know about it.

J. B. Berrong, Oklahoma: I assure you of my hearty cooperation.

John T. Furlow, Louisiana: I am much interested in this kind of literature.

Walter A. Prescott, Illinois: Enclosed find $2.00 for subscriptions. Will boost all I can.

Fred Stella, Chicago: I have your book, The Coming Kingdom, and think I must like your paper also.

Eva A. Bishop, Arkansas: Am sending you these subs and hope your magazine will grow and flourish.

Dr. J. C. Huntley, Judsonia, Arkansas: I am the only Socialist mayor in Arkansas, and am a spiritualist also. Send me The New World.

Herman Stenzel, Arizona: I like The New World notwithstanding I am a young man and it is rather deep and advanced reading.

Mrs. John Dutcher, Dover Plains, New Jersey: I wish you success in the publication of a periodical of such vital importance.

Eugene V. Debs, Terre Haute: For enclosed dollar send extra copies of September New World. It is brim full of your spiritual philosophy and sparkling sayings.

Clement Wood, Callyumist, New York Call: I enjoyed reading your "Hamlet in Heaven," which Chester Wright lent me. I may be able to use some of the stuff in the Callyum.

John Tullett, Kansas: I accidentally ran accross your magazine at a spiritualist camp in Kansas City, Kansas, and feel I would like to read it regularly. So send it on for two years.

Mrs. H. H. Storla, North Dakota: I don't want to miss a number. There is so much blood and thunder in reading matter nowadays that it is a real treat to read the New World.

Just Before Election

"What is that in thy hand?" Jehovah asked
Of Moses long ago, and sent him forth
With but a rod to free a captive race.
"What is that in thy hand?" The question comes
To you who struggle under great oppression.
See! there is that which may bring glorious freedom.
You, who have come through many tribulations,
Stand with the power in your hands today
To strike the fetters from a world of slaves
And set them on the road to higher things.
Oh, men, awake, to feel upon your souls
The world's weight!—not indeed a world of burdens,
But of responsibility to make it better!
Within your hands, ye who have built the world
To beauty and have borne it on your shoulders,
There is a tool mere potent than you yet
Have wielded. 'Tis the ballot. With its edge
You may reshapen earth to form divine,
And roll it from your shoulders upon Law
Adequate to keep it in its place,
And stand erect. Erect, under kind Heaven,
Mighty creative, feee! Awake, ye toilers,
And use the power lying in your hands!

My Fine Exchanges

The New World has just been liberally noticed from the lakes to the gulf and from the Atlantic to the Pacific, beside getting newspaper publicity where the two lines cross. The big notices referred to were in the Call, New York; World, Oakland, Cali.; American Socialist, Chicago; Rebel, Hallettsville, Texas; and Rip Saw, St. Louis. There were other notices beside. I haven't space for them, especially this issue, but I want you to know The New World has many good, liberal hearted friends. The press especially has been very cordial toward The New World.

He Likes The Dramas

Some might the the Dramas of Kansas of no interest outside this state. They seem to be as sincerely appreciated as much without as within the state. The following illustrates the fact:

Guy Bogart, Los Angeles, California: The Dramas of Kansas is a ripping good production. Shall do all I can to boost the work for it is one of the best that has come my way for a long time.

The First Victory

The New World has won its first victory in securing admission to the mails at second class rates. I credit you with having a part in this victory and sincerely thank you. There are other and bigger things to be done, but to accomplish them we must have circulation. Everything depends on the Jimmie Higginses. Will you be one?

To Rip Saw Readers

To you who paid from 5 to 10c for a sample copy of The New World I am sending a copy of this number also to make it even and let you know more fully what it is. Please read it carefully. I think you will see the tremendous work to be done and will joyously enlist to fight with me for these great things.

Another New World

Mitchell Kennerley, publisher of the Forum and books in New York city, will soon start a New World in the metropolis. He was courteous enough to write, asking if I objected. The idea is spreading.

My Boy

D. Bohspa

My Boy!
Born to serve a plutocracy's riotous reign of mad militarism.
Our sacrifice and care make strong those arms and legs to dig trenches and bear arms; that manly form to stop a bullet.
Why was he born healthy?
Or was it well that he was born at all?
I see the nation arming. Our babes must be well nourished for the trenches. I see the youths torn from their mothers to become Boy Scouts. I see our schools and colleges become armed camps of militarism.
But do I see aright?
I look yet again. Is it Revolution I see? Do the slaves rebel? Is my boy to fight for his class and not his masters?
Who knows?
To arms! to arms!
For whom?
My Boy!

MY BOY will live long, long, long. He will yet see a free world and enjoy the full fruits of his labor. This life only begins it. We shall have peace and we will win.

Ryan Walker, New Jersey: Whether Shakespeare, Bacon or Phifer is responsible for "Hamlet in Heaven," it is an exceptional thing, and should bring you not only money but fame. I am glad you are now doing things. You remember I always plead with and begged you to utilize some of the rich, rare material you have in those treasure boxes of yours.

Hamlet in Heaven

This book purports to have been written by the spirit of William Shakespeare to celebrate the 300th anniversary of his death. It takes the characters of the play of Hamlet—many of whom died or were killed during the action of the play—and shows how they "mixed it" in the future before they found adjustment and peace.

Dr. A E. Adams, Girard, Kansas:—Hamlet in Heaven is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature.

Eugene V. Debs, Indiana:— Your Hamlet in Heaven is a wonderful production. I read it through at a sitting to my wife and she mas greatly impressed and pronunced it very fine.

The World (Socialist), Oakland, Cal.:—It has the Shakespearian atmosphere, form, characteristie development and majestic swing. It is equal to the best productions of the bard of Avon.

Thomas W. Woodrow, editor, Hobart, Okla.:—There are fine points, literary touches, peculiar mental eccentricities in the writings of Shakespeare that another cannot imitate, but they are all caught perfectly in Hamlet in Heaven

William Marion Reedy in the Mirror, St. Louis:—I have read other contributions by Shakespeare by way of automatic writing, planchette, etc., and found them all punk. This play, Hamlet in Heaven, is better than all of them.

Dr. Ethyl Lynn, secretary Socialist local, San Francisco:—For pure delight Hamlet in Heaven is a prize winner. Humor seldom evokes more than a mile from me, but when I was reading Hamlet in Heaven I fairly shrieked with laughter—it is so absolutely human.

Hamlet in Heaven is a five act, 30 scene play, 85 pages, on fine, heavy book paper. The price is 50c.

Required by Postoffice Department.

Statement of Ownership, Etc.

Lincoln Phifer, under oath, states that he is the sole owner, publisher, editor, managing editor and business manager of The New World, a monthly publication published at Girard, Crawfore county, Kansas, for October, 1916, and that there are no stock or bondholders and no mortgages against the publication. Lincoln Phifer.

Subscribed and sworn to before me this 25th day of September 1916.
Eva M. Peas, Notary Public.
My commission expires July 2d, 1917.

A Hundred Years from Now

I watch the sun go down, and night
Creep through the vale and up the height
And crown the mountain's brow:
I think of all I see and know,
And picture scenes of long ago,
And ponder how the world will show
A hundred years from now.

They who were great will be no more,
They who were wounded have no sore;
Yet men will strike and plow,
And plan their little futures out,
And hate and love, and court and flout,
Till coming night blurs all about,
A hundred years from now,

Oh, small and great that are to be!
Oh, wonders that I shall not see!
Your shadows cloud my brow,
The night shall still creep up the hill
When all that stir today are still,
While tinkles low the little rill,
A hundred years from now.

Helen Keller's Symphony

Helen Keller was born deaf and blind. She has learned to talk, and "hears" others by placing her fingers on another's lips. The following from this wonderful Socialist should be in every scrap book

Sometimes, it is true, a sense of isolation enfolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond there is light and music and sweet companionship; but I may not enter. Fate, silent, pitiless, bars the way. Fain would I question his imperious decree; for my heart is still undisciplined; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my soul like unshed tears. Silence sits immense upon my soul. Then comes hope with a smile and whispers, "There is joy in self forgetfulness." So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness.

The Governing Criminals

George Bernard Shaw

One cannot but wonder gloomily whether the unemployed will be ignored until an English city is burned and haif its inhabitants stoned and beaten to upset order, and the other half shot and sabered to restore it. Our iords and masters, politely called the "governing classes," because, although they cannot govern, they will not let anybody else govern, are continuously inciting the masses and their leaders to violence and disorder by constituting themselves a permanent object lesson in utter uselessnecs to themselves and everybody else. Nopody ever succeeued in teaching them anything, but any criminal can intimidate them.

I have always thought it a pity that, although the French governments of the eighteenth century would not allow their attention to be diverted from Marie Antoinette's gambling debts to the poverty of the common people by the reasoning of Voltaire and Rosseau, they forgot them immediately when the Bastile was destroyed and the chateaux burned about their ears by the people with no manners and less sense.

Daily Thought.

So behave that the odor of your actions may enhance the general sweetness of the atmosphere.—Thoreau.

Optimistic Thought.

Every difference of opinion is not a difference of principle.

If the Devil Were Dead

THERE comes from the middle ages a legend that carries with it a moral for the present.

It seems that the prince of darkness, commonly known and execrated as the devil. visited a very pious monk in order to twit him with the corruption of the world of mankind, as he is said to have once before boasted in the time of Job. By a peculiar ruse, which it is uneeessary to describe, the monk induced Satan to enter a strong box, and so soon as he did so clamped down the lid and repeated incantations that made it impossible for even so powerful a pecsonage as the devil to break out. The very prince of evil was captured.

It was not long until the news had spread throughout the whole known earth. Indeed, there was such a marked change in the actions and attitude of the people that this of itself would have shown mankind that something very important had happened. Men did not swear or drink any more. The vices that had characterized the age entirely disappeared as the tempter ceased to influence to evil, and a feeling of brotherhood and comradeship spread over the earth. When the cause of the great change became known there was general rejoicing. Gifts were sent from one to another; and public celebrations were held as armies disbanded and prodigals returned to their families.

But after awhile the feeling grew that there was something wrong. The armies that had disbanded threw a large number of people into the labor market. There was no longer a demand for weapons or armor, or frippery, or a thousand other things that had been instruments of vice. As a result, many merchants of these things were ruined, and they complained grievously. They who had made their living from the direct wages of sin either entered the labor market and underbid those already in it, or, being unused to work, earned nothing and became a burden on the people.

The people searched the scriptures in order to find out what was right. They found the commandmen, "Thou shalt not take interest or increase,'and as all were anxious to do the right this at once broke up the basiness of the money lender. They read, "The land is mine, saith the Lord, it shall not be sold in perpetuity," and all buying aud selling of land came to an end, leaving out of employment agents and recorders of deeds. They read, "Thou shalt not oppress the hireling in his wages," and as the growing consciousuess of righteousness developed, wages were voluntarily raised until it came to the point where there was no longer a profit in hiring others. As there had been no provision made for such an emergency, business was stagnated. At that period in the world's history there was knowledge of how such a situation might be met.

Things grew worse as morals improved. Exhortation to right living became unneccessary, and clergymen found themselves without anything to do. Being conscientious about the matter, they sought work in the shops and fields, rendering the labor crisis even more acute. There was no occasion to send anyone to prison, so the law became a dead letter, and those who had been officials now sought productive labor. It was impossible for all to find employment, and thousands found themselves with nothing to do and nothing to eat, consequently nothing to talk about, so that the hours of enforced idleness became exceedingly dull and tiresome.

It was at this juncture that a priest, who was not so pious as the monk who had imprisoned the devil, but who was very much more practical, called together into secret counsel some former rulers, generals, merchants and lawyers and thus addressed them:

"It is evident something must be dose to restore business and enable the world to eat and enjoy. We know those was employment before, even though the employment was often one of destruction. Gentlemen, I propose that we release the devil."

The sensation the suggestion created was soon lost in the practical needs of the hour. The chairman of the occasion asked:

"But who is to do it?"

"I can do it." It was the priest who spoke.

"Good. Let the brother be selected to steal to the strong box of the good monk and release the devil without anyone knowing of it. Then we shall haye business again and it shall not be suspected from whence it comes."

"One thing," added the priest. "The service is of inestimable value. Therefore, in order to compensate me for the work, I must have tithes from you all."

There were objections, but as the priest refused to release the devil on any other terms, they finally made the promise. And it was not long thereafter until business was restored to where it was before the devil had been bound; and the good monk never suspected but that he still had the pridce of evil in check.

Learning From the Apple Tree.

That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that these blossoms come. Like the apple tree, I try to grow a little new wood each year.—Longfellow.

Anger Futile and Foolish.

Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about, and hurts the man who is possessed by it more than any other against whom it is directed.—Clarendon.

Practice Right Living Now.

Many of us do not learn the secret of right living until it is too late to count for much—still a single day rightly lived is better than a lifetime of error.

Oddly Put.

An interesting bit of news about the family next door was in the air when Subbubs arrived home. His little daughter was the first to speak to him. "Oh, papa," she explained, "you can't guess who was born today."

Poss Supreme.

What passes for modesty in a man usually is his mature judgment as to what constitutes the most effective pose.

Thread of Interest.

"This cook book ought to be popular." "Why so?" "There's a love story mixed in with the recipes."—Louisville Courier-Journal.

Be Guided by Others' Faults.

Whatever you dislike in another person take care to correct in yourself by the gentle reproof.—Sprat.

The Cure

We sin, and years will not efface
The stain before the eyes of men;
The woman who has lost her place
In life cannot climb back again,

Not so with God. Tho full of stain,
So men avert the eye and ear,
If only we return again,
With him 'tis washed out with a tear.

Some Socialized Good

A. M. Merrill, Socialist, Rogers, Ark.

BEING POOR does not take all the fun out of life. If one had money he could take joy rides. We take them anyhow. We are joy riding around the sun at the rate of 66,000 miles an hour, and it is fun to watch the stars go by. We can ride as fast as John D. dares to. We also turn on the earth as a big merry-go-round at the rate of some 700 miles an hour, and if that is not fast enough we can go to the equator and ride a little more than 1,000 an hour.

Being poor does not keep one from listening to the talk (in books) of the wisest men who ever lived to write books. Those wise men will tell you their best just as they will to the millionairee.

Edery year we make a trip of more than 270,000,000 miles and in an airship that never breaks down and whose motor never goes dead. There are no accidents to our airship. It is roomy too. It is fun to look at the other ships riding around the sun. We wonder whether the people there worry about the task os making a living, and whether they are fools enough to let some other fellow charge them for riding on those ships, jast as ihe rich men do here. The spirits that ride on the bigger ships make a much longer trip than we do, and have higher speeded ships. Ours is little but we love it and will stay on it as long as we can. All automobiles make poor records compared to our ship.

Stranger yet is it that we are following the sun at a rate that makes the 66,000 mile speed look like a snail's pace, and it takes more than 25,000 years to make the trip. Ah, time looks long when we look at the wheels of the unioerse! This life is too short for a single cog to pass.

What War Really Is

John Galsworthy

They talk of the war! Let them come close in! Let them see lying around emaciated heads with ao bodies within a couple of hundred yards; let them see the bloody confusion of heads, entrails and limbs which is showered arouud when a trench is mined; let them see the heads with ears and noses bitten off as if by mad dogs; let them see the men driven insane by the sights and sounds of the battlefield who turn and rend comrades and hrve to be shot by them: let them come where hundreds of wounded men are lying on contested ground screaming the whole night through (and not one in a million has ever heard a man scream), and then talk of the war!

The Greatest General

"What general do you think is the biggest success in the war?"

"General Reaction." — Forward, Glasgow, Scotland.

Socialism and spiritualism began in America as one movement. But then Socialists were spiritual and spiritists had a passion for the emancipation of the toiler.

Our greatest glory consists. not in never falling, but in rising every time we fall.—Goldsmith.

It is This Way

Perhaps it ought to be spelled younity.

What corporations lack in the way of souls they usually make up in nerve.

A movement without sentiment is weak. A movement that is all sentiment is mush.

The Supreme Justice of the United States is I. Betchew. Appeal is always made to him.

Why does the government guarantee the railroads their tribute? It doesn't guarantee the worker a job.

People admire men who prove things are so, but they believe people who merely say they are so and stick to it without argumeut.

Considering the war and the tremendous wave of reaction that is submerging the land, the Socialist party is making a splendid campaign.

The eye of faith sees in the dark. The eye of hope sees the dawn beyond the night. The eye of love sees virtue and beauty in the hideous and vile.

Wilson has defeated himself by going with the system, yet holding back on part of its demands. It is out after loot and blood and is going to get them.

After election reaction will be far more pronounced than now. It is then that Socialists will need faith and vision to keep from being completely crushed.

If everyone who loves Debs, and has reason to love him, could vote for him for congress, he would be swept into the capitol by the biggest vote man ever received.

America is going as Europe went. Already she is committed to "preparedness." Prepare your minds for actual war and a forcible crushing of radicalism, for they are coming.

Look how soon the "progressiveism" that was afraid to completely pull away from old parties and old systems has been dissipated. You can't forward the new by clinging to the old.

How would you like to like to live in Girard? I have here a 7-room house in good repair, 5 blocks from square, two from high school, on paved street, lot 100x200, which I offer at the unprecedented terms of $1,000, half cash, balance terms. Ii interested write.

It is a consolation to commune with our loved ones gone before, but if we stop with this, if we do not see the bigger thing, of making this a better world, so that those who pass over may not make that a worse one, we are missing the whole purpose of life. We must not live too much in death but more in life and in the thought of how all life can be made to truly live.

I wish all socialists could get this paper, because I feel that many of my comrades will soon be utterly disheartened, ready for suicide. I would like to come to them in the dark hour and show them they have not seen it—prove to them that things are moving as they had to move, and beyond the night a glorious day—more glorious than they dreamed—awaits.

When you feel alone it is a blessed to be able to summon sweet companions from beyond. When you are surrounded by adverse conditions and all seems lost, it is great to be able to open your eyes, as did Elisha's servant of old, and see the hills covered with horsemen and chariots of fire, and to realize that they who are for us are greater than they who be against us.

Wayland Writes You

Purporting to be by Spirit J. A. Wayland

Dear People: The trouble with the world is that it is trying to run its old car without juice. The church and spiritualism are seeking to advance on memory of tanks full they had in former days, while Socialism is a powerful car but its engine is dead. There is but one supply station, the spirit. Everything goes there before it can make a long run. Think this over and you wlil se ethe application.

But many of you lack vision and many are sulking. No

much of the same kind of rnment ownership that imposed on Mexico, where apitalists and the govern- owned railroads jointly, apitalists getting the spoils he government beating the ers into submission. It is much the same kind of rnment ownership that h imposed on Egypt in the preceding Moses, when thing in the land was ac- d by the government, h happened to be Pharoah, individual, and which ght absolute slavery.

APITALISTS are already ning what they have in government shall force arbiti tion on the workers—in oth words, permit the courts to co pel the toilers to accept t terms of exploitation that th shall impose. Doubt not th they will be able to accompl this, just as they were able turn the nation from apathy the subject to a program of p paredness. And what does preparedness program me That we shall be ready to def the program of American ca alists for the exploitation of workers at home and the c ture of slaves abroad; for n kets for profits means just t We must foster trade; this c paign has been merely one

The World Ruled by Banks

Purporting to be by the Spirit of Karl Marx

CAPITAL has followed its logical course of development until it has transformed private into corporate wealth; and its most recent metamorphosis has been a change of property forms into bonds. The banker who deals in public and private papers rather than in commodities, has become the ruler of the world. Monarchies, republics

ce.
er, is
g, and
cticed
again
way?
h the
hur-
once
n a

the Crow was a thief, and the Crow that the Nightingale kept too late hours for good; and so on to all the birds. "Surely," said the Magpie to himself, "all people will be flattered at the thought that they alone are faultless, and at the same time think I am wise to know so much and their special friend to tell them of it. So shall I be advanced greatly." But the result was that, while he stirred dissensions among the birds, on one liked the Magpie.

———If you siee with everybody you can't get on the inside.

Seeing Things

"I sheuld like to see something of the world," mused the Snail as he gazed up through the leaves in the pathway. "I have such fine, long eyes for seeing," he added aloud. Then a Robin exclaimed: "You are too slow to travel, my friend, and your eyes bulge so at trifles that you would be a guy even could you go abroad."

———The fellow who wants to travel somehow always crawls.

Goodness Shown in Countenance.

The good man is as beautiful as he is good. . . . Goodness, everyone knows, has a tendency to make a person agreeable; even in its outward form it throws a holy luster out of the eyes, it gives a noble aspect to the face and forehead.—Bayley.

Select the Best Always.

Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recitation, in everything.

True Source of Esteem.

A horse is not known by his trappings, but qualities; so men are to be esteemed for virtue, not wealth.—Socrates.

Seems To.

Food for thought only gives some people mental indigestion.—Louisville Courier-Journal.

Quite a Bit.

There's a difference between well informed and knowing it all.—Kansas City Journal.

Well?

People are more insistent on the right of way than on the right.—Deseret News.

Good Quality to Possess.

Ambition is the thing that boosts a man up the ladder.

Optimistic Thought.

Pastime is the mind's relief guard from the cares of life.

It Seems to Me

Satire is half ire.

Trodden paths do not produce.

People slip up on smooth things.

Great men are made by a great people.

The fast man makes quick time to destruction.

Many babies are unmarked victims of pin-de-seatus.

The revolution that begins too soon ends too soon.

The recipient of the kick always objects to kicking.

Lips and teeth—the kiss and bite—are close together.

The fools marry first and leave the best pick for wise people.

Trying to get something for nothing costs like the mischief.

Half the world is wishing that the other half would pay its debts.

The real man is he who, when he gets on an eminence, wants to spit down.

Believe that the world is behind you and it soon will be—and kicking.

The average man is more afraid of the dentist than he is of the devil.

Actions may speak, but it would take a megaphone to make them heard.

Did you ever see the picture of an angel with his hair parted on the side?

A lie is very much like a boomerang; it nearly always returns to the owner.

The most independent man in existence is the fellow who has nothing to lose.

Whenever a woman pretends to be angry at some trifle she wants to be kissed.

God never presents a fruit but he first advertises it with a beautiful blossom.

Some men are such perfect geniuses they can do anything except make a living.

Did you ever hear of a circus that wasn't either "consolidated" or "combined?"

Many seem to think that Jesus called the children to him that he might tell them to quit.

The average woman has two pleasures—pleasing men and punishing men she may please to please.

If the devil could materialize it would be found that he is a "perfect gentleman" rather than a ruffian.

When a man is beaten is any contest he nearly always feels that his competitor has done him a great wrong.

Next to succeding oneself, the greatest happiness in life, for most people, is to keep others from succeeding.

Action is equal to reaction except in stretching a carpet. There you have to lie flat and pull with your fingers harder than you push with your toes.

There are two classes of men in this world—natural born fools and those who make fools of themselves. Then, there are women, who make fools of all men.

Mankind will work harder to get to laugh than they will to get to Heaven. Indeed, it is strange someone doesn't invent a Heaven of laughter; it would take immensely.

If You Only Knew

Purporting to be by the Spirit of J. A. Wayland

IF YOU only knew the plots of the masters against you, you would be panic stricken, like sheep before wolves.

But the fact that you are like sheep makes you the easier prey. Did you ever hear of a wolf that considered it wrong to devour a sheep?

You yourselves eat and enslave what you are pleased to call the lower animals. Why do you do it? Because they are lower in that they can't hold their own with you.

If you admit others to be higher than you are, if others find they can control you, they will enslave you, even as you enslave the beasts. They may in time actually devour your flesh.

There was a time when the people revolted, and then they were respected. It was during the age of revolution that democracy came into being.

The people could revolt then. The continent of America gave them opportunity to do so. Now there is no more land to give them power, and as a result democracy is failing. It may utterly perish from the earth.

They who have the power will use the power. Depend upon that. You are doomed to become slaves and beasts again.

The world is preparing for this. Armament means the subjugation of the people. The artificial raise in the cost of living means a lower standard of life for the many.

They forced these things, didn't they? They have the power and will force worse things on you.

The masters think it right, just as you think it right that you should do what you please with cattle. What would you do with an unruly or balky horse? That is what is going to be done with you.

You might retaliate and kill, enslave and even devour the masters. But where would that land you? In barbarism.

You must have a fulcrum on which to apply your weight; you must have a place to stand if you would move the earth. The fulcrum is the spirit world, which answers the same purpose now that America did five centuries ago. The land is common earth, which you may buy under present usage and use cooperatively.

It was the free cities of the middle ages that obtained freedom because they owned communally the land surrounding them. It was the cooperative movement that saved millions and preserved learning during the Dark Ages.

Bad times are ahead of you. But you may help yourselves. This is no time for trivialities or frivolities. You must think. If you only knew, if you only knew!

The Human Medium

J. A. McDonough, California

It seems to me we have all that is needed for communion with the other state of life in every human being. At least, people do communicate with spirits without mechanical means, and have so in every age of the world.

THE human hand is a wonderful tool. Almost everything has been done by it. Yet civilization did not really begin until after the hand was supplemented by the tool and later by the machine. Human perception makes its greatest attainment only when it reaches beyond itself and makes the very forces of nature serve it. We do not discredit but rather glorify the hand when we give it the tool and the machine.

The Spirit Press

Department of Economics, J. A. Wayland. Department of Literature, William Shakespeare. Department of News, Horace Greeley.

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No man's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal religion. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

The Winter of the World

Purporting to be by the Spirit of William Shakespeare

...into effect, ...tries to hinder its ... other words ...opment. They mean that the ...ame kind of ...government shall force arbitra... ...rship that ...tion on the workers—in other ...exico, where ...words, permit the courts to com... ...the govern... ...pel the toilers to accept the ...ads jointly, ...terms of exploitation that they ...g the spoils ...shall impose. Doubt not that ...beating the ...they will be able to accomplish ...ssion. It is ...this, just as they were able to ...ne kind of ...turn the nation from apathy on ...rship that ...the subject to a program of pre... ...Egypt in the ...paredness. And what does the ...oses, when ...preparedness program mean? ...nd was ac... ...That we shall be ready to defend ...government, ...the program of American capit... ...be Pharoah, ...alists for the exploitation of the ...nd which ...workers at home and the cap... ...very. ...ture of slaves abroad; for mar... ...kets for profits means just that. ...re already ...We must foster trade; this cam... ...y have in ...paign has been merely one of ...program.

But that ...ers, having ...ferences an... ...ed basis of ...shown wha... ...way of ki... ...and censor... ...the electio... ...war makes ...action of ...known, agi... ...of the trut... ...impossible. ...ready estab... ...have had i...

WHAT ...er these ...strike we ...we agitate ...be crushed ...will make ...should cap... ...it will still ...the exploit... ...tribute of ...nations, ...States, ...against G... ...man (Mar... ...socializatio... ...to the pe... ...offend the ...war Wil...

...rld Ruled by Banks

...ing to be by the Spirit of Karl Marx

...L has followed its logical course of de... ...pment until it has transformed private ...corporate wealth; and its most recent ...orphosis has been a change of prop... ...into bonds. The banker who deals in pub... ...papers rather than in commodities, has

Titles

Purporting to be by the Spirit of Robert Burns

Let fools boast of their wealth and power,
I have as much of both as they;
The high earth is my conning tower,
And none so great can say me nay.

Where'er I look I see my own,
And I enjoy what some cannot.
I spurn the fool upon the throne
To greet the monarch in the cot.

Let them pile papers high as Heaven,
And call them titles if they will;
The strong and wise will not be driven,
And, burning, bonds will make a hell.

Then here's to you and yours,
And here's to me and mine;
And all is mine and all is yours,
A title that's Divine.

Ready to Experiment

W. G. Kruke, New York

I have an idea that has been developing for years, and your suggestion of mechanical communication with the other phase of life made me see the point. As I get the time and money I shall make some experiments. But the experiment must be exceptional. It will be just a seeking after natural law in a new line. Later I may give you a further and fuller communication os the idea that comes to me along this line.

News of Heaven

Purporting to be by the Spirit of Horace Greeley

THE WORLD of men is soon to take cognizance of the spirit realms. It can't help it. So long as the sun shines men may sit at ease; but when the gale comes they seek shelter. While neighbors are pleasant you are not disturbed; but let someone smash you in the face, instinct will make you fight back.

The spirit world has long been soothing fleshly beings with promises of impossible blessings in the beyond, without adequate reasons for them, and the world was quiescent. Occasionally a threat of the terrors of a lurid hell aroused them to interest and action; yet the shadow soon passed and all became calm again.

But now the threat of the spirit is real. It is not the haunting of a few individuals by benighted and irresponsible souls. Rather, it is an unspeakably vast organized effort to subdue the far fewer and unsuspecting creatures of the flesh and control all things for the glory of the few. It is "Satan loosed for a little season." Big armies on earth are numbered by the hundreds of thousands; you must think of these as consisting of hundreds of millions; and they can't be killed and they can't be seen. You in the flesh can distinguish a similar effort on the part of men in the flesh to rule and exploit the many. That is only a shadow of this. It moves as this moves and because it moves. The masters among men are not wholly responsible for their acts, they are moved as strings are pulled from this side.

Because this is so human beings will go to greater lengths of oppression than the average man would have thought possible. In subduing the world to themselves they will be in reality subduing the world to the devil. It is the very excesses which will first lead men to suspect an agency beyond the human tampering with earth affairs.

Men will become spirit conscious as they are now class conscious or race conscious. Self protection will demand the opening of the Heavens that they may not strike in the dark.

Then the Heavens will be opened and men will know that this news I tell them is the truth and is big news.

He Sees Dark Days

G. F. Womack, Oklahoma

Nothing short of a world power can perpetuate on posterity the bonds the war has brought.

Perpetuation or repudiation will be the issue that will glare before the whole world in the near future.

When the whole world becomes sick of war, and is ready for "peace at any price," then, under the pretence of preparing for a permanent peace and making war impossible in the future, a world power will be created in the form that is best suited to the servility of the toiling millions and to the interests of the bond holding class.

It will mean civilization's harvest. I shudder at the prospects of the near future.

There seems to be no escape from the psychology of the cave man.

It is a dark picture, but it is warranted by the facts.

The tyranny of the majority must prevail over the tyrannous minority before we can reach the NewWorld.

IT IS NOT ours to bring the morning or the spring, but in due time they will come, and with them the birds and the flowers.

Write: [Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

Lincoln Phifer's Paper-Magazine

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Nothing Like It!

Five Cents Copy.
Fifty Cents Year.
Clubs of Five,
Two Dollars.

You Will Like It

Monthly | Girard, Kansas, November, 1916 | Number Six

After the Election and After the War

A FEW more days and election will be over. It will then be out of the question to show our Socialist gains through the ballot in a state or national way before two years and to a big extent before four years. In the meantime we can agitate and educate. But can we do nothing else?

You may rest assured that society will not stand still. Have you stopped to consider the changes in industrial and political conditions that have come between the time we voted in 1912 and the time vote in 1916? The world has been almost revolutionized, and not in our favor. Internationalism has been destroyed. The Socialist movement in Europe is disrupted. War has wrecked and is wrecking the industries in the home of our ancestors. Women are taking the place of men in industry to a degree that means a revolution. Property forms have been largely changed from stocks or corporate forms to bonds or the banker's form. This means that the governments have become pledged to collect tribute from the people for the benefit of the privileged. It means more than we see on the surface. It means that, though government ownership might come, the government itself would be merely the collecting agent for the banker, just as it has been for four years in the government owned postal savings banks. It means that the old line of attack on the part of the Socialists has been rendered ineffective. Even if we should win along that line we would win nothing. It means that a fake Socialism, in which government ownership and regulation actually exists might come and still leave the people more exploited than they are today.

ALREADY many are talking of the "socialism" that will succeed the war. Many Socialists are trying to awaken enthusiasm over it. The London Times recently said:

"Whether we like it or not, the time is approaching when many of the principles advanced by the Socialists of a former generation must be accepted by the nation. Does anyone suppose that the railroads will ever be allowed to revert to their former state of woeful incoherency? It is quite conceivable that we shall get Socialism imposed from above rather than forced from below."

This comes because during the war England has operated her own railroads. But Forward, of Glasgow, Scotland, sees what some other Socialists do not, that this does not stop exploitation but rather intensifies it. It quotes Mr. Harcourt to show that the cost of living in England has advanced, since the new conditions went into effect, 51 per cent. It is in other words very much of the same kind of government ownership that Diaz imposed on Mexico, where the capitalists and the government owned railroads jointly, the capitalists getting the spoils and the government beating the workers into submission. It is very much the same kind of government ownership that Joseph imposed on Egypt in the days preceding Moses, when everything in the land was acquired by the government, which happened to be Pharoah, an individual, and which brought absolute slavery.

CAPITALISTS are already outlining what they have in store for us in America after this election occurs, and beyond that, after the war ends. They are centering their support on a party that is bold enough to do things rather than on a nondescript that favors capitalism yet tries to hinder its normal development. They mean that the government shall force arbitration on the workers—in other words, permit the courts to compel the toilers to accept the terms of exploitation that they shall impose. Doubt not that they will be able to accomplish this, just as they were able to turn the nation from apathy on the subject to a program of preparedness. And what does the preparedness program mean? That we shall be ready to defend the program of American capitalists for the exploitation of the workers at home and the capture of slaves abroad; for markets for profits means just that. We must foster trade; this campaign has been merely one of promise and counter-promise to do that. We must encourage capital. We must force the smaller nations to pay interest on the bonds they gave the bankers. We must enter on a period of conquest. This means war, of course. That is a part of the program.

But that isn't all. The bankers, having patched their indifferences and come to a concerted basis of action, have already shown what they can do in the way of killing off newspapers and censoring the press. When the election is over and possible war makes it desirable that the action of the masters be not known, agitation and the telling of the truth will become almost impossible. Censorship is already established. But what we have had is only a beginning.

WHAT can Socialists do under these conditions? If we strike we shall be traitors. If we agitate our papers will either be crushed or a dearth of papers will make it ineffective. If we should capture the government, it will still be pledged to support the exploiters and guarantee the tribute of interest on bonds. The nations, including the United States, will be so prejudiced against Germany that the German (Marxian) statement of socialization will make no appeal to the people, but rather will offend them. We shall have war. Will we refuse to take part in it and be shot as traitors, or shall we do as they did in Europe? And if we do, what will become of the American Socialist movement?

I do not point out these things to discourage you; but they are conditions which must be met. To my mind, rather than being a matter for discouragement, they make a really most encouraging situation. Indeed, it is precisely the thing that must have come. Our problem is first to understand ourselves, and second, to so adjust ourselves as to meet the new conditions with wisdom rather than clinging to the old that is no longer effective.

Next month I wish to consider the things that we revolutionists may do to encourage each other, to accomplish relief and mutual help now, and to forward the birth of a new order without either hindering it or rendering it dangerous through ignorant action. Again it is desirable that the message should reach Socialists. The number, coming just before Christmas, will also be a message to Christians. I am therefore asking that you circulate ten thousand in bundles. Other Socialists ought to help you make up an order. Even if you can get no help, the 25c, 50c, or $1.00 you might spend will reach many of your personal friends and will be at once the cheapest and most effective Christmas present you can make them. If sent to one address, 12 copies for 25c; 25 copies for 50c; 56 copies for $1.00.

The World Ruled by Banks

Purporting to be by the Spirit of Karl Marx

CAPITAL has followed its logical course of development until it has transformed private into corporate wealth; and its most recent metamorphosis has been a change of property forms into bonds. The banker who deals in public and private papers rather than in commodities, has become the ruler of the world. Monarchies, republics and even the former conception of capitalists, have become subordinate to him; but, rather than supplanting them, he has become the force behind them all while letting them live entirely by his grace. The world has been again reduced to a state of feudalism; but, instead of lords being the leiges of kings and the spiritual father being over all, as it was in a former day, now the people are serfs as of yore, but rendering tribute to smaller and large capitalists; they in turn are in league with the state; and the rulers, insofar as they are not bankers themselves, are subordinate to the banking power of the world. Once more the child has grown stronger than its parent.

Socialized industry cannot be achieved under such a condition of government, for whatever might become property of the state would be mortgaged in advance to the bankers. In surrendering its functions of supplying the medium of exchange and transacting the business of the people for their accommodation and good, the state has placed a rope around its neck and handed one end to the bankers and the other to the hungry rabble. It is as though an individual should delegate the circulation of his blood to interests outside himself; it would inevitably mean his own dissolution. The destruction of the state will be suicide and not assassination. Bonds will be repudiated. The banker will be dethroned. States will be superceded by new and unincumbered states, whose government will be administration of and by the people rather than for the few and by machinery that merely mangles justice and the bodies and souls of men.

Learning to Speak American

WE ALL regret the war and the humiliation that will be visited upon the loser. Yet the war must be accepted as a fact, and I believe that out of it will come good to the Socialist movement in a way that few Socialists consider.

To my mind the chief good that will come out of the war, for Socialism, will be the breaking of the German control of it. German control is perhaps no worse than control by any other nation would have been; but control by any class of people is tantamount to conquest and subjugation. Americans have long chafed under it. It has been responsible for calling our movement a foreign movement, or irreligious movement, and to an degree a liquor movement.

Whatever else may come out of the war, the German dominance of the Socialist movement will be broken. England and France and Italy and Belgium will not submit to it. Even the United States, after the creation of the sentiment against the hyphen, will escape it. This will mean that every nation will express itself on the subject in its own way. Every language is the best for the people speaking it. A socialism that gives the utmost liberty of expression, according to the psychology of every people, will be a great advancement over the internationalism that tries to conform to the peculiar way of doing belonging to any one people.

HOW WILL AMERICA express herself? We can judge best by seeing how she did express herself before the German idea became world-dominant. The working man's party centered on certain specific things to socialize. It brought us the public schools and the public roads. It then turned its attention to money and created a sentiment against private banks that defeated them for nearly half a century. Before that, Owen and other Socialists sought to use the land for effecting emancipation. When the Populists came forth with certain socializing propopsitions, they centered on land, money and transportation, and the concentration of the fire made them powerful. The fact that the war has made the banker the dominating force of the world makes it probable that American Socialists will concentrate on money as the vital issue. The fact that the automobile and talk of preparedness has called public attention to the roads may cause another fight on transportation. The fact that land has become scarcer than ever known before may force another fight against landlordism. Indeed, in Oklahoma and Texas the fight already has largely centered against landlordism and the banks, while a new colony movement has already begun.

You wish to know how this will be different from the Socialism as dominated by the Germans. It will be a country movement. Its issues will be those that appeal to the average man rather than to the city wage worker exclusively. It may discard the dues system, which represents a city and German idea, in favor of the volunteer contributions, free association, the picnic, and the vehemence and enthusiasm that are half religious in nature. If to all this is added a tremendous spiritual impulse, then things will really be done.

It will not discard the essential aspirations and even the logical sequential arguments that have come to us from Europe. It will not say that they are not the best for the German people. But it will say that we can best express our own idea in our own way, and propose to do it. Socialism is too big a thing to be circumscribed by a series of doctrines or a method of doing things that fit one people and do not fit another. We shall be infinitely the richer when we all think for ourselves and all work as Americans for freedom in America as an earnest of bringing freedom to the whole world.

The Final Phase of Competition.

From Higher Lessons in Socialization, printed in 1904. Edition exhausted,

WHILE in the past competition has always ended in stagnation, as in China, Egypt, Babylon, Rome and Europe in the dark ages the last phase of competition before exhaustion and stagnation is not commercial but militaristic, completing the circuit. This is because the military is the fiercest, most desperate form of competition. It sometimes happens that events have caused a people that have stagnated to arouse to new competition. This happened in Europe in the dark ages, and recently in Japan. As for southern Europe and America, it seems they are rapidly passing from commercialism into the last phase of competition before exhaustion comes, that is, the military, while the Muscovite seems to be emerging from the vigor of barbarism into the first stage of organized competition, militarism again.

The Gyroscope's Hint

W. Kruke, New York

I ALWAYS THINK of the gyroscope as being a miniature world. We still know but little about it and the possibilities of an energy being developed by the tremendous number of revolutions to which it is subject, adequate perhaps to open to us new worlds of power.

Sometime ago I read of an accidental discovery of a natural law that is a wonder to the average scientist. Mr. Sperry, of the Sperry Gyroscope Company, had a very large gyroscope made at the Brooklyn navy yards. It was formed of iron and weighed several tons. For safety before starting it was bolted down to an iron bed of tremendous weight. When the power was applied and a great speed attained, the gyroscope lifted itself and the iron bed to which it was bolted and remained suspended in the air some two feet from the ground, until the speed was reduced, when it settled down again, gently and without disturbance. The law of gravity had been overcome. But what other energy had been developed to do it no one knows.

I have thought much of the gyroscope as a hint toward the attainment of leviation and possibly the discovery of a means of communicating between the two states of life. I do not mind saying that I have evolved a means of testing possibilities along this line that seems to open to me. Somehow it will be done, and it seems to me the gyroscope points the way.

Late Revolutionary Inventions

IN 1902 I conceived the idea of an invention that might be made a means of revolutionizing transportation, and wrote thus about it:

"Centuries ago loads were dragged through mud or over rocks by main force. The putting of wheels under the load worked the beginning of civilization. This simple device is what had made commerce possible, having at once lightened the load and provided for speed.

But though we have for centuries known the advantages of wheels in land transportation, we still drag our vehicles through the water. The result is that the natural roadways, the streams, lakes and seas, have been largely divisional points instead of connecting lines, and railroad monopolies have secured a deadly grip on us."

I suggested, in connection with the above statement, that the device of dragging the load through the water, if supplemented by a means of rolling it over or through the water, would probably develop a speed of from "twenty to eighty miles an hour and make practically any stream navigable, largely breaking the monopoly that has the land in its grip."

It happened that Comrade LeRoy Lancaster, of Arizona, saw this article. He was interested, and we exchanged various letters. I was busy agitating for socialization along political lines only, and said almost nothing further about the possibilities of a boat that should be lifted from a drag to some form of wheel. However, I have been watching the papers and magazines since then, and have noted inventions that show others to have been thinking along the same line. In Iowa a boat that literally runs on wheels, or rather on cylinders, has been put into operation and draws almost no water. A type of boat with the bottom hollowed in the center rather than receding toward the edge, called the sled boat, is actually being used, draws but little water, runs steady and makes from 40 to 80 miles an hour. The flat bottom boat that runs with propellers in the air and rises almost to the top of the water, if not rising clear out of it, has come, making 80 to 100 miles an hour, and this is doing much to revolutionize traffic. The U-boat is a development since I wrote the above quotation. So strong is the tendency toward the new in water navigation that the old effort to increase the depth of waterways has largely been abandoned, and is referred to now as the "pork barrel" proposition. I am aware that the railroads have done much to forestall advantages that might be gained for the people in this way, through gaining control of landing places in the big cities, yet, with all that, the one thing that is holding the railroads in check is the competition of water navigation along new lines.

But while I have done nothing toward realizing what I visioned fourteen years ago, and don't consider myself competent to do it, Comrade Lancaster has been at work all those years. He recently got hold of a copy of The New World, and wrote me about his development. His invention is really a wonderful thing. I don't feel at liberty to disclose what it is, but everybody who sees the plan he has is impressed. The government itself has passed favorably on it, and asks for a tryout—to be financed by the comrade. He believes it would attain a speed of 200 miles an hour, with greater safety than modern vessels have, and it does look possible. Storms would not affect the vessel. It could submerge or go on top of the water. If the vessel should develop into what Comrade Lancaster hopes and what actually seems reasonable, it would enable one to eat breakfast in New York and take a late supper in London. Isn't that a revolution for you?

BUT IF the transformation of traffic has come within fifteen years and is still working toward greater change, through the power of invention, the new thing I suggest—the opening of the Heavens through invention, in a scientific, mechanical way—promises much more. It is as practical as the change in water traffic was and is. It requires no agitation to effect it, for ones and twos may accomplish it. Moreover, the world has arrived at the point where it is due in normal development. Why not be a Comrade Lancaster and give it your deep and earnest thought?

IF YOU will consider, you will see that while we have done but little in the way of actually revolutionizing society by our agitation, much revolutionary work has been accomplished during the very time we have been at work, through the work of invention. Entertainment, for one thing, has been revolutionized by the picture show. Transportation on land has been revolutionized by the automobile. It is true, there is a tendency, now, to monopoly in both these lines, due to private control of industry and tremendous private fortunes have come out of them. It is true that the development of boats that would turn transportation largely into the rivers and change the ocean traffic entirely might be monopolized to an extent; yet they would break the refrigerator trust and otherwise afford temporary relief while educating the people and giving them a chance to get in on the new as it grows.

Otters' Favorite Game.

The favorite game of otters seems to be that of sliding down hill. They climb to the top of a high snow ridge, lie flat upon the stomach, with the forefeet bent backward, and giving themselves an impulse with the hind legs, glide down the hill head foremost. In summer they select a sloping river bank which has a clayey soil, and where the water at its base is of considerable depth. Climbing this bank, they start from the top, slip swiftly over the sloping ground, and plunge into the water.

Value of Learning.

Learning, if rightly applied, makes a young man thinking, attentive, industrious, confident, and wary; and an old man cheerful and useful. It is an ornament in prosperity, a refuge in adversity, an entertainment at all times; it cheers in solitude, and gives moderation and wisdom in all circumstances.—Palmer.

Insure Against Crop Failure.

The Peruvians have a system of insuring against failure of crops; and in addition they burn offerings of drugs and aromatic plants and make small images and bury these in the fields for the benefit of the crops and the herds.

Hardly Sportsmanlike.

Natives of the eastern slopes of the Andes, in Bolivia scatter the juice of a tree on the streams to render fish insensible so they can be caught in the hands.

LET US NOW END THE WAR

At this time the United States government could end the war, and prevent a future war, if she would do it. But will she?

To really do the work Germany, England and America, as nations, would all lose. But the people of all these countries would gain immeasurably.

Germany would lose world dominance for which she has planned for so long, even world dominance of Socialistic and philosophic folk; but no nation has a right to world dominance.

England would lose control of the seas, but it would mean greater freedom for millions, and some time that must come.

America would lose dominance of America, in the interest of world brotherhood; but the liberal spirit suggested would insure that she will not be attacked and conquered in the future.

What I propose is socialization of all strategic points on the earth's surface by making them the property of all peoples, administered by all governments on earth, for the good of all.

These points of strategy include the Panama canal, which the United States controls, the Suez canal, the dardanelles, the strait of Gibralter and Dover strait, controlled by England, and the Japanese sea, controlled by Japan.

England has dominated the world because of holding four of these points. Three-fourths of the wars of the past two centuries have been fought over them. With them controlled by any nation, no other nation can expand. With them controlled by an internationalism all nations would have a chance. Three-fourths of the causes of national strife would be removed, and navies might be reduced eighty per cent.

France, Italy, Russia, Norway, Sweden and Greece would gain by this arrangement. The allies of England would be ready to force her to this concession. The demonstration that the U-boat warfare threatens her dominance of the sea would add an inducement.

Germany would be glad to restore Belgium and Poland in order to gain this concession.

Other nations would be eager for it, since it would make unnecessary the armament that is rapidly wrecking them.

The United States would escape the danger of invasion, which U-boat operations have made so clear as impending that Wall street went in to a panic over it, and that without any further arming or "preparedness.."

Will the nations be sensible enough to take this possible step now, or will the exploiters force them on until they all are wrecked?

We shall see.

Looking Toward The New World

A. Kenoyer, Calif.: Here is my mite with a boost behind it.

L. D. Van Tassel, Texas; Enclosed find $$2 for which send The New World to the five names given.

Joachim Fritz, Florida: You are filling a gap that needed to be filled, and I wish you all success.

P. Baldwin, Arkansas; You have hit the right trail. It is something I have long desired. I shall try to get you some subs.

Lillian K. Bullard, Kansas: Am delighted with Hamlet in Heaven. It grows better at each reading, and I have read it about four times.

A. Kenoyer, California: I find The New World all right, and am sure the people are ready for your message. Enclosed find my mite to aid you and the cause.

T. J. Fadely, Virginia: I am subscribing on the strength of Gene Debs' recommendation. He is always right, instinctively right. I know your paper will measure up to his recommendations.

R. A. Dague, Denver, Colo.: I honor you for the splendid work you have done for Socialism. May your years be lengthened and may you be instrumental in richly blessing the world of humanity.

E. C. Blanchard, Kansas: Your papers are wonderfuly interesting. I have thought of something similar for years, but you have got ahead of me. I shall be one of your workers as far as circumstances will admit.

James A. Douglass, Illinois: I like your paper, a copy having been handed me by a friend and enclose $1 for subscription and copy of Hamlet in Heaven. You are sure driving center. You point the way so clear.

P. Baldwin, Arkansas: You sure have hit the right trail. Your paper is something I have long desired. I know we can commune with the departed. It has ceased to be a belief with me, and has become knowledge. I want extra copies to distribute.

E. A. Thomas, California: It is indeed the New World to the masses. You will find an ever increasing number who like myself will declare that spirit life and phenomena are as much an every day reality as any fact of nature. The New World is born at an opportune time. Success to the new adventurer. My check for one sub and copy of Hamlet in Heaven.

"Till He Come Again"

THE December issue of The New World will be a Christmas number, but different from any Christmas paper ever published. Instead of looking backward toward the first advent, it will look forward toward the thing that Jesus made the center of his teaching, The Kingdom on earth. Yet it will carefully avoid doctrinal discussion, and will make the vision rational and practical. It will be a paper that in scope and sentiment will make a strong appeal to Christians to arouse them to take part in the regeneration of earth. And it will not offend them. The communicated features will consist of a full page of forecasts from Isaiah (presumably), about modern nations. Some were received twelve years ago. One foretold the world war and that it would begin in Austria. Another forecasts a war for America in which this nation will be beaten. **It is not trivial stuff, but lofty in style.** The December number should be widely circulated among religious people. Order Bundles—12 for 25c, 25 for 50c, 50 for $1—and hand them out. I cannot, under the ruling of the postoffice department, send out samples to any amount unless they are paid for. The above prices pay about the actual cost. Orders must be in early, as my forms are not stereotyped, and after the first printing extras cannot be issued.

This is the Kindness of the Press

Thomas W. Woodrow in Spiritual Alliance Weekly, Lake Pleasant, Mass.: One of the old editors of the Appeal to Reason, Lincoln Phifer, has just launched at Girard, Kansas, the most unique and radical innovation in the field of journalism. He names it The New World. It is claimed to be edited in part from the spirit world, Spirit J. A. Wayland, Shakespeare, Emerson and other spirits contributing. . . . The message of The New World as to the spiritual outlook of the world is a prophecy repeated and emphasized that intercourse with spirits is to be perfected and made more reliable, satisfactory and common by inventive genius evolving machinery working natural forces. Personally, I believe the day is not far distant when moving picture machines of the spirit plane of vibration will be as familiar to the public as moving picture scenes of the material plane are now, but not more marvelous. Material manifestations and spirit manifestations are but one thing on two planes of vibration, or vibrations of a lower and higher degree.

Rip Saw, St. Louis: The name of Lincoln Phifer, the gifted author and writer is favorably known to our readers, and we take pleasure in announcing that he has launched a new paper entitled The New World, of which the first brilliant issues have already appeared. To those who know Comrade Phifer it is unnecessary to say that The New World is a live and ambitious publication, and that it will make a place of its own in the modern struggle for democracy and freedom. The New World is one of the most unique and original publications that comes to our table. The "automatic writing which the editor informs us passes through him as an instrument and brings communications from Shakespeare, Lincoln and other immortals, is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

World, Oakland, Calif.: Lincoln Phifer, one of the truly great poets of the day, is publishing a new paper-magazine, The New World. It is unique in scope and purpose. Theodore Debs, who never forgets an old neighbor and friend, sent me a copy, and the same day I sent fifty cents for a year's subscription. In the copy I received is one of the most beautiful apostrophes to Gene Debs I ever read—a tribute to woman; George Hibner on "Hearing Debs:" several masterly poetic productions and editorials by Phifer, and communications automatically received from Wayland, Brann and others. I once fought the ideas Phifer is advocating. I am skeptical still, but I want to learn more of it. I don't care who writes these messages through the hand of Lincoln Phifer, they are sublimely beautiful and forcefully empratic. We need Lincoln Phifer's work, and I welcome his magazine.

Rebel, Halletsville, Texas: Lincoln Phifer, for many years, associate editor of the Appeal to Reason, has established a most unique monthly magazine, The New World, at Girard, Kansas. Comrade Phifer receives and publishes what he is convinced are written messages from such departed spirits as J. A. Wayland, Elbert Hubbard, Ralph Waldo Emerson and others, and prints his own pungent and uplifting paragraphs. Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Zoological Moment.

Nephew—"I tried to get a raise today, aunt, but the boss refused it." Mrs. Blunderby—"Too bad, Dicky. Perhaps you didn't approach him at the zoological moment."

Slap at College Professors.

Crawford—"You seem to think that a college education doesn't fit one for the problems of life." Crabshaw—"I judge by the mess the average college professor makes of it when he undertakes to discuss public questions."—Life.

Monkeys' Playful Antics.

The merry antics of monkeys are many and diverting. Humboldt was acquainted with a monkey in India which took delight in riding a pig. Every morning the creature caught one, leaped astride his back, and clinging there with great firmness, took his fill of riding. Another monkey, domesticated by a missionary, used to put the family cat, a strong, good-natured animal, to the same use.

"The Telephone Rang."

"And the telephone rang!" is the burden of some verses read lately, describing all the things that happened and didn't happen in consequence. The way one woman escaped wearisome trips up and downstairs in response to 'phone calls was by using a desk telephone with a very long cord. Then she took the telephone upstairs, downstairs, or on the gallery, wherever she happened to be. When the bell rang the interruption was at least close at hand.

New World Sermon.

Things which I have seen. Job 15, 17.

Job lived a good many hundred years ago, but he was all right any how. Instead of swearing at his boils he wrote poetry about them. He lived in old fogy times, but like Noah he knew enough to come in out of the wet. He kept his eyes open and saw a great many things. He saw the sun and stars, the marvels of the season, the wonders of nature, the splendors of life; and his annual tour among the stars tho' possible to all today, excelled the sensational globe trotting feats of the modern tourist. He saw fun and he saw trouble, and he saw a great deal more in both than most people do. He saw the dude and pitied him. He saw the smart young man, and he saw him smart for being it. He saw the devil and went him one better. He saw his friends when he didn't feel a bit like being at home to them. He saw through sham and show and scheme and in them all he saw the skeleton and tear and cloven foot. He saw God in his works and heard him speak in the whirlwind. He probably saw Heaven later on.

Jerusalem! But isn't that a list of what Job saw? How would you like to borrow his eyes?

The New World

By Lincoln Phifer

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming is what are Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

DON'T SEND for back numbers of any except the June and October issues. All others are exhausted. To get admission to the mails I had to print but few extras of the intervening issues, and the supply has long since been over-ordered.

ENTHUSIASM means, literally, being filled with the spirit. Unless one has a strong spirit of his own, or is impelled by spiritual essenses, Divine or otherwise, he never is enthusiastic; and without enthusiasm nothing is accomplished.

IF THERE IS LIFE beyond the grave—and most people believe it, if you leave out domatizing about it, then that must be a part of the universe; and a scheme of social regeneration that excludes it, the highest thing in the universe, must of necessity be crude and faulty. The conception of the kingdom of Heaven that Jesus preached is higher. Let theology explain that as it may—to us, from a practical side, it can mean only cooperation to establish an order that shall recognize the supremacy of the spiritual and include all life in its plans for good.

WITH ALL the discussion that there is of Billy Sunday the essential thing seems to be missed. He is filled with the spirit, he has power beyond the human; that explains it all. But being filled with the spirit does not make him infallible; it makes no man so. Like all people, Sunday receives only what he is capable of receiving. He is neither broad or logical, and the spirit or spirits working through him as he gives off his vital force through violent gestures and then has it renewed from beyond, cannot make him what he is not. Therefore his message is not great. But his power is great, because he is open to "power."

NOW that I have broken over my timidity in telling about these experiences of my own, I am anxious that there shall be developed a more perfect communication that shall admit of no doubt and that shall transcribe the messages without the limitations due to human frailties, such as must of necessity accompany all messages when the human alone is the medium. I look forward to the time when every paper shall print news and views from the spirit world, and when an entirely new literature, better than anything we have today, shall come from the masters of all time, whose long experience has perfected their style, and whose greater outlook has made possible entirely new situations and a deeper philosophy than the world has yet known.

PEOPLE are prone to consider a nation the strongest and most stable institution on earth, but it is a great mistake. It seldom lasts long without change. A man of middle age, if he considers, will find the political map of the world far different from what it was when he was a boy. No doubt the statement that the American flag is one of the oldest in the world may surprise many, but it is a fact. The present English flag, Spanish flag, German flag and French flag were all adopted since the design of the American flag was chosen. Every flag on the western continent is newer than it. Indeed, almost the only ones that are older are those of China, Turkey and Ireland. To talk of a world-wide revolution is not nonsense. Your son may see it and yet hardly realize when it is taking place.

WHEN SALVATION WILL COME.

ONE ASKED ME if I thought the world wanted to be saved. I answered that I did not. How can it want to be saved when it doesn't know it is lost? It is because it must first realize its lost condition that it must pass through the time of trouble that is coming. When no life is secure; when no rich man is certain that he will not starve; when everything in which men trusted, crumbles before their eyes—then they will be anxious to be saved, and then they will be in the walk of salvation. Many will be dumfounded and appalled when every nation, every party, every so-called religion, every dogma and ism go to pieces utterly. These things are doomed, just as all vegetation is doomed in the late autumn. But when they fail and disappear, I can well believe that men will stand amazed and terrified. They will want to be saved, then. And when they discover that though nations are gone, natural law and order remain; though the church and its forms are gone, religion remains; though beliefs have shriveled and disappeared, faith remains, they will see that they are already beginning to be saved. It is necessary for nature to clear the world of rubbish every year in order to keep the world new and fresh. It is needful that she shall destroy the old every year in order to prepare for better things to be. A few days of spring will renew the world. A short period of favorable conditions will revive and save and make pleasant that which seemed dead and drear and impossible.

Socializing Spiritual Power.

ALL MEN could easily attain spiritual wealth that would give them unimagined power—including actual daily contact and communication with God and with spirits, the working of so-called miracles and many other things—but that private business in truth limits them and makes them pitifully poor. By private business in truth, I do not mean, necessarily, money making out of truth; the holding of truth as belonging to a class—to a priesthood, prophets, mediums or an "educated class"—either for the honors that might accrue to that class from it, or for the chance to make money out of it by selling it or its product, or in any way or for any purpose making out that all spiritual and intellectual knowledge and power is not the rightful heritage of all men, is private business in truth. Nor is the church more guilty of it than mediums, adepts, hypnotists and new thought people. All the spiritual wealth the church has left as belonging to all men is the grace it terms conversion—an important step but the first one—a mere alphabet of power about which the Bible says not a tenth as much as about spiritual gifts and wonderful demonstration; and, because of limiting the people to this starvation diet, the whole church has become "poor in spirit," "lean of soul" and infidel regarding power. All the wealth the adepts and mystics give us is a certain development of the will and a few other human facilities, for a price, and all the realm outside of self is shut from us. All the wealth the medium gives us, for a price, is chatter from spirits developed hardly beyond ourselves.

And, for the sole reason that spiritual power has been held as private property and bargained in have the people been made "poor in spirit." All spiritual power any man ever manifested belongs by right to every other man if he will believe it and dominating thought of the people,—and that all things, economics as well as religious and other institutions, shape themselves in accord with that thought. To sum up with an illustration: So long as commercialism was the world-dominating idea, all things—labor, church, government, all—were commercialized; but, now that the social thought has become world dominant, all things must become socialized.

If You Are a Socialist.

IF YOU are a Socialist you are one because you want to enjoy the good things of life. If there is any good thing that you have been missing, you want that thing.

Now, thousands say that they experience a sense of companionship with the Spirit of the universe and with the souls of departed friends. They say these things give them comfort. If it is possible for others to enjoy these things, it is possible for you. It would be a great personal gain to you to have this assurance and the peace that comes with it. It would add to your comfort if you really knew that Marx, Wayland and all the great revolutionists of the ages are still cooperating with you to save the world from exploitation, and that you would not be cut off from your labors through the contingency of death, which may come to any one at any time.

I understand very well that Socialism is an economic problem and has nothing directly to do with religion. At the same time, Socialists have as much right to live in an atmosphere of experience and consolation as they have to live in an aura of negation and despondency. I am not coming to you to convert you to any doctrines whatever. Rather than that, I wish to help you to understand that you may touch new experiences without subscribing to any doctrine or joining any organization. In other words, I am pointing out to you that you may socialize with a change of thought the experience of comfort that many have claimed in all ages which have hitherto been subjects of exploitation merely because they were represented as being available only as certain things were done. We don't quarrel with bread and butter and railroads, but only with the way in which they have been monopolized. Let us be the same way with the world that pertains to the spirit.

But I am doing more. I am suggesting that we act upon the data of the ages. If there is a spirit world let us find out and treat it just as we do the world of natural forces, not as a wonder to be worshipped, but as a fact to be mastered. Think over what this means, and you will see greater possibilities than you have suspected. If there is a spirit world, then it is as impossible to realize freedom for us in the flesh until we get into touch with it as it would be to realize universal brotherhood before the world of flesh was in trade relationship.

If you have doubted, consider this: Should an honest effort be made to discover these things on a scientific basis, and fail, then what you have not believed will be substantiated. Argument has never got you anywhere or made you happier. Try the scientific plan of experimentizing.

AS WE CALMLY look back over the past fifteen years, there is little for us to be proud over. We have not socialized anything. The old Workingman's party of the forties had to its credit the socializing of the schools and roads. But though postal savings banks came during the time of our agitation, they did not come through us, or because we concentrated on them, and they are even today only feeders for the private banks. On the other hand, since the socialist agitation began in earnest some fifteen years ago enough public (socialized) land has been diverted into private hands to have employed and fed every man, woman and child in America, had it been utilized by the public and for the public. It is an eternal shame that we Socialists have not strongly protested against this. German Socialists make much of the land owned by "free cities" in Europe, which enable the towns to live without taxation, but have laughed at the desocializing of more land that all Germany possesses. It will not do to go on in the same way. We must be less of fighters for the wage and more of fighters for the essentials of socialization.

The Heavens are not sealed to anyone. They may be opened to natural forces. If the modern spiritists and religionists do not awaken to the responsibility on them to work for full freedom for all, a new movement will gain more spiritual power than they have and do the work they should have done.

The Socialist movement in America began as an inspired movement. For years it and the spiritual awakening of the early part of the nineteenth century were one and the same. It has lost spiritual power and spiritualism has lost a great purpose in the separation that came.

The colony movement that is beginning again is not accidental. It is needed and is due in order to do something for the workers right now. It is the beginning of the assertion of the American idea in Socialism that ought to dominate the American movement.

Nature renews herself by leaving the old and beginning anew. Every movement has occasionally to do housecleaning and sweep away accumulated trash that it may be the more comfortable and efficient.

The Socialist movement has often changed its methods; but it is always a socializing movement. We must learn to make a telling appeal to the American people.

The old is dead. But all that the old had belongs to the new. Let us think for ourselves, and begin the New World by coming first from the night.

It is shameful that spiritualism has done no more than receive personal matters of a trivail nature. It ought to be a mighty force in freeing the world.

REPUTATION.

"You know what an unsavory reputation the Skunk has," remarked the Mink to the Weasel.

"Is it any wonder?" asked the Weasel.

"Well, when he is dead men regard him very highly," the Weasel returned. "With him a hide is worth more than a scent."

Even the man who raises a stink may be of value—after he is dead.

The bridge between the two worlds will soon be completed.—World's Advance Thought, Portland, Oregon.

No evil can happen to a good man, either in this life or after death.—Socrates.

It is nothing to die; but it is frightful not to live.—Victor Hugo.

Dream of a Hog

I DREAMED I was a Hog. That is better than being one, and not dreaming it. It is also better than dreaming that other people are hogs and you are a Nice Fellow.

I lay in the swill up to my neck, (that is, in my dream), and when some Pigs tried to root me out, I grunted and squealed. What right had they? An old, fat Hen wandered near a crack in the pen, and I grabbed her and pulled her in and ate her alive. She squaked dreadfully, and the Hired Man came and tried to beat me off. He said I ought to be ashamed, that I was unspeakably cruel and a lot of other things. I wondered if he was throwing pearls at me.

The Dog told me that the Hired Man is cruel and beat him severely because he wanted to go down to town with him. But the Dog likes to stand in with everybody, so pretty soon he wagged his tail and the incident was closed. There are others like him. But the Dog is cruel on occasions. The other day when I broke into the "newground" corn, the Old Man "sicked" the Dog on me, and he chewed my ears and worried me scandalous. I never would have believed it of the Old Man, he's dressed so nice. The Dog tells me that isn't half—that as soon as I get fat enough they are going to kill me and eat me. I simply can't believe it, for I've never done them any harm. But anyhow that Hen got what she deserved, for the other day I caught her pulling a wiggling worm in two.

I am telling things as I dreamed them, for of course none of these things are really so. But this is a great deal of thinking for a Hog to do, and so I carefully arranged my body so the Pigs couldn't get any swill, and snoozed. A Hog with an easy conscience can sure enjoy himself in that way.

When I awoke the Pony was looking at me over the top of the pen.

"Don't you wish you could go to the brow of the hill? There's a splendid view from there," said the Pony.

"I don't care for scenery, I'm practical," said I, for I was a Hog—in my mind.

"In the glen by the spring are some lovely flowers," said the Pony.

"Sentiment be blowed!" grunted I. "Talk material things, talk economics. You will never be as fat as I am if you continue in this way. How can you be so frolicsome, when if your eyes were open you would know you are a slave, and that Man can harness you and drive you at will? What do you own? Even the stable is not yours."

"I own the whole earth and the sky to enjoy, even yet, and in spirit I am free, if not in body," cried the foolish fellow as he pranced away.

I refreshed myself with a nap, and am thankful to say I awakened a Man. As I thought over the dream it occurred to me that this condition of struggle was a pretty poor way of living, any where "down the line."

Mexico's Capital City.

Mexico City, the capital of Mexico, is a town of some historic interest; while its cathedral is regarded as the handsomest church on the American continent. The foundation stone of this edifice was laid in 1593 on the site of a former heathen temple. The national museum is filled with treasures of Aztec civilization, and various memorials of the hapless Maximilian and the beautiful Carlotta lend a luster to this attractive city. The climate is good and the population about 471,000, many of whom are Americans and Germans.

Sawed-Off Sermon.

When a married man has occasion to talk in his sleep he always says things that his wife is unable to understand.—Indianapolis Star.

In nature every end is a beginning,
And all things move in circles, From day to day,
From spring to spring the wheeiing hours advance,
And time brings in its orbit the result
Of everything we do, And so I think
What we have lost will some day be regained,
While all our boasted gains will be dissolved.
So surely shall onr sins come back to us,
Also our virtuous deeds As whirling worlds
Find way in darkeess, justice finds its way
Back to the starting point,
No word is wise till men are ripe for it.
The January blooming tree is nipped,
And he who lives before his time is seldom
Permitted to live long.

The third big wave and then the three three,
Then the big tidal wave; 'tis so at sea,
'Tis so in life, Watch for the tidal wave,
Use it or be drenched by it.

Bundle Rates

12	copies	one week	to one address	25c
25	"	"	" "	50c
50	"	"	" "	$1.00
12	"	one year	" "	3.00

Did Shakespeare Write Hamlet in Heaven?

"By spirits taught to write above the mortal pitch."
—Shakespeare, authenticated Sonnets, No. 86.

The claim is that this 5 act, 30 scene play was written by William Shakespeare, through automatic writing, to commemorate the 300th anniversary of his death. It takes the characters of the original "Hamlet," many of whom died or were killed, and shows how they "mixed it" in the other world before they found adjustment and peace. Read what others say of it—a few brief extracts from many lengthy, enthusiastic notices:

Ryan Walker, New Jersey.—Whether Shakespeare Bacon or Phifer is responsible for Hamlet in Heaven, it is an exceptional thtng

Eugene V. Debs, Indiana:— Your Hamlet in Heaven is a wonderful production. I read it through at a sitting to my wife and she mas greatly impressed and pronounced it very fine.

The World (Socialist), Oakland, Cal.:—It has the Shakespearian atmosphere form, characteristic development and majestic swing. It is equal to the best productions of the bard of Avon.

Dr. A E. Adams, Girard, Kansas:—Hamlet in Heaven is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature.

Thomas W. Woodrow, editor, Hobart, Okla.:—There are fine points, literary touches, peculiar mental eccentricities in the writings of Shakespeare that another cannot imitate, but they are all caught perfectly in Hamlet in Heaven.

William Marion Reedy in the Mirror, St. Louis:—I have read other contributions by Shakespeare by way of automatic writing, planchette, etc., and found them all punk. This play, Hamlet in Heaven, is better than all of them.

Dr. Ethyl Lynn, secretary Socialist local, San Francisco:—For pure delight Hamlet in Heaven is a prize winner. Humor seldom evokes more than a smile from me, but when I was reading Hamlet in Heaven I fairly shrieked with laughter—it is so absolutely human.

Fred D. Warren:—It is one of the finest things I ever read. The pictures sug·fiested are striking and beautiful, the characters are human, the language is superb, the humor is infectious and the philosophy very much like what my conceiog of the future, if there is a future, must be.

Think of this book what you may, it is high-class matter, and its claims are so strange no well posted men or woman should miss reading it. It is handsomely printed on heavy book paper, 85 pages, and makes an elegant gift book to one who appreciates good literature.

One copy, 50c; three copies. $1.00.

The Thing for a Gift to a Discriminating Friend

Dominican Republic.

The Dominican Republic has an area of about 20,000 square miles and is larger than Belgium, the Netherlands, Denmark, Switzerland, or Turkey in Europe, or than the combined territories of Massachusetts, Connecticut, Delaware, and Rhode Island. The population is estimated at about 700,000, which is about 35 people per square mile, while Haiti, its neighbor on the west, has about 200 square miles and Porto Rico has more than 300. Most of the fertile land of the country is still virgin.

Perfect Being.

Onco upon a time there was a human being who never made a mistake. And his neat little tombstone records the fact that he was one day old when he died.

Handling One's Fortune.

We should manage our fortune like our constitution; enjoy it when good, have patience when bad, and never apply violent remedies but in cases of necessity.—La Rochefoucauld.

Monster of the Sea.

The average weight of the Greenland whale is 100 tons—224,000 pounds—equal to that of 80 elephants or that of 400 bears.

Many Funny Things.

Ever see a dog limp when his tail is stepped on? Ever see the wise man of the village get out on a limb and saw it off? Ever see grandpa lead two frisky calves out to the lot? Ever see a book agent trying to get over a barb wire fence quick before the bull got there? Oh, yes, there are lots of funny things besides owning a goat, or being one.—Wisconsin Agriculturist.

Wholesale Slaughter.

Hudson—"But look here, old man. As far as I can make out you're engaged to four girls at once. The little god with the arrows has been pretty busy with you." Judson—"Arrows? The little beast has been using a machine gun on me."

Didn't Know His Business.

Mechanic—"I've gone over that car o' Smith's pretty careful, but I can't find nothin' the matter with it." Garage Owner—"Ye can't, eh? What do ye s'pose I hired ye for?"—Judge.

When the Case Is Urgent.

Arbitration is usually most needed when somebody declares that there is nothing to arbitrate. — Washington Star.

Babel Made Plain

A 'RIEND in Florida writes me that he receives unmistakable spirit manifestations, yet that all who come to him are atheists, and none of them, though signing famous names, seem to display remarkable mental acumen. A Denver friend writes that he knows from experience that there is a life beyond death, yet cannot believe that there is a race of created spirits, or that spirits organize to control others and become tyrants and exploiters there. A Nebraska friend writes me enthusiastically about the book of Oashpa, expressing his certain knowledge of spirit communion, and the book he recommends teaches a race of created spirits and gives in detail the story of how they have sought to oppress human beings for millenniums. A good Christian friend living in Girard insists that he has joyous communion with the Holy Spirit, and believes that in Bible days there were spirit manifestations, yet insists that these phenomena are not for us today.

NOW, why is this difference of opinion? There are two sources from which it flows. One is found in that the spirit world is too big to be fully reported by any one class of spirits. Earth as we know it cannot be reported by one class of men. There are those who will insist that the workers are not exploited and that capitalism is just. There are those who will declare that there is no God and others who will assert that they experience him. Why should it be different in another department of life? Men are not necessarily fools or villians because they differ here; why should they in the spirit realms be considered either vicious or uninformed if their reports do not agree?

But there is another reason for these differences. That is, that the motive power behind all messages so far received from beyond has been personal magnetism of the individual. It is inevitable under these conditions that he should unconsciously color the messages. Perhaps no one knows to what extent this is done; but our own belief or unbelief is likely to ting the thought that sifts to us. We in the flesh cannot talk understandingly about things which we do not know, and it is quite reasonable to believe that we cannot receive messages that are much beyond our own attainments.

There can be but one conclusion: The messages now coming from beyond the vail are unsatisfactory. A second conclusion follows: That there are messages. The logical thing to do is to use the hints furnished us for the purpose of scientifically effecting a connection that shall not be personal but natural, so that what is received may not be tinged by personal eccentricities and may appeal to those who do not believe at all.

City Shy on Fresh Water.

Antofagosta, a great shipper of metal ores, borax, and nitrate, is obliged to pipe its drinking water several hundred miles from the Andes. The city is one of the dryest spots in the world, although a deep-water port. Beyond it lies the great Atacamo desert.

Unheroic Death.

Pyrrhus, king of Epirus, a famous ancient soldier of fortune, who with his trained elephants made himself master of many countries, was killed by a tile thrown from a roof by a woman.

Daily Thought.

Even in the anxieties of life, when we are like pilgrims walking with peas in our shoes, still there is the scent of flowers, the song of the birds, and the sweet light of heaven about our path.—Grey.

My Creed

My only creed is to be kind,
And simply true and good:
My only citizenship, to bind
The world in brotherhood.

And I believe something Divine
Is in the vilest found;
Love can distill the healing wine
To pour in every wound.

Each spot is holy that we tread,
And where one lifts his eyes,
Around, beneath or overhead,
There lieth Paradise.

I find the wise are oft unknown,
The great are often poor.
The fool is often on the throne
And in the school the boor.

Throughout the hard lives of the low
Heroic deeds are done,
And wondertales we never know
Are lived beneath the sun.

The cant, pretense and luxury,
And ignorance of man,
And prejudice, make all that we
Consider Nature's ban.

But I believe, still, in mankind,
And all that's true and good:
My hope to give all hope, and bind
The world in brotherhood.

The Schoolma'am.

A SCHOOL teacher is a person who teaches things to children when they are young. The teacher comes to school at 8:30 o'clock and when she has gotten enough for a mess in her room, she teaches them reading, writing, geography, grammar, arithmetic, music, drawing, cooking, board sawing, crocheting, deep breathing, bird calls, scientific eating, patriotism, plain and fancy bathing, forestry, civics and other sciences too numerous to mention.

When school is out she stays behind with five or six of her worst scholars and tries to save the state the job of reforming them farther. After that she hurries home to make herself a new dress and snatch a hasty supper before going back to attend a lecture by an imported specialist on the history of tribal law in Patagonia, which the superintendent thinks may give her some information which may be useful in her school work some day.

School teachers' salaries range from $30 a month up—but not far enough up to make them dizzy. On her salary the teacher must dress nicely, buy herself things for her work which the city is too poor to get, go to twenty-nine lectures and concerts a year, buy helpful books on pedagogy, pay her way to district, county and state institutes, and enjoy herself during a three months' vacation which her salary takes each year. In addition the teacher is supposed to hoard away vast sums of money, so that when she becomes too nervous and cross to teach, at the age of 50 or thereabouts, she can retire and live happily ever after on her income. —Reporter, Independence, Kansas.

The Modern Ocean Liner.

The total food and drink bill for the North German Lloyd Company liners for last year was $6,519,000.

These same liners consumed during the same period 1,791,013 tons of coal, costing $7,763,688.

The meat consumed amounted to 8,348,867 pounds. The flour, 8,157,000 pounds. Potatoes, 20,944,000 pounds Eggs, 7,800,000. Oranges, 2,925,287.

The passengers drank 36,661 bottles of champaign; 166,516 bottles of wine; 291,998 bottles and 2,214,641 quarts of beer in kegs.

New Things of the Bible.

The Bible is still the most popular book in the world. It is printed in 600 languages and dialects. Last year 18,000,000 copies were sold.

There are more than 174,000 Sunday schools that teach the Bible week after week to about 17,000,000 pupils.

A new and significant light is being thrown upon the Biblical study by considering it from a sociological standpoint.

ALL SCRIPTURE is given to inspiration, and is profitable.—Paul.

Another Prophet Without Honor

DID you ever hear of Dr. Newbro? No? You will be surprised, then, on being told that I consider him an author who will be remembered when nine-tenths of the popular writers of today are forgotten.

What did he write? One book, Oaspha, which is supposed to mean a spiritual history of the earth. It is rather surprising that, in the United States, where materialism runs riot, and where conventional spiritists deny the existence of Creator and created spirits, the most ambitious communication from the other side of life that the world has known should appear, and that this work should deal almost exclusively with the mighty ones who in former times were called "gods" and their influence on the affairs of men.

For it must be remembered that this dentist-author claimed to have received his book through automatic writing; that it is larger than our bible, consisting of more than 900 large pages; and that it deals with the whole world and all time, rather than with some one people and with a limited period, as most other bibles do.

The book contains many literary excellences, some of which I hope to paraphrase later on. Let it suffice, now, to show the book's idea of employment in the other life. I paraphrase from the Book of Sethantes, a daughter of God:

God made appointment in the Heavens above
Of spirits to survey the atmosphere,
Astronomers to note the place of stars,
Enumerators to find number of all beings
In earth and Heaven; nurses and physicians
To care for men new born into the sky;
Builders of azure mansions; weavers of cloth
Wherewith to clothe the spirits; carpenters
To build ships to transport the spirit peoples
Through oceans of the air; teachers to instruct
And officers to administer production.

That sounds socialistic, doesn't it? Here are more things to be done, paraphrasing from the same book:

Five years were given souls new born from earth
As infantile, wherein they were in charge
Of teachers and physicians. After that
They were instructed in the ways of Heaven.
For fifty years they were in charge of others,
Lest they return too much and grow earth-bound,
Obcessing others. After this period,
When they no longer have their personal ties,
They are enouraged to return to earth,
That they may serve.

The book goes further and shows how undeveloped spirits prey on men:

A wandering angel, idle every day,
Said, This is pleasure. One who oft obcessed
Mortals and led them falsely said, what fun!
Vampires that lived like parasites upon
The bodies of the human said, I live
Without the drudgery that some folks do.
Butterfly angels, ever gazing down
In water to behold their beauteous forms
Or dancing on the mead, said, Oh, what joy!
And God Johovah said: Go not to these,
For they are not yet ready for my word
And thou canst not convince them.

Newbro's life itself was a sad little poem. He wrote the book in obscurity. He finally secured backing to promote a colony scheme he had for regenerating earth. A car load of slum children were taken from New York to a place he named Shalem, in New Mexico, and there it was demonstrated that favorable conditions could transform these badly born waifs into good citizens. But the children grew up and scattered and the colony went out of existence. Newbro died. His book fell into the hands of people with enough money to print it. There is church behind it, but it is slowly making friends among the discriminating who see that it really is a work of genius. The final tragedy lies in the fact that you may search through the book without finding Newbro's name.

The Coming Dawn.

I LOOK, and in the East of Hope, the first pale light shed by the herald star gives promise of another dawn. I look, and from the ashes, blood and tears the countless heroes leap to bless the future and avenge the past. I see a world at war, and in the storm and chaos of the deadly strife thrones crumble, altars fall, chains break and creeds change. The highest peaks are touched with holy light. The dawn has blossomed. It is day.

"I look. I see discoverers sailing mysterious seas. I see inventors cunningly enslave the blind forces of the world. Schools are built, teachers slowly take the place of priests. Philosophers arise. Thinkers give the the world their wealth of brain, and lips grow rich with words of truth.

"I look again. The altars and the thrones have mingled with the dust. The aristocracy of land and cloud have perished from the earth and air. A new religion sheds its glory on mankind. It is the gospel of this world, the religion of the body, health and joy. I see a world at peace, a world where labor reaps its true reward—a world without prisoners, without workhouses, without asylums—a world on which the gibbet's shadow does not fall, a world where the poor girl trying to win her bread with the needle is not driven to the desperate choice of crime or death, or suicide or shame. I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the pallid face of crime, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain—shapely and fair, the married harmony of form and function.

"And as I look, life lengthens, joy deepens, love intensifies, fear dies. Liberty at last is God, and heaven is here." —Robert G. Ingersoll.

Increase of Directivity.

By the Professor of astronony in the University of California.

WRITING one's own thoughts is activity. The increasing phenomenon of having an arm or hand controlled by another mind while your hand writes their thoughts is directivity. Directed writing is now increasing; or we hear more about it, in papers, magazines and books. Ancient minds are renewing expression; and languages, centuries before Sanskrit or Egyptian, have been written by directing, dominating mind forces. Directed writing often is of essays, choice literary productions and strictly scientific fact. I have scientific predictions written by a hand directed in 1882 that are now fulfilled. The discovery of ultimate units was predicted; phonographs were predicted; also airships heavier than air. These were through a youth who had no idea of the meaning of the abtruse terms and words as they flowed from his flying pen.

IT IS ALL very well for you who have probably never seen any spiritual manifestations to talk as you do; but if you had seen what I have witnessed you would hold a different opinion.—William Makepeace Thackery.

I CONCEIVE it the duty and interest of men of science to examine and prosecute the inquiry into spiritual manifestations as one that has thoroughly passed from the region of ridicule.—Sir Edwin Arnold.

Counted Out

There was a ruler, and a clown who spoke
A proverb, and the ruler fell before the stroke.
One, two, three,
Out goes he.

There was a woman fairer than the skies,
But rumor slew her and in shame she lies.
One, two, three,
Out goes she.

There was a man whose resonant voice was heard
Around the world: he fell before his word.
One, two, three,
Out goes he.

Moving the Old House.

There is something infinitely sad and depressing to see the old house moved away or to see it torn down. The old house is a mere things of bricks and mortar, perhaps of mere lumber, something which could be destroyed in thirty minutes by fire, an ephemeral thing when you come to look at it from the purely practical standpoint, from the standpoint of its efficiency. But somehow or other you cannot escape the reflection that the old house was made of something more than bricks, mortar and lumber. Baby eyes have had their first glimpse of the glories of this world through the windows, children's voices have echoed and re-echoed through the corridors, millions of beautiful love words have been uttered in those quiet recesses which only true lovers know, and best of all, every rafter has been sanctified by the prayers of the mothers which ascend beyond them and through them every night to the region of the passionless and the tranquil stars.—Oklahoma World.

What Are Children.

What are children? * * * Flowers! They are the flowers of the invisible world; indestructible, self-perpetuating flowers, each with a multitude of angels and evil spirits underneath its leaves, toiling and wrestling for dominion over it.

Blossoms! They are the blossoms of another world, whose fruitage is angels and archangels. Or dewdrops! They are dewdrops that have their source, not in the chambers of the earth, nor among the vapors of the sky, which the next breath of wind or the next flash of sunshine may dry up forever, but among the everlasting fountains and inexhaustible reservoirs of mercy and love. —John Neal.

Kansas Politeness.

Customers who buy cigars in a certain store in this city are treated to the reading of several choice and pithy epigrams which have been placed under the glass in the show case. Here are a few of them. "From the neck down a man is worth about a dollar and a half a day, but from the neck up—Ah, that's up to you." "When driving a bargain keep to the right side." "If you feel down in the mouth remember Jonah and the whale." "Some folks use a stream to fish in. Others make it turn a saw mill. Same stream." But the choicest one of all reads like this: "We want you to feel at home here. If you spit on your floor at home, why, by all means, spit on our floor."—Wellington News.

ONE of the deepest and most imperative cravings of the human heart as it follows its beloved ones beyond the vail is for some assurance that they still love and care for us. They have overcome, have risen, are crowned, glorified, but they still remain to us, our assistants, our comforters, and in every hour of darkness their voices speak to us.—Harriet Beecher Stowe.

MY POSITION is that the phenomena of spiritual manifestations in their entirety do not require further confirmation. They are quite as well proven as any facts are proved in other sciences. —Alfred Russell Wallace.

TO ABANDON these spiritual phenomena to incredibility is to commit a treason against human reason—Victor Hugo.

It is This Way

Nature cares little for the people who don't care.

You grow into truth as you live in it, not as you argue about it.

Everywhere life is a surprise. It is that which makes life worth while.

Sleep does for thought what the sun does for flowers; it opens them into beauty.

The same road goes forth or back. If you can go to Heaven you can also go away from it.

Put out water for the birds to drink. See that the table scraps are placed where the little brothers may find them to eat.

They say a hornet's sting is sharper than a razor and smoother than a needle, but it doesn't feel that way when it's run into you.

The doctrine of the power of mind over matter is a recognition that the spirit world might dominate this world either for good or bad.

The power of the mind over matter is recognized by all modern students. It extends to mastery, and might, if exercised by the whole people, help toward freedom.

Let us live all we can. If we live solely to the flesh we do not live enough. If we live to the flesh and the mind alone we fail of part. We should live in sentiment, and in the spirit.

Talk about womanly seclusion in the orient. Here in America a girl is a prisoner unless she have an escort, and the matron a prisoner if she have a baby.

Everything has ends except spheres, and they have poles. But I weary of the expression, "positive and negative poles." The negative is just as positive in its way as the positive. Some other terms should be invented. Active and inert are better, but even they are not all-compromising words.

When Wrist Watch Gets Wet.

In case, as quite often happens, your wrist watch should become wet through an inadvertent splash, it will not require the services of the expert watchsmith if you at once drop it into a bath of kerosene. Take it out instantly and allow it to dry open in a closed closet so that no dust particles may be accumulated.

Word of Appreciation.

"I suppose you think a republic is ungrateful." "No," replied Senator Sorghum; "this republic has always treated me all right. And there have been times, when I got to thinking about what it has to put up with, that a republic seems downright patient and forbearing."

Select the Best Always.

Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recitation, in everything.

True Source of Esteem.

A horse is not known by his trappings, but qualities; so men are to be esteemed for virtue, not wealth.—Socrates.

Economizing Labor.

Ragged Rogers—"Dat's a mighty short stump yer smokin'." Frayed Philip—"Yes; I like 'em dat way. Yer don't have ter draw der smoke so far."

Paper Umbrella.

A patent for a paper umbrella has been granted to its New York inventor.

Nut Tree Slow in Bearing.

The Brazil nut tree does not begin to bear until it is fifty years old.

The Disease of Competition.

From Higher Lessons in Socialization, printed in 1904. Edition exhausted.

DID YOU ever consider that, though things are in a deplorable state, very little tissue is involved by the disease of competition? Only that which is comprehensive by taste is touched. I may see anything that comes in the range of my vision, I may hear anything within hearing, smell anything, feel any emotion or sensation, except in slight limitations that have "slopped over" from the enslaved sense. But I may not taste anything except I pay for it. Anything I procure for it is under tribute, and the place for producing it is under tribute. But products for the eye, ear and nose are, generally speaking, whoever may hold title to them, public property and intended for the public. Even many things essential to life are yet free to all, even to all animals, hence are fully socialized, particularly water and air, sun and shade.

The Thing That Socializes.

From Higher Lessons in Socialization, printed in 1904. Edition exhausted.

THE AIR and water and light are socialized without law. The roads and schools are socialized by law. The colony socializes by agreement. It is narrow to say that any special way or even any enactment is necessary to socialization, for facts disprove it. What does seem necessary is consent. This consent may be expressed by contract, by ballot, by assent, by act or by assumption. We may make any knowledge or all knowledge ours as fast as we can get to it, by merely claiming it as ours, and any one else may do the same thing, so that we may socialize some things all alone. Indeed, we are kept from socialization by the monopolistic persuasion that organizations have the full direction of religion or socialization. The thought that all is yours is sufficient within itself to socialize much. Why not? Since we have seen that all socialization is the result of a persuasion of the mind.

Dramas of Kansas for Christmas

This book is well suited for a Christmas or birthday gift for young or old. It is a literary rather than a Socialist work, and consists of 30 sketches of things done in Kansas in a big, dramatic way that attracted the attention of the world, beside about 12 poems about Kansas. It is really a wonder-book, although true. Kansas appears in history before either Massachusetts or Virginia and her way of doing things has been unlike that of any other state. You will notice, in the following few, brief extracts from scores of long notices and letters, Kansans are not alone in enjoying and praising the book:

New York Sun:—Thrilling.

New York World:—Certainly different.

Ryan Walker, cartoonist. New Jersey:—A delight.

Record, LaCygne, Kansas:—Intensely interesting

New York Call:—A book you can enjoy to the full.

E. W. Howe, author, Kansas:—Read with mush interest.

Kanaas City Star:—Full of romance and stirring poetry.

Eugene V. Debs, Indiara:—Flashes of a fine mind in all its pages.

Democrat, Mound City, Kansas:—Especially interesting to the writer of this.

Kansan, Pittsburg, Kansas:— Too much praise would be difficult.

Headlight, Pittsburg, Kansas:—Has received much favorable comment.

Arthur Capper, Goveanor of Kansas: The story is most beautifully told.

Frank P. Walsh, of the Walsh commission:—Visualizes in most personal and striking manner the men and events in the life of Kansas.

Guy Bogard, California:—The Dramas of Kansas is a ripping good production. Shall do all I can to boost the work, for it is one of the best that has come my way for a long time.

The Dramas of Kansas is a handsome, cloth bound, illustrated book of 200 pages, with an illuminated presentation page, ready to be filled out, which can be done, without costing any more for postage. One edition was sold out at $1.00. The second edition, identically like the first, but costing less because plates already made were used in printing, I am offering at

Half Price, 50c—Just the Right Cost for a Gift

Fair Supposition.

My sister sent her little boy to a nearby grocery to get a box of can rubbers. The clerk, not knowing the desired kind or quality, sent two boxes home with Paul, telling him to bring back the one his mother didn't want. After a long time Paul came home. When my sister asked him why he had brought two boxes home, he couldn't remember to save his little soul. At last he looked up brightly and said: "Don't you s'pose they need the money?"—Chicago Tribune.

High Cost of a Stage Career.

Tank Beverly figures that the labor, care and attention necessary to the training of a pig for stage purposes would, if properly applied, produce 1,000,000 pounds of bacon, 400,000 hams and a proportionate amount of sausage and leaf lard.—Topeka Capital.

Must Rely on Oneself.

Don't expect too much help. The facts are, you must take care of yourself and usually of two or three others.

Well?

People are more insistent on the right of way than on the right.—Deseret News.

Mullen Stalks for Funerals.

The mullen has had many uses. The Romans dipped the stalk into tallow and used it as a funeral torch. In the middle ages it was used as a candlewick by many people. It is reputed to have medicinal virtues for both man and beast, smoking dry mullen leaves and drinking mullen tea being resorted to by those having colds. It won, in England, by reason of its reputation as a healer of cattle diseases, the name of "bullock's lungwort."

Appalling Ignorance.

"I dunno how that boy of mine got through college." "Didn't he learn anything?" "Why, he can't even read the Latin on his diploma."—Louisville Courier-Journal.

Reassuring.

Little Boy (to nervous lady who was afraid of his dog)—"Don't be scared, lady. He never bites. He only nibbles."

Watch in Lorgnette Handle.

A tiny watch is set in the handle of a new lorgnette.

It Seems to Me

All crime is ignorance.

They who want most are most in want.

He is a brave man who doesn't fear the truth.

Only two things boast, ignorance and cowardice.

But industry alone is not enough. The devil is busy.

People don't go to Heaven on wings but on their knees.

There is nothing in bustle, but there's nothing like hustle.

The sting of sin is located as in a wasp, at the hind end.

Charity has a splendid memory and gratitude a good forgetter.

The good and wise man has a soft heart but not a soft head.

Some people would be wiser if they could forget much they know.

To get the most good out of your money you must do good with it.

If they throw mud at your back, why turn around and get it in the face?

When a man gets high in the world, if he falls there is little left of him.

Some people's idea of sociability is partaking of their particular vices.

The trouble about aids to the memory is that they are so hard to remember.

Some people apparently think the greatest sin in the world is telling on them.

When a man says he would die for a woman he means he would dye his moustache.

It's easy to make good excuses out of your own material, but hard to make them out of anyone else's.

Life is a corduroy road, and the pneumatic cushion of good humor is a great help in passing over it.

You can't tell the size of results by the size of the man. The melon vine raises bigger fruit than the oak tree

When men get into politics they usually get in so deep they can't get out until the people land them high and dry.

As a matter of information several men would like to know whether or not a woman sits flat on the floor to put on her bloomers.

It takes a brave man to dare to dress poorly, because he thus voluntarily agrees to make a poor impression and to be appreciated only when well known.

Their First Sight of Cows.

Two little boys from New York city were spending two weeks with my parents. They had never seen a cow and were greatly interested at seeing the cows chewing their cud. They asked the neighbor that owned the cows how he could afford to buy gum for all these cows to chew. — Cleveland Leader.

Hope.

A woman took her husband to a noted alienist for what seemed to be a beginning psychosis, and to decide whether he should be placed in a sanitarium. After a lengthy consultation, she drew the physician aside and asked him impatiently for his verdict. He responded, "There are hopes, madam, but it is at present only a surmise."—Medical Pickwick.

It's Always There.

We like to read a society novel once in awhile; there is always sure to be some good old-fashioned slang that everyone has forgotten.—Milwaukee Journal.

THE SPIRITUAL world lies all about us, and its roads are open to the unseen feet of phantoms that come and go.—Henry W. Longfellow.

Why Should I Care?

Purporting to be by the Spirit of J. A. Wayland

WHY should I care though there is injustice in the world? Let the slaves free themselves. I have enough to do to care for my own.

Why should I care even though a brutal war is is in progress and millions are bleeding dollars into the coffers of the few? I didn't start the war, and if people will fight let them fight.

Why should I care though some have to work too hard and their children have not enough to eat? Thoughts like this disturb my ease, and what is life for except to enjoy? Why should I bother my head about them?

Fools reason like this. Because they do not care they become heartless, they lose their souls, responsibility for suffering, for war, for oppression, is tranferred to them.

They lose more than anyone else can lose. In living to themselves they lose their better selves. They have become brutal, which means that they are no longer men.

Why should I care? If for no other reason, for a selfish reason; because if anyone is oppressed I am not safe; because if I do not care I do not really live.

We must care. If we do not, nature will case to care for us, men will cease to care. Then comes the end of the world. "What shall it profit a man if he gain the whole world and lose his own soul?"

Wireless Operator Gets on the Job

Wallace A. Clemmons, Missouri

I am interested in your suggestion that mechanical means be invented for connecting earth with the spirit realms. Eor a number of years I have been a student of electrical appliances, holding a government license as a wireless operator, and working for the Marconi company on the great lakes for some time. I have an idea whereby we might make the desired discovery, which is through the telegraphic ether. It is based on an investigation of the theory that all space is occupied by this ether, and the further theory, held by many, that there is a spiritual ether that is much finer than the telegraphic ether. It there is such a thing it too ought to respond to electrical energy, properly applied.

A Hymn to Truth

Paraphrase from the Zend Avesta, the Persian Bible

Purity is the best of all possessions.
Glory, glory to him who is purest of all!
To him who ruleth his thoughts in purity,
Whose life is in accord with the will of the All-Pure.

Truth is the best of all earthly possessions;
Glory, glory to him who is true to truth,
True to himself, true to the world at large!
The highest in the Heavens is abiding Truth.

People who succeed financially succeed only during their own lifetime.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

The Spirit Press

Department of Economics, J. A. Wayland. Department of Literature, William Shakespeare. Department of News, Horace Greeley.

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth. I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No man's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal relig on. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

Let Us Be Happy

Purporting to be by the Spirit Ralph Waldo Emerson

WBOVE all things, let us be happy. If life were not made expressly that all things might be happy, then life is not good. And if we are happy, oh, how good life is! But, you say, you have no money, you have no influence, you have no learning. Very well, Then have happiness. Be happy, and you have more than money. Be happy, and you will influence everything. Be happy, and you will be wise, which is the point at which all learning aims. You say, you hope to be happy. Ah, friends, we want to realize happiness. Even pain is the proof of the power you have to be happy. The ingredients out of which happiness is made are here, all about us, abundance for all, and they are so simple that often we miss them entirely. The glitter of fame and the lure of wealth attract our clutching hands, while the simples that might cure our heart-aches and spirit pains lie unnoticed at our feet. Happiness is a wealth that cannot be stolen from us and that grows with our spending, We cannot be defrauded of it, except by ourselves. It cannot be monopolized. We cheat ourselves when we postpone being happy. The secret of being happy is that it costs nothing but forgetting. Forget yourselves, forget your worries, forget your sorrows. Breathe in the good there is, and you have the sum of all that men seek, the elusive good of every prayer, and the bliss that is always dreamed and seldom realized, the invisible, smiling and divinely strong Reality—Happiness.

Quietness

Purporting to be by the spirit of James Montgomery

Although thy onward way is dark,
Be thankful for the shade,
And only in the glowing sun
Be thou afraid,

The quiet by-paths with thy friend
Are pleasant ways and dear;
But in the jostling throngs of men
Beware, beware!

It's nice to be a dog. A dog doesn't have to get ready to go anywhere.

Liberty

By Richard Realf

Let Liberty run onward with the years
And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
Drop holy benison on hearts that ache;
Put clearer radiance into human eyes;
And set the glad earth singing to the skies.

The Vision from Above

Purporting to be by the Spirit of William Shakespeare

AE SEE a thousand people intermingled
In picturesque confusion, each one trying
To bring the order that his mind has singled,
And, ere he has his vision lassoed, dying.
We see, who are in spirit realms above you,
The hopes and passions and the strong desires
That drive these people forth, the lusts that move you,
The heat and flame and not the physical fires.
And there are forces pushing men and women,
And strong impulses linking them to fate,
And many invisible spirits lash the human
To do the work they plan, or foul or great.
The mental we can see both of the quick,
And of the essenses that in the Heavens flick.

News of Heaven

Purporting to be by the Spirit of Horace Greeley

THEY call me a Jeremiah because I give news of evil; but evil has the greatest news value on earth to this day, while in bible days no prophet was ever sent to announce a boom.

Rightly considered, however, news of a closing period is really good news, because it means a new deal to come. The "everlasting gospel" or good news of Revelation is that "the hour of his judgment is come"—the much dreaded judgment day.

It may encourage some to be told that good as well as evil forces are organizing in the skies. And the services we are preparing to render in the trying days ahead are not political alone. We are, of course, preparing to meet and check the moves of the selfish. But we are also organizing for the relief of the mangled souls sent and to be sent here. Furthermore, we are preparing a tremendous propaganda of ministry and education for earth. There has never been anything like it before. The heavens are going to be opened, you may depend on that. We are working with you, and with all the enlightened forces making for righteousness. There is no movement on earth a hundredth part as great as ours. That means we shall lead and direct. It is the beginning of the kingdom of Heaven dominating earth, the thing for which Jesus has been working for twenty centuries.

It is extremely pleasant to find another guilty of one's particular sin.

Statement of Ownership,

Management, Circulation, etc., required by the Act of Congress of August 24, 1912, of The New World, published monthly at Girard, Kansas, for October 1, 1916.

State of Kansas, County of Crawford—ss

Before me, a notary public in and for the state and county aforesaid, personally appeared Lincoln Phifer, who having been duly sworn according to law, deposes and says that he is the publisher of The New World, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1 That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher, Lincoln Phifer. Girard, Kansas.
Editor, Lincoln Phifer, Girard, Kansas.
Managing Editor, Lincoln Phifer, Girard, Kans.
Business Manager, Lincoln Phifer, Girard, Kansas.

2 That the owners are: (Give names and addresses of individual owner, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock) Lincoln Phifer, Girard Kansas.

3 That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds or other securities are: None.

4 That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner: and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in this said stock, bonds, or other securities than as so stated by him.

5 That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is ..... (This information is required from daily publications only)

Lincoln Phifer.

Subscribed and sworn to before me this 25th day of September, 1916.

Eva M. Peas, Notary Public.

My commission expires July 2d, 1917.

Advertisement.

Thomas W. Woodrow,
Universalist Minister,
Hobart, Oklahoma

Offers his services for a sermon or series of sermons, with a view to organizing workers for cooperation and the practice of primitive Christianity.

Community Organization

One of a series of articles from The New World, Lincoln Phifer's Paper-Magazine, Rosedale, Kansas; $1.00 the year: 10 cents the copy.

THE FIRST THING to be done in community organization for self help, when the collapse of plutocracy makes this organization necessary, is to take a social survey.

There ought, first, to be an agreed territory to cover. In many cases this might cover a township, or sometimes a school district In case a city of more than 5,000 is included, it would be well to divide the city into about four parts, and assign to each part enough farm land to feed that section and the inhabitants of the land included, under pressure.

When boundaries are agreed upon, committees and canvassers ought to be selected, to accomplish the work in a day, the totaling and organization occupying not over a week longer. It would be better to organize the work in the fall, so as to get it well in hand by spring; but it can be undertaken in the early spring if the managers are efficient.

The data collected concerning the community unit selected, ought to be something like the following: Total number of people to feed. How many of these are able to work. What each can do, showing first the special training for certain work; second, partial experience in other work; third, adaptability to a third line of work. About how much foodof every kind of needed article might be produced in the community to feed all the inhabitants for a year. How much fuel will be required to supply all for a year. How much clothing will be needed to supply all in comfort (not style) for a year. How many acres of land there are available for cultivation in the community. One can list all lands, for when the need becomes a matter of life or death, ownership will count for nothing, either to the owner or to the community. This land should be listed as first, second and third grade. How much dead wood or coal, or vegetable growth suitable for burning, can be produced with out depleting the supply appreciably, and how much land must be devoted to this. What machinery there is available for farming or manufacturing. How many work animals there are in the community; How many animals for supplying milk, butter and eggs.

When the social survey has been made, the committee selected to codify it and plan community work should get busy. It should figure who can make clothing and shoes, and if raw material for these can be supplied; how much is required to supply the community with the surplus against winter. Various other items, which will suggest themselves to the thoughtful when the occasion offers, should receive consideration. This planning of the life of the community in connection with its recources will give the basis for the employment of all and for the production of everything the community needs, without over work, without finery, and without want.

The third step will be the carrying out of the program. This will require a very few managers. They should be more or less experienced, should have the confidence of the community, and should be freely obeyed in the assignment of people to certain work; providing that there should be always a committee to whom appeal might be made by any one who thinks he has been wronged. It will be seen that this has some of the features of the soviet, while admitting all to it. When the occasion makes the work necessary, the organization will be easy and obedience will be cheerful; and it is not desirable until the occasion is ripe for it.

The New World

5c copy
50c year

Lincoln Phifer's Paper-Magazine

Clubs of five
Two Dollars

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, December, 1916 | Number Seven

Why Doesn't Jesus Come Back?

ONCE EVERY YEAR earth looks backward to the birth of Him who is proclaimed as the Savior of the world. One is warranted in believing that the celebration is made great as much for the extra business it brings, with the profit attached to the sales as for the brotherly spirit and hope that are kindled by the event that occurred twenty centuries ago.

But whether this is true or not, the scripture nowhere commands us to celebrate his birth. We are ,on the other hand, counseled to "show forth his **death—till he come again,"** and to look toward the appearing of our Lord and Savior Jesus Christ" as a future event. In other words, the bible directs our eyes to the future rather than to the past. That is what I wish to do on this Christmas occasion.

WHATEVER may be said of Jesus, beyond question he is today the most talked of and the most revered man who ever
LINCOLN PHIFER, Gal 7, Nov 27
lived. Literally millions, in all portions of the world, turn toward his spirit for personal comfort and believe they have it. Millions regard him as above the human, a being who in some way will save the world from its sin and distresses even to the point of "making a new Heaven and new earth, wherein dwelleth righteousness." If Jesus still lives, though he originally may have had no thought of becoming a world-savior, the plea that is made to him daily would be enough to transform him into a savior. Think of it! If thousands were to call upon you to do a certain work, if thousands had unquestioned faith both in your sincerity and ability to do the work, if you knew the work ought to be done, could you keep your hands off that which had been so strongly suggested to you? Well, that pressure would be as nothing to that which has been laid upon Jesus for centuries. There has never been anything like it in all history.

THE CHIEF RECORD we have of Jesus as a man, the new testament, gives ground for assuming that Jesus actually planned something like that which so many hope for him to this day. The very Christmas announcement declares him to be "Jesus ****Christ, the Lord." Two of these words, that are employed so often in the new testament, are untranslated. When translated, the phrase "Lord, Jesus Christ," means, "Jesus annointed to rule." This in itself intimates that he was selected by someone to do a work of saving the world from spurious and oppressive rulership. When he became a man and teacher his work was characterized by two things. Not by words, because this little paper contains more than twice as many words as we have record of him uttering. Not by philosophizing or dogma, because he never argued and he never announced a theory. But by manifestations of spiritual power, and by insistence of the king dom of Heaven ruling all.

WHAT does the kingdom of Heaven mean? "Kingdom" means the dominance of a king. "Of Heaven" means the preeminence of the spiritual and of the place caled Heaven. Jesus therefore, as the chief theme of his ministry, insisted that Heaven should dominate earth, and that it was his mission to rule until he had superseded all other authority with this new idea of dominance. When the disciples went forth to proclaim the message he had delivered to them, they baptised believers in the name of the Father, the Son and the Holy Ghost. Baptism was an old rite, whose significance was that it served as a witness of an oath, just as the notarial seal does now. The baptism was simply an oath of allegiance to God, Jesus and Pure Spirits. It was also an oath that the baptised would recognize "no other god" (or mighty one) except these. It was this fact that made early Christianity such a menace to human government that the adherents of the cult were persecuted everywhere. Had it not been turned from its purpose in sanctioning Constantine and the pope as earthly rulers, it would within four centuries, have completely banished human rule and mastery from earth. Did all who have taken the oath of allegiance to God, Jesus and Holy Spirits today utterly refuse to recognize human ruler, whether king, capitalist or master, a few thousand might be killed for their temerity, but it would not be ten years before all oppression would be at an end forever.

IF THEREFORE, the plan that Jesus set on foot had been followed, he would have become truly the savior of the world. He even devised a means of cooperation to relieve conditions in his harvest period for his followers, which worked so well that it is recorded that "neither was there any of them that lacked."

But his plan was not followed. Impartial historians are agreed on that . If we may believe the biblical record he tried to do a work even beyond his assension. He appeared, according to that record, to Stephen, to Peter, to Paul, no less than three times, and to John about seventy years after he passed from earth.

He has not saved the world, yet. His own followers are even now engaged in the bloodiest war of history, and poverty and oppression keep humanity from being what it should normally be. I wonder if he has forgotten, or if he has really been working at his plan for twenty centuries. If the latter is true, then there is truly no other character like him in history,
LINCOLN PHIFER, Gal 8, Nov 27
and, even though he has not yet accomplished his intended work, his persistency entitles him to consideration as the possible savior of the world, wholly apart from more than a theological interpretation.

IT IS A THEORY with me that, after the plan which Jesus had devised—a most common sense and practical plan—had failed to accomplish its purpose in "this generation" or while the crisis period was on, even though that failure was due more to being tricked out of power than to native weakness, there was nothing to do but wait for another age to ripen things to a point where such a revolution as contemplated would be possible. Another age ended and he was not able to accomplish his great purpose.

But did he remain quiescent? No. He declared one purpose to be to "prepare a place" beyond where he found the people "suffered violence." In "Hamlet in Heaven" Shakespeare tells of a complete hospital service that has been organized in the realms of spirits for caring for those who are sent thither from earth, and by inference credits the organization of this service to Jesus. But that is not all he has done. What happened to the great empire that tricked his plan out of existence? In some mysterious way races that had been contented for centuries were suddenly aroused, and these swept upon Rome and destroyed her What happened to the people who had turned to dogma and utterly irrational explanation of the spirit state? Upon them through inspiration from above poured the Moslems and whipped them into divisions, until Europe became a succession of little lorddoms rather than man rule on a universal scale.

And when persistent error had brought the feudal system and stagnation, with utter ignorance and despair, how was the world awakened from its sodden sleep? The opening of a new world across the Atlantic did the work, gave new promise of salvation from oppression. Following this came an age of revolution, in which more freedom was gained than earth had known before. Man was given opportunity to save himself under most favorable conditions. But man could not save himself. Man-rule could do no more than to demonstrate that its greatest achievements brought the greatest oppression and most flagrant injustices. Facts provided an argument that all preaching could not supply.

NOW something strange is hap pening. Another cycle is complete. We approach a world winter. And capitalist oppression so nearly collapses that it saves itself only by refusing to pay its debts or quoting its securities in the places prepared for such quotations. Its alarm is so great that it determines to save itself by transforming its

Continued on Pag 2.

SOME may be surprised at the suggestion that Jesus CANNOT return in his second advent until after men prepare the way for him. But, after all, this is only an enlargement of that old doctrine that God Almighty cannot save an individual without his consent. I hold that, had the people been ready, Jesus might have returned and saved the world from oppression at any of the crises periods at which he was looked for—at periods approximating 500 years apart. He himself does not know when they will be ready by preparing the way for his manifestation. Paul suggested that the church be his body to enable him to appear. But since the church refuses to do this, and since we have come to the age of machinefy, we ought, now, to furnish him a scientific, mechanical means of manifesting that will be much better.

Why Doesn't Jesus?

Continued from Page 1

property forms from stocks to bonds in order to put the nations behind its tribute. But the plan involves the nations in such a war that they are all almost ready to collapse and will have to be destroyed to make it possible for the people to live at all. Tell me not that he who planned to end man-rule of every kind has not been behind these remarkable manifestations that are accomplishing that result. The very confidence that millions have in him, the very cry for salvation that is going up from the earth, would force him to undertake big things now, at a crisis period when big things can be done, even if the theological conception were all wrong.

HOW SHALL WE meet the new situation? He said he would come again. That has been the hope of the centuries. It is still the hope of the world. Shall we "go out to meet him?" Shall we prepare to go to Heaven? These are the follies that have defeated him in days gone. It were more to the point to help him to manifest to mortal senses—to open the way for his second advent. If the church was really organized to serve as the "body of Christ" or a means of enabling him to manifest, and if it really did function in this way for a century, as tradition indicates, then, if we wish to utilize the wisdom, and confidence of the people and general plan so long persuaded by Jesus the Christ, it is ours in this crisis period to 'prepare' the way of the Lord", to make his paths straight, by "providing means through which he may show himself and do his work and thus make possible the long-delayed second advent. Are you ready for this work as you look forward rather than back on this Christmas occasion? There has never been a serious effort made to help Jesus to return to finish up his work. There never was a possibility of him doing what he planned except at a crisis period. The world's judgment day is here. He is needly badly, needed now. Let us give Jesus a chance.

Opportunity and Predjudice.

PREDJUDICE was walking along the road one day when he saw a piece of pure gold glitering in the gutter. Predjudice imediately closed her eyes.

"Why don't you pick it up?" asked Opportunity, who also was passing by.

"I don't se anything," replied Predjudice, squinting her eyes.

"You don't?"

"Not a thing."

"Oh, very well, then you wont mind if I take the treasure that might have been yours."

—And Opportunity got the gold.

W. E. Stewart, West Virginia.

Through the kindness of our leading Socialist, Mr. Kirkendall, I had the pleasure of reading the October number of your good paper, The New World (and can truthfully say it is one of the cleverest papers that has ever come my way. To prove to you that we appreciate your good work, we send you a list of subscribers.

Masterful Things--an Essay

We are slaves of things. The housewife serves the stove, the table, the bed, the floor, wearing her life out in a dismal daily sacrifice to the inanimate. The toiler serves the machine, the tools, the raw material, making the handling of these things his life. The clerk serves the book and figures, the preacher his bible, his ritual, his book of hymns; the financier, his stocks and bonds and bank account; the author his manuscript and notes. It has well been expressed that we become "hands"for the handling of certain things. The tyranny of the tool and the mastery of the machine is as real as the power of the individual, and is harder to shake away. We are not done with manacles on the wrist and collars on the neck marking us as thralls, only they are now something more than plain iron bands. We are not through idolatry, but now when we bow to stock and stone it banks stock and smelted iron. We are like Ixion still bound to the wheel. We are like Atlas burdened with the weight of the earth on our shoulders.

The farmer is raising things; the artisan is making things; the merchant is selling things. We are all after the dollar. Even in our sports and amusements the tyranny of the thing is apparent. We have contests for balls and cards and dominoes and checkers and pawns. To think things rather than thoughts—how to get a house, or garment, or book, or machine, or musical instrument. All our leisure is spoiled by the noise of the battle for bread. If we did not fight today in the mills and on the fields we should not have the food which we must have to live. Not a moment does the tyranny of things ease its mastery. Never a day but the taskmaker stands over us with his lash. Waking or sleeping the idea remains with us. It is little wonder we become engrossed with the grossness of material needs, that we take on the cowardice and sycophancy and fear of the slave in our obedience to the invisible Lord of things.

LINCOLN PHIFER, Gal 6, Nov 27

How things compel men to them! There is a discovery of gold in a remote part of the world, and men rush by the thousands after the alluring metal, braving storm and cold and danger in the behest of this yellow, inanimate thing. There is an opening of some reservation, and they race and shoot and wrestle for land. There is a bargain sale advertised, and women struggle and fight and make themselves ill in an endeavor to secure some thing to which their fancy turns.

We ask for bread and they give us a stone. We go to government for liberty and opportunity and instead of these intangible needs we receive statutes and police. We go to the physician for health, and he gives us medicine and serums. We go to the preacher for spiritual consolation, and he directs us into the church. It is always something. When we write the editor says, get to the concrete. When we teach we are told to be practical, which means to aid in the chase of the thing. We even use the word to express the good we seek apart from things, for it is ever, The thing to do is —

Chasing the dollar; following the star; walking the primrose path; fighting the fight of faith; climbing the ladder—our language of life and action and joy is absorbed in the thing. We never escape it. Honor is for things done; praise is for things visioned or gained. Day and night, summer and winter, joy and sorrow, good and evil, pain and pleasure are not things. But we always seek to minister to them with things and express them with things.

Things ought not to be masterful, but they are. God made things, but things make and break us. A home, friends, money, something to do—contrast them as factors in influencing life with their opposite, lack of home and friends and money, and absence of employment. Environment, about which they speak so much, means, chiefly an arrangement of things. One man digs a well and finds a gold mine—things. Another lives in a slum and knows only sordidness—things. One sees the world of things and is educated;another is unable to see things, cannot advance. We make ourselves when we make things, when we raise things, when we sell things. We are bound to the chariot wheels of things when we find employment. They master us. We serve them like the good idolaters we are, and deem it piety. And then in the Future we fear we know not what, except the Thing that has grown up in us into something dreadful because it is not tangible.

I have often wondered at it. I have felt strange that, though we profess to believe that "man shall not live by bread alone," and that we should "take no thought for the morrow, what we shall eat or what we shall drink or wherewithal we shall be clothed," we still spend our lives in a chase for things, too often without attainment. The animals do not so. Neither do the plants. "They toil not, neither do they spin, yet Solomon in all his glory was not arrayed" like them. Perhaps when we shall master things we shall be more masterful in nature and less masters of each other. Perhaps we shall learn that certain qualities of soul and character are the real masterful things, though they be not things at all.

Kings, Queens, Hearts and Knaves

How often do we women in life's spring
With holy oil of love crown someone king,
Believing in his heart is honor's star,
When 'tis a light that points five ways afar.

"King William was King James's son,
From the royal race he sprung;
Upon his breast he wore a star,
Pointing the way to regions far."

Its light he follows till he finds a queen,
And we—ah, well!—our love must not be seen.
He has found one to cherish, so must we,
And God alone can know the tragedy.

"Go choose in the east and choose in the west,
Choose the one that you love best;
If he's not here to take your part,
Choose another with all your heart."

And if in sacred silence we would dwell,
The world invades our shrine and citidel;
Instead of saint and martyr, we are named
That which the world thinks should make us ashamed.

"Down on this carpet you must kneel,
As sure as the grass grows in the field;
Salute your groom and kiss him sweet,
And then—you may stand upon your feet:"

Time for Practical Work.

A. Conan Doyle, creator of Sherlock Holmes, in light, London.

"In spite of occasional fraud and wild imaginings there remains a solid core in this whole spiritual movement which is infinitely nearer to positive faith than other religious development with which I am acquainted."

"The days are past when the considered opinions of such men as Crookes, Walace, Flammarion, Lodge, Barrett, Generals Drayson and Turner, Sergeant Ballantyne, W. T. Stead Judge Edmonds, Vice-Admiral Osborn, Moore, the late Canon Wilberforce, and such a cloud of other witnesses, can be dismissed with the empty headed "all rot" formula.

"As J. Arthur Hill has well said in a recent number of the National Review, 'we have reached a point where further proof is superfluous, and where the weight of disproof lies upon those who deny. * * * where these phenomena should be 'taking shape as the foundation of a definite system of religious thought, in some ways confirmatory of ancient systems, in some way entirely new."

So Much in Nature.

D. Bospha, Washington.

Such men as Gene Debs and John Burroughs and Walt Whitman and Lincoln Phifer are showing us there Cynic. "He will ignore convention-is more nature than we can prove by microscope and scalpel—that a bowl of soup and sandwich does not dominate the activities of humanity in its evolution from wormism to Socialism.

The Great Tragedy.

That there should one man die ignorant who had the capacity for knowledge, this I call a tragedy.—Thomas Carlyle.

Brahman Hymns

Very Ancient Literature—Oldcst in Asia.
Paraphrases

To the Unknown God

The golden child who is the lord of all,
Whose face is life, whose shadow shows
in death,
Lord of the breathing and the twinkling world;
Him will we worship, him, the unknown God.

He through whom came the awful
Heaven and earth,
Standing before him, trembling at his
power,
He before whom the risen sun is
dimmed;
Him will we worship, him, the unknown God,

He who through waters with the germ
of life
Brought forth the light that brings all
things to life,
He who created everything there is;
Him will we worship, pleading, Make
us rich!

To Rhudra, God of Lightning

Oh, Rhudra, I drive praise to thee, as
shepherds
May drive their flocks. Thou Red
Boar of the sky,
Lord of the braided hair and blazing
form,
Who carries in his hand our medicine,
We stand in awe of thee, quick, terrible,
And beg thee, Spare our cows, our
horses, herds,
Hurt not our kith or kin,

Hymn to the Wind

The chariot of Vata roars and crashes,
Scurrying clouds and setting dust
awhirl
That like a troop of women follow after,
Where'er he moves you hear his charge
and roar
But do not see himr Patron of the
waters,
He stirs them into frenzy with his feet.

Agni, the Fire of Lightning

They toss the clouds across the surging
sea,
They shoot their arrows from the towering cloud,
Bright glowing and of terrible designs,
Thy flames leap into Heaven as they
eat
The thtngs they play about. We live
by thee,
Oh, visible spirit, maker of the shadows
That die as they are born and tremble
ever!

Parable of the Spinning Jenny.

A spinning jerry sung the length of its vibrating frame.

"I do the work of many hands,
I clothe the world of men;
To serve me farmers till the lands,
And children feed me then."

But the steam hissed at the whirling wheels: "You couldn't even move if I didn't drive you."

And the cotton trembling on the spindle sung: "You are my slave, for all your work is for the purpose of fashioning me into fabrics."

And the child in charge of the spindles sighed: "You work for man and I for you. Therefore man is greater than you all, yet is the slave of all Oh, if I only dared trust you to do the work without my watching.

—The fact is, nothing is very important within itself. It is only as it is considered in relationship to others that it becomes of significance.

Only two things boast, ignorance and cowardice.

Inside View of the Colony Movement

THE November issue of The New World was gotten out hurriedly. The proof was read by others and glaring errors appeared. Of all this I am sorry. I had been summoned to the west for a month under conditions that would afford me a fine chance to study the most promising phase of the ureat colony and cooperative movement that is beginning to stir the world, and I considered that this would ultimately be worth a temporary neglect of my paper.

The NevadaColony corporation has headquarters in Fallon, Nev., in the western part of the state, 40 miles west of Los Angeles and 100 miles west of San Diego. Fallon lies about the center of Lahontan valley, a tract embracing 206,000 acres. The valley lies at an elevation of 3,000 feet. It is surrounded by mountains that rise from 3,000 to 5,000 feet higher. At one time it was doubtless a lake bottom. Because of lack of rain since it has been a desert covered with greasewood. But the soil is exceedingly fertile. Dry farming has been successfully carried on for many years.

The government has recently completed, at an expense of $7,000,000, one of the most remarkable irrigation plants in America, capable of supplying water to the entire valley. The project is chiefly remarkable in that it tars the Truckee river, the outlet of Lake Tahoe, a vast body of water lying in the mountains 2,000 above the valley. Beautiful lake Tahoe is fully described by Mark Twain in "Roughing It." Lahontan dam creates a lake 19 miles long, which insures unfailing water supply. Bnt, in addition—and here is the unusual thing,—the altitude of its source creates a water power that is already lighting the valley, farm houses and all, and will in time, no doubt, run many manufactories and heat most of the homes.

Already the valley is being transformed. Land is rapidly being put under irrigation and yields prodigeously. Within four years Fallon has grown to 1200 population, with three new school buildings, having up-to-date kindergarten, domestic science and manual training departments. That the people expect improvements in shown in the fact that, with all this equipment, they voted at the last election for a new $50,000 county high school to be permanently located at Fallon. It is conservatively estimated that the valley will within a few years support a population of 100,000, or as many as now occupy the entire state. The sugar trust has shown its belief in the valley by constructing a $300,000 sugar plant for manufacturing the sugar beets yet to be grown.

Into this situation comes C. V, Eggleston, a successful promoter, whose last feat was building a street railway in Oklahoma City, with a proposition that the workers start coperative institutions and reap part of the benefits of the boom that is coming. The Nevada Colony corporation is capitalized for $5,000,000, and is empowered to do almost every kind of business. It now controls 1400 acres of land, 20 of them adjoining Fallon and suitable for subdivison as the town grows. It owns about 60 horses, many of them pedigreed, 200 cattle, mostly high bred, 200 turkeys, 2,000 chickens, and about 200 high bred pigeons. A colony town, known as Nevada City, has been stated.

To make the enterprise a success a promotion corporation, known as the Union Security company, has been organized, whose business it is to advertise the cooperative works, ell stock and establish new enterprises. For doing this necessary work it presumably receives ten per cent of the receipts from stock sales. The Colony corporation gets this 10 per cent back from increase of values due to filling up the country. The Union Security company is doing wide advertising. It publishes a monthly paper, called The Cooperative Colonist, of which I have been active editor since June. My duties as editor of this paper have led me to make a study of cooperation in general, which I hope will be helpful to raaders of The New World. I spent a month in close touch with the Nevada colony, and ought to know a little of the colony.

The Nevada colony is especially favored in that it is located in a state of only a little over 100,000, where the per cent of increase in Socialist votes is greater than anywhere on earth. A change of 5,000 votes would make Nevada a Socialist state. The colony therefore very plausibly argues that in no other place has the government done so much toward aiding a colony to success, and in no other place is it possible to use the colony toward the creation of the first cooperative commonweath on earth. This therefore is more than a colony—it is a national political issue.

Do I like Fallon? Yes. Is the climate good? I like it but some might not. The air is rarer than here, with more sunshine and less rain, and I think about the same average temperature. The land? Where not irrigated, worse than here; where irrigated, better. The valley? It will someday be richer than this. The colony proposition? It is simply a cooperative business, and looks like it has a fine chance of success; yet, like any business, it may fail. Whoever goes to Nevada will find work in bringing the land under irrigation (about half the colony land is unirrigated) but after he does it he will have something. He who joins the colony may think it strange to see his property managed as a corporation; yet millions of property are so managed and managed successfully.

It is my pnrpose to make the December issue of The New World a cooperative number, I wish to review the effects of cooperation in world crises of the past; to sketch through the old colony movements in America; to briefly review the modern world-wide cooperative movement that is rapidly taking the place of the political Socialist movement; and to make comments and suggestions from an independent standpoint.

This paper ought to be widely circulated among Socialists and union men, spiritualists and all radicals. It will contain information that is obtainable nowhere else. The number will be worth preserving for future reference, for it will contain forecasts of the future of the movement.

Spread the news. Suggest that others send 5c for sample copy. Order bundles—to be given away or sold. Everybody should have it.

Bundle Rates

12	copies	one week	to one address	25c
25	"	"	" "	50c
50	"	"	" "	$1.00
12	"	one year	" "	3.00

In addition to the most exhaustive review of cooperative movements, for and against, made in years, the January New World will contain much literary and "received" matter. Order liberally, and EARLY.

You Need Your Faith

You need your faith to serve two purposes.
The first is, to inspire you to venture
To new experience and knowledge,
Then,
It is a poem, and you take delight
In doctrines, ordinances and institutions
—Not that they serve much, but be
cause they give
Imagination play. But if you give
Your faith the exercise that it demands
To keep it vital, it will ever rise
To higher vision that will make your
poem
Expand and be forgotten in a broader.
That is the use of faith, The world
of men
Must have things to give vision to the
soul,
Which are unwritten poems; but we
cling
To narrow ones too often, missing more
Because we will not climb.

The Better Understanding

The following quotations are made from the Adult Bible Class Monthly, commentary on lessons issued by the Methodist Episcopal church. They are interesting as showing how even now the church is getting an enlarged vision of what Jesus meant by the Kingdom of Heaven. These are comments one one lesson from a series on the kingdom, covering a three years course,

For the prophets politics and business were a part of religion.

Where citizens join together to secure better government, there is the kingdom of God.

Some of the kingdom of God is social; it can be determined only by men acting together.

Progress must develop a social order that shall be moral and even evangelistic in its influence.

The kingdom with Jesus was the rule of the spirit, but this spirit with Jesus was to rule all the life of the world.

Jesus did not think of the few here and there who are to be saved out of the world, but of the whole world that was to be ruled by God's spirit.

When Jesus comes to lay down the rule of the kingdom of life, he does not refer to prayer and meditation, but speaks of love and service of men.

The Glorious Day.

G. M Dimmitt, Willetts, Cali.

The rose light of the rising sun
Now gilds the eastern sky;
Our hearts respond to its genial
rays,
And this is the reason why

It brings the day, the glorious day,
By prophet and seer foretold,
When this sad old world shall come
to its own,
And love shall outweigh gold

No more shall hate and cruel greed
Their deadly poison still,
To blight men's lives and curse their
souls
And all things lovely kill

Now comes the day, etc,

This sad old world is a very good
world,
If man was only right;
His heart has grown so full of sin
He's lost in darkest night,

Then hail the day, etc,

Then comrades, all your vows renew
And consecrate your lives
To the glorious cause for which you
live,
Whose dawn the darkness drives.

All hail the day, etc,

Write: Behold, I make all things new. . . A new Heaven and new earth, wherein dwelleth righteousess.—Revelation 21.

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

DON'T SEND for back numbers of any except the June and October issues. All others are exhausted. To get admission to the mails I had to print but few extras of the intervening issues, and the supply has long since been over-ordered.

THE one thing you have a right to rule is yourself, and you have no right to rule yourself except according to the one law.

I AM GLAD it is not my business to run the world. I am glad I don't want to run it. All oppression has come because some folks did want to run things. They who have been written down as great should for most part be termed fools and tyrants.

THE parcel post does not seem to be putting the express companies out of commission. The Wells Fargo express company recently declared a dividend of 15 per cent against 9 per cent in 1915. This shows how socialized institutions are run for the benefit of the exploiters, in case they are managed by those who do not believe in Socialism.

THERE are two commandments in the bible, to work and to rest. They are intended for all people. for the good of the people rather than for the good of God. "The sabbath was made for man." Therefore man has a right to modify it to a six hour work day, with vacation periods thrown in, which answers every purpose of the device of a weekly rest. There is nothing said in the commandment about worship on the Sabbath, but only about rest.

SOME CALL the hive a sort of Socialism, and term the bees communists. If this is so, it is not a strong argument for government ownership and control. Matterlink informs us that the working bee is literally worked to death in six weeks. The drones and the rulers survive, but the workers are miserable, abject slaves under their common ownership, denied sex life, compelled to work in the sex organs of the flowers, and robbed by their own parents and by man as well. What a wondertale of slavery that is!

IN 1910 there were 187,454 insane people in the United States. This exceeds in number all students in all the colleges of the country. It exceeds the standing army under militarism. The cost of the upkeep of the insane and defective is estimated at about $1,000,000 annually. Something is responsible for this vast number of defectives. It may be oppression; it may be lack of spirit poise that produces rulers and subjects; for it may be said that every tyrant and every big capitalist is abnormal or insane.

THE cleaning out of swamp lands and the campaign for swatting the fly may lead to the extinction of the fly and mosquito. There are infinitely fewer flies now than there were five years ago when the swat-the fly-campaign began. As we become clean and rational the things that nature provides for cleaning our filth will become unnecessary. But if we kill the buzzards before we put an end to carrion conditions, we shall suffer from our folly. We protect the scavenger now; I wonder if the time may not come when we will protect the fly.

HOW FOOLISH are they who condemn religion because some religionists have been bigots and immoral! Why should religion be moral, any more than intellect or any other human attribute? It ought to be moral; but so ought thinking and physical functioning. But morals are no necessary part of either religion or physical activities. Josh Billings said that greatness without goodness is what ails the devil. A man may be at once vicious and intensely religious—not hypocritically so. When Paul persecuted the early disciples he thought he was doing God service.

THE ONE great fact of nature is that the world is not finished. Neither from man's side or God's side is it done. If God was through, and he had done a good job, there would be neither desert or sea, nor tropical or frigid zone. If man were through, there would be no part of the earth that was not well cultivated and made beautiful and pleasant for all that live. Just as we are procreators while God is the creator, so are we "workers together with him" in "making a new heaven and new earth wherein dwelleth righteousness." There will be enough practical things to do with God as a coworker and chum both now and after we go hence.

JESUS did not say, the kingdom of Heaven is within you,but among you. It is among us right now. Natural laws are laws of the kingdom. We are drawing nearer the kingdom than earth has ever been before when we discover some new law and make it serviceable for mankind, making machines and utilizing processes that were not suspected. We are entering on the kingdom when we obey her manner of work, even as to how to be healthy and happy. But the kingdom of Heaven is within you, merely because it already appears everywhere, not as an abstraction, but as a fact. It manifests in involuntary breathing, in involuntary circulation of the blood and involuntary digestion of food. It is the thing that heals—the only thing that heals. If it was not within us in the senses named we would perish. The only place where the kingdom is not is in our wills. There are ten billion individuals, each wanting to do as it pleases, and a thousand who want all others to do as they please. This is what makes all the friction, all the war, all the suffering and oppression there is. The problem is to effect unity in diversity—to let the only One who has a right have his will, rather than accepting plans of human rulers, nations and philosophers.

I HAVE MENTIONED that the early Christian method of combatting the tyranny of the Roman nation was to swear the followers, in baptism, to allegiance to no one except the Father, the Son and holy spirits. Rabindranath Tagore, the famous East India poet now visiting in America, has much the same conception of the nation. In a recent speech he said: "That cruel, perfect, terrible mechanism, the state must give way to nationless peoples. Patriotism race pride, governmental efficiency and industrial power are curses of mankind. Internationalism is a federation of steam rollers, without heart or morals, and perfect in its power to crush all that is good." Whatever may be the truth in the matter, war is a national disease, and the nation is doomed to pass as the new age dawns.

WE HAVE MISSED the whole meaning of the bible. What does worship accomplish for God or man? Doing justice and making it so all can be happy is more to the point. What are doctrines but surmises? What are institutions but machines that keep the people busy turning them with out accomplishing anything? What are biblical incidents except hints that others, having touched spiritual forces, have made them possible for actual service by all men? Some day the spiritual will be developed just as the mental now is, not in private schools called churches, from which most people exclude themselves, but in public schools, wherein the test of efficiency will be the acquiring of gifts of the spirit, and in which apparatus will count as much as in other practical institutions of learning. When the time comes Christianity will be fulfilled in having accomplished its purpose, and will be merged in universal religion and spiritual development.

My Nightly Poem.

I like to sleep with my bed against a window that is open its full length. The sash becomes a frame through which I may at any time look at a living picture without. An elm tree raises its long, lithe arms across the sky; and between its fingers the stars move in majestic march. I close my eyes and hear the gentle music of innumerable insects, like a little stream pouring incessantly down a small cliff and soothing one with its song. I awaken at any hour on any kind of a night and open my eyes on a marvel of beauty and glory, the greater because it is quiet and serene. Now the moon gilds every branch; now the clouds scurry past the swaying branches of my elm; now the dull dun envelopes all. But ever there is a glory and I feel that God is near. The air blows cool upon me like an invisible river whose taste is nectar to my lungs. The window becomes my poem and prevents life from becoming commonplace. It shuts me from most of the world and thus teaches me what is all of the world. I lie half asleep and look at intervals and meditate; and my soul is more awake than at any other time.

Alchohol Bottles in Kansas.

Look at the silos standing round in the Kansas fields.
They are the Kansas whiskey bottles in a prohibition state.
The people have quit dringing alchohol; instead they have the stock eat it,
The devil always outwits the stupid people.
Beaten from the saloon he originates the plan of eating rather than drinking booze.

'Tis Time.

'Tis time new hopes should animate the world
New light should dawn from new revealings
To a race weighed down so long.
—Browning.

POSSIBLY the criticism of the Almighty on page 5 may shock some. It is an expression of what millions think but dare not utter. And it is thoroughly scriptural. The bible declares the world was DESTROYED by the flood, and often speaks of it as a WRECK and RUIN. It never promises much from things as they are, but promises "righteousness" only after God shall have "made all things new," and after there is a "new Heaven and a new Earth." The Address to the Almighty is not sacreligeous. It follows Job's idea, only in modern language, and with a full understanding that the bad conditions pointed out are due to man's rebellion and they will be corrected in the New World coming.

A Wonderful World

G. M. Dimmitt, Willetts, California

There's a wonderful world just out of our ken,
A world that is glorious and fair,
And the vail that divides is very, very thin
'Twixt this and that world over there.

The listening saint, drawing near to its folds,
Hears the musical rustle of wings,
The footfalls of angels, the murmur of words,
And the sway of the gate as it swings.

The music of harps steals over his soul,
And the far-away notes of a song
Float softly around him, and over him roll
The songs of a Heavenly throng.

In the Book we are told by the Savior of men:
"I go to prepare you a place;
Though I go away now I am coming again,
And will bring you safe home by my grace."

Good Morning

By Ben F. Wilson, Berkeley, California

I watched the great Artist who painted the sky.
She brushed out the darkness to bring the light nigh;
She mixed in the colors all shaded with grey,
And crossed them with rose for the smile of the day.

She penciled the east with a rich golden hue,
She touched it, she brushed it, she made it anew;
She smoothed out the shadows with strokes bold and free,
Then called it "Good Morning" and gave it to me.

The New World

Mrs. Margaret Nixon Newman, Cottage City, Maryland

How bright and grand and glorious
The messages you bring!
You show the right victorious;
The great New World you sing.

Papers That are Prized

S. S. Advocate, 1841

The papers we prize
Are not judged by size,
But by what they contain—
As we estimate grain.

Did Shakespeare Write Hamlet in Heaven?

"By spirits taught to write above the mortal pitch."
—Shakespeare, authenticated Sonnets, No. 86.

The claim is that this 5 act, 30 scene play was written by William Shakespeare, through automatic writing, to commemorate the 300th anniversary of his death. It takes the characters of the original "Hamlet," many of whom died or were killed, and shows how they "mixed it" in the other world before they found adjustment and peace. Read what others say of it—a few brief extracts from many lengthy, enthusiastic notices:

Ryan Walker, New Jersey.—Whether Shakespeare Bacon or Phifer is responsible for Hamlet in Heaven, iu is an exceptional thing.

Eugene V. Debs, Indiana:— Your Hamlet in Heaven is a wonderful production. I read it through at a sitting to my wife and she mas greatly impressed and pronounced it very fine.

The World (Socialist), Oakland, Cal.:—It has the Shakespearian atmosphere form, characteristic development and majestic swing. It is equal to the best productions of the bard of Avon.

Dr. A. E. Adams, Girard, Kansas:—Hamlet in Heaven is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature.

Dr. Ethyl Lynn, secretary Socialist local, San Francisco:—For pure delight Hamlet in Heaven is a prize winner. Humor seldom evokes more than a smile from me, but when I was reading Hamlet in Heaven I fairly shrieked with laughter—it is so absolutely human.

Fred D Warren:—It is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb, the humor is infectious and the philosophy very much like what my conception of the future, if there is a future, must be.

Think of this book what you may, it is high-class matter, and its claims are so strange no well posted men or woman should miss reading it. It is handsomely printed on heavy book paper, 85 pages, and makes an elegant gift book to one who appreciates good literature.

One copy, 50c; three copies. $1.00.
The Thing for a Gift to a Discriminating Friend

The Dramas of Kansas a Fine Christmas Gift

This book is is a literary rather than a Socialist work, and consists of 30 sketches of things done in Kansas in a big, dramatic way that attracted the attention of the world, beside about 12 poems about Kansas. It is really a wonder-book, although true. Kansas appears in history before either Massachusetts or Virginia and her way of doing things has been unlike that of any other state. You will notice, in the following few, brief extracts from scores of long notices and letters, Kansans are not alone in enjoying and praising the book:

New York Sun:—Thrilling.

New York World:—Certainly different.

Ryan Walker, cartoonist. New Jersey:—A delight.

Record, LaCygne, Kansas:—Intensely interesting

New York Call:—A book you can enjoy to the full.

E. W. Howe, author, Kansas:—Read with much interest.

Kanaas City Star:—Full of romance and stirring poetry.

Eugene V. Debs, Indiara:—Flashes of a fine mind in all its pages.

Democrat, Mound City, Kansas:—Especially interesting to the writer of this.

Kansan, Pittsburg, Kansas:— Too much praise would be difficult.

Headlight, Pittsburg, Kansas:—Has received much favorable comment.

Arthur Capper, Goveanor of Kansas: The storv is most beautifully told.

Frank P. Walsh, ol the Walsh commission:—Visualizes in most personal and striking manner the men and events in the life of Kansas.

Guy Bogard, California:—The Dramas of Kansas is a ripping good production. Shall do all I can to boost the work, for it is one of the best that has come my way for a long time.

The Dramas of Kansas is a handsome, cloth bound, illustrated book of 200 pages, with an illuminated presentation page, ready to be filled out, which can be done, without costing any more for postage. One edition was sold out at $1.00. The second edition, identically like the first, but costing less because plates already made were used in printing, I am offering at

Half Price, 50c—Just the Right Cost for a Gift.

An Address to the Almighty

I DON'T LIKE to criticise you, God, seeing that you know everything and that we are all dependent on you for a living.

But after traveling for almost four thousand miles through the west your works have impressed me chiefly by two things:

You are extremely wasteful and exceedingly careless in many of the things you have done, if not actually slovenly.

IT MAY BE this is not the way to talk to you, God; but I am getting tired of the foreign language the preachers tell us to use, and I might as well blurt out what I think.

Besides, this is what others mean when they dig irrigation ditches, drain lands, tunnel mountains or even cultivate the soil. It is the prayer of the average man when he appeals to you in oaths.

THE MOUNTAINS show that you have been at work all right: but they are only your shavings; they are not the work itself. What a litter of shapeless dumps they are!

The ocean reveals tremendous power and a wealth that staggers imagination; but what is the use of so much of it?

The stretches of deserts are unmistakably of fine materials that might blossom into sublime beauty; but you have left them utterly barren for centuries upon centuries for lack of a little water.

At the same time you have covered the ocean beds so deep that the waves have nothing to do but slosh intermidable. I would not like to employ as poor a workman as these things show you to be.

I CAN'T UNDERSTAND IT, God. It seem to me that you might have done a great deal better than you have done.

I do not say this out of wanton desire to criticise; it is merely an expression of astonishment.

I see the greatness of what has been done as much as any man living; it is clear beyond me.

But if I had the power, as you have; if I had the time and the knowledge and the helpers that you are able to command;

I would level those big piles of rocks that have been left undisturbed since you made the world and dumped them there;

I would manage somehow to get the ocean waters to the land, and would make these deserts the beautiful places they might be.

You take so much time in making a rose leaf. and make it so perfectly, that I am astonished at the things you have not done.

HOW CAN YOU expect your children, man and beast, to be what they ought to be, when you let them shiver with cold that you make, swelter in the heat that yon create, and actually lack for food.

There is a great responsibility resting upon you, God. I think you had better get busy again. Suppose you make fewer things and make them better and happier.

Such Faith as This

YOU KNOW of R. A. Dague, of Denver, Colorado? He is a hero. For years he has written the most encouraging and optimistic letters to the press, breathing a spirit of brotherhood that is beautiful if not always orthodox. In a recent letter in reply to a word of appreciation I sent him he said:

"I have been a shut-in invalid for nine years. For seven years I have lived on one quart of liquid food each 24 hours. Milk and coffee, without a mouthfull of anything else. I am emaciated and very feeble most of the time."

Yet in view of all this the Progressive Thinker has, for two or three years, never missed an issue without publishing one or more of his articles, most carefully written, and has on hand now from 25 to 30 of his papers for future use, while he has contributed copiously to the Socialist press. Have you done as much, you who have good health?

Are you as cheerful and optimistic as he is, you who at least are free from suffering? Read this from his letter to me, and then answer:

"I try to look on the bright side of things. I like to drive away the blues. I try to think:

"There is a Divinity that shapes our ends,
"Rough hew them how we may."

I want to believe that:

"Ever the truth comes uttermost,
And ever is justice done."

"I want to believe that infinite intelligence, infinite Wisdom and infinite Power is at the bottom of the infinite universe and that all souls will sometime be happy and good. I think the frost of death kills some of the animalism we have here. The caterpillar is an ugly looking worm with many legs. But wait awhile. Out of him comes the butterfly of brilliant colors, two legs and a pair of wings. He now functions in the air and lives on the sweets of the flowers. We are part animals here. We are in Nature's incubator. We are not yet truly born. The real life of humanity begins after we are hatched into spirit life. I think my life work is nearly over, but I am willing to remain as long as I can be of service."

What are you going to do with faith like that, Mr. Atheist? Where is the strength and consolation in your negation compared to what Comrade Dague receives?

Suppose you send a letter of appreciation to this 76-year old invalid comrade, at 1046 Acoma street, Denver, Colorado, not expecting a reply, but as a message of good fellowship.

God's Loneliness.

How very lonesome the Almighty must be!
There is nobody his equal, nobody for him to meet with and have a good time with.
I don't see how he stands it so long. You needn't laugh about it,
For it's the most serious thing in all the universe.
Think how many milion kinds of life, and how many of every kind, he has created,
Just in hope of having someone to enjoy and be happy with.
I can think how expectant he was when he made man in his own image,
Thinking that now he would have companions and not be so utterly lonesome.
But among the billions of men, not one in a thousand communes with him
How it must have disappointed the One responsible for the universe!
He has to live forever, and how can he pass the time away?

Let us live all we can. If we live solely to the flesh we do not live enough. If we live to the flesh and the mind alone we fail of part. We should live in sentiment, and in the spirit.

The same road goes forth or back. If you can go to Heaven you can also go away from it.

The West Has Won

TWO YEARS AGO I declared that the present Socialist movement had spent itself and was about to subside; but I insisted that this was to be followed by another movement that would be cooperative in nature and partake of something of the colony idea. Fred D. Warren, dumfounded by the war, considered what I said and sanctioned it over his own signature. We talked over the matter much, agreeing that the Socialist vote this year would be less than it was in 1912. This belief we did not make public because we did not wish to aid toward the end. Warren was discouraged at the outlook; I was enthused over the full meaning of the change which I saw coming.

I am not disippointed nor discouraged because the Socialist vote was small. Rather I am encouraged. Showing that my analysis of the situation was correct up to this time, results give me grounds for believing that they will prove to be right in further development; and this is immensely encouraging. This paper is actually needed now in order to give encouragement, and will be more clearly needed in days to be for the same reason.

WHAT was the line of reasoning that led me to believe the Socialist party was about to collapse? A study of the movement in America has revealed the fact that it has progressed by waves. The American wave has always been a cooperating one, and has always alternated with a competitive or voting wave that was directed by people whose training had been European. The first movement calling itself Socialist was a colony movement. It had to do with the land. It spent itself and then came the Workingman's party that actually brought us socialized schools and socialized roads. The next great movement was the cooperative activity of the Wheel and Alliance. This was followed by the LINCOLN PHIFER, Gal 5, Nov 27 political movement of Populism, demanding socialized banks, railroads and means of communication. After this there came the Socialist labor party which spent itself and ceased to be a force. If the Socialist party should follow its wake, it would be only repeating what has happened often before, and represent only another aspect of the S. L. P. It would not mean an ending of the socializing idea, but rather a widening of it, and the making of it more American in manner of operation. In the very brief time that has elapsed since I made the analysis that forecasted the failure of the Socialist party a tremendous cooperative wave has surged over America. It is already, perhaps, affecting more people than the Socialist party did in its palmiest days.

I AM NOT going to scold the American people for voting as they did. There is such a thing as a movement ceasing to move because it becomes too grouchy to be healthy. The people acted in the last election wiser than they knew, wiser than we know. They showed that they want to do things rather than talk about them. It was right that foreign dominance of the American movement and the putting up of immoral and inefficient candidates by Socialists should be rebuked. It was wise that criticism should be abandoned for construction.

But there was wisdom behind all this, beyond the election of any particular candidates. The recent election was a revolution, although not a Socialist revolution. Just as the election of Lincoln meant the breaking of the oligarchy of the south, so the recent election means that at last the west has won over the notheast. This, and the cooperative movement mean in connection with changed commercial tendencies, that a battle is on to wrest the dominance of the nation from Wall street, where it has rested with arrogant tyranny for half a century. It is not that the Democratic party won, but that the West and South won. It is not that the battle is over, but it has settled into concrete forms. It is not merely that the northeast has been challenged, but indirectly capitalism, which was intrenched in the northeast, has been challenged. Probably no more will Republicans, Democrats and Socialists nominate their candidates, all, from within a radius of 50 miles of New York City. America has become a country rather than a section. The battle with capitalism is beyond the period of talk, and will be from now on a struggle for the overthrow of the new slavery. The year 1918 bears the same relation to the capitalist system that the year 1856 did to the slavery system.

WOMEN won this election. They played good politics too, because they united north and south in such a way that other sections must unite for suffrage out of self protection. But they have precipitated a bigger struggle than they knew. They will make many failures, but their very failures will cause them, with their superior morals, intuition and religious spirit, ultimately, to turn to the kingdom of Heaven on earth, which is the only solution of our political and industrial problems.

SantyClaus, Incorport'd

Do you believe in Santa Claus?

The little girl climbed on her father's knee as he set before the fire after his day's labor, and the boy dropped his books and propped his chin on his hands to listen. Daddy knew!

"Sure, I believe in Santy Claus," replied the Tired Worker. "He was a great, good natured, yellow-bearded Dutchman—"

"Yellow bearded!" interrupted the Little Girl. "I thought his beard was white."

"No," declared Daddy, "they called him sandy because of the color of his hair and beard. But, to tell the truth, children, Sandy Clause was not much account in the world."

The children's faces fell. This was not in acordane with what they had heard and they disliked to have their delusions dispelled, just as some grown folks do. But Daddy continued:

"He pretended to run a blacksmith shop, but he spent all his time making jim cracks for the children, because he liked to make such things and because he liked children. But he made and gave them away every day in the year. They were ingenius things for hom the yellow-headed blue-eyed fellow could whittle and contrive! The trouble was, he spent so much time making things to give away to the children that, as the Priest said, he didn't earn his salt. But his neighbors couldn't see him starve after he had given toys to their children, so they fed him, and he lived. But what he gave was presents bestowed with joy, and what they gave was charity given with grumpiness."

The Little Girl sighed but listened in silence.

"One day the great Lord of the Land came to the Priest with an idea. 'Sandy Claus is no account himself,' he said, 'but I see how we may provide a means by which he may make his way.' The two men talked it over earnestly, and Sandy was removed to a distant city and put in charge of a factory where they made toys. The Priest had persuaded him it would enable him to make more happy, and that as the things would be given away on Christmas it would make the work religious and more meritorious. The simple-minded, good natured fellow did not see that limiting to one day was at once limiting the joy of tion of a monopoly that would be the very basis of a great Business System. Sandy was given enough to feed him , which was precisely what he received before, and many men were placed under him, turning out hundreds and thousands of toys. Then about Christmas time the toys were shown in the shop windows, and the children were told that Sandy would visit them one day in the year and bring them presents. The parents paid good prices for the toys, which before had cost them only enough to feed the blue-eyed dreamer, and as a result the Lord and the Priest made a great deal of money. They had founded a business on Sandy's peculiar skill and unstudied love of children."

"But did Santa Claus himself never return to give presents to the children?" asked the Little Girl

'No, that was a long time ago,' Daddy replied, "and Sandy Claus worked himself to death many years since. But it was better for Business that he did.'

"Why how could that be, Daddy?" asked the boy wonderingly.

"Well you see, Sandy himself could be in only one place at a time, but now people can represent him in a thousand places at once. They do it, too, because it makes Business. Every Christmas they advertise, and the parents all rush to buy toys for their children, and trade is brisk. The Lord of the Land and the Priest have long since died, but the Business goes on and Sandy Claus, who couldn't make a living for himself, has been the founder of the biggest profit-making trust in the world. They make toys cheaper and faster these days. Great machines, and the very children whom Sandy liked to see at play, are busied all year making the things which at Christmas time parents strain their utmost to buy, Sandy

Continued on Page 7

It is This Way

It is hard work to do nothing.

Fear of all evil is the worst evil.

Better wickedness than pettiness.

We analyize our forces, not our force.

Let us live; and let us let others live.

To err is human, and also to stick to it.

Quarrels make enemies and settle nothing

When a man has nothing to say he usualy talks

The great art style, like the great man, is ugly.

A slave cannot be a friend or a tyrant have one.

Wherever modern man goes, there goes the tin can.

A happy and healthy family is a little Heaven.

It is hard for a cypher to be a figure in the world.

Tell a man he is bright and he will respect your judgment.

What one can do is more important than what he ought to do.

If we had no troubles but real ones, what would be left to trouble us?

The wish to do is stronger than the will to not; hence comes our sin.

A man's bitterest enemies are generally those who have swindled him.

Presence of mind becomes desirable whenever absence of body is desirable.

Most men conceal their faults until they get a large collection and then they can't.

We are all fools; but he is a knave who will take advantage of the folly of others.

He who has little and want little has much; but he who has much and wants more has very little.

Perhaps one reason for high cost of paper is that so much piffle has been printed about why it is high.

The wise man is one who knows his follies and hides them; the fool is one who knows them not and reveals them.

When you make a mental image of the Almighty for the purpose of worshipping him, you are guilty of idolatry.

When you are green and get a yellow streak, then you are blue.

Every prodigal likes the fatted calf in thin hosiery

HERE is the true riddle of the universe. Why does white hair grow on some portions of a dog's skin and black hair on others.

It is estimated that automobilists of America spend ten milion dollars a year to climb hills so that they may go down them again.

The average novel of the day is boiling of old coffee grounds—pretty weak stuff, no difference how much steam it took to do the work.

By the time they get through investigating high cost of living the panic will be here and prices will tumble in the ruin that follows.

Blessed is the man who knows when to let go. The world has held on to dead things till its hands are empty of riches. Where rites and parties no longer serve, let us not blame the degeneracy of the age that ignores them, but our own bullheadedness in holding on to them.

More Wonderful Than Ever.

World, Portland, Oregon.

I cannot help adding a word as to Lincoln Phifer's "The New World." The July, August and September issues contain three classic essays by Gene Debs on "Man," "Woman" and "The Child." These were compiled by Phifer from a note book kept by Gene during their days together on "The Appeal." The "New World" appears more wonderful than ever now that I have read all of its issues.

WE reformers are mostly fools. We talk against oppression when most people agree with us now—and we get mad if they don't jump a t our panacea We condemn mere formalism, and everybody agrees—and stays with the forms, through habit. We ought to know that the world loves a man who dares ignore conventions—providing he is so filled with the spirit that the new forms he adopts are the natural actions of real life. It is anxious to follow a man toward freedom—providing that the truth has made him free. But it soon tires of mere talk, and though it may agree it will never trust it.

The Great Adventurers

A friend of mine read Hamlet in Heaven, wants me to find out if Bacon wrote Shakespeare.—Ed.

H. D. Brown, Calif.: Your paper is a near approach to the truth, and the news by by Horace Greeley in No. 4 is the nearest the real truth of anything yet printed. (The report mentioned deals with organized oppression in the spirit realms.

R. A. Clarke, Kansas: I read Hamlet in Heaven through at a sitting. Then I got the volume of Shakespeare and read Hamlet again. There seemed to be a transfer of the characters from one country to the other, rather than from one planet to another; they seem to be the same in both books.

James A. Douglas, Illinois: I got the paper and read it carefully. It just suits me.

W. L. Murdock, Texas: I believe you have the right combination—that is, Socialism and spiritualism.

Mrs. John Dutcher, New York: I find every number full of interest, making a veritable feast of invigorating thoughts.

H. H. Eshliman, Ohio: I want to write and let you know how much I appreciate theOctober number of the New World. I am anxiously awaiting the next and every other number.

D. L. Kenoyer, California: I think you are promoting the greatest movement of the age. I shall do what I can to promote the work. I know of no reason why the intelligence of man, after he puts off the body, cannot still communicate with the intelligence of another person still clothed in the flesh. Two minds may be able to exchange thoughts, regardless of physical conditions.

Clifford Wright, Brunswick, Md.: On pages 75-76 of the 1908 edition of "A Future Life Demonstrated," by Eli Wilmot Sprague, Detroit, there is an account of a seance in the spring of 1882, in which "Andrew Payne," a contral, caused the impersonating medium, Mr. Sprague, to prophecy that "mortals will soon discover an instrument and method, pocket size, by the use of which we may commuicate with our friends anywhere on earth at any time; and another instrument by which a man may see the spirit friends who are around him." This takes on new significance since I have given thought to these matters due to the stimulation of The New World.

This is a paper-magazine. That is, it contains magazine matter in newspaper form. You will find it contains more points than three average magazines.

W. H. Ward, Texas.

I am a very old man. I have passed over the hillside, and am nearing the seventieth milestone. When I read your paper it makes me feel strong again. My brother, God speed you.

Experience Above Words.

Mrs. G. M. Dimmick, of California, author of the tender and sweet poem, "A Wonderful World," printed elsewhere, writes as follows:

"Out of curiosity I sent for a copy of The New World, and am astounded at the ideas advanced. I am and have been a Christian since early childhood. My husband is a Socialist. For years I have argued with him that the struggles of class against class must end, as Milton's war in Heaven ended, with victory for neither party; that nothing but the overwhelming power of God could change conditions to bring full justice to earth. I have always believed that he would intervene after the contending powers had realized their helplessness. How it was to be done I have never known, only I felt it would be done. Perhaps you have given us the understanding that we lacked. We know God worked through human agencies, and his greatest deeds have been performed almost as unperceived as comes the soring. I am old and poor, but I will pray for you, and if ever money comes that I can spare I will call it from the Lord and will buy more papers. My communion with him has been like contact with a dynamo.

Santy Claus, Inc.

Continued from Page 6

Claus incorporated today. So great is the strain, so huge has business in all its ramifications become, that only the children of the fortunate get presents now; and so strenuous is the fight for profits that people are urged to buy and give this one day, so the ones made paupers by Business may have something; for it all means more buying and more profits."

The little girl sighed. "It makes me feel sorry for Santa Claus," she said. "It makes me feel the good old fellow is no more."

He was a good old fellow," Daddy replied. "And wherever your father or mother or friends make anything to give to you to make you happy Sandy Claus lives in that act. That and not the coming of the stuffed figure, is the return of the spirit of Sandy Claus. He died a slave to his genius and love. Grant that his spirit may live and see the overthrow of Business and the real giving of self, every day once more.

Paul Knew.

For all your cleverness you tolerate fools willingly enough. You tolerate a man even when he enslaves you, when he plunders you, when he gets you into his power, when he puts on airs of superiority, when he strikes you in the face.—Twentieth Century translation of new testament, II Cor. II. 18-20.

It takes a brave man to dare to dress poorly, because he thus voluntarily agrees to make a poor impression and to be appreciated only when well known.

Recent Renolutions

WE FEAR revolutions. Yet half a dozen revolutions have come within the past twenty years. Invention rather than agitation brought them all.

The automobile has wrought a revolution. The latest is that in Muskogee, Okla., and other places the traction companies are abandoning the street car for automobile service running on schedules as the cars used to do.

The picture show has wrought a revolution, almost putting an end to the spoken drama.

The phonograph has wrought a revolution, being used both as entertainer and a teacher.

The typewriter has wrought a revolution, changing the manner of preparing copy for the publisher and of transacting business by correspondence.

The telephone has wrought a revolution,becoming indispensable to business life, and socially a need rather than a luxury.

The linotype has wrought a revolution, completely working over the newspaper business.

Each of these in its influence has written a poem beside which juggling of words and tinkling of syllables is puerile.

Yes, revolution is in progress. It comes and does not destroy the world. It has not ceased with these things I mention, but still greater revolutions due to invention are on the verge of appearing.

Psychological Problems.

SCIENCE is beginning to admit the twists of mind that in the bible days attributed insanity to obsession by demons. There are now in the United States 40 psychological clinics, where diseases are diagnosed as mental derangements.

Winifred Stover, of Pittsburg, Pa., could read at the age of 17 months; wrote on a typewriter at three years of age; spoke esperanto at four; contributed to newspapers and magazines at five; published a book at seven, and spoke eight languages at eight. At the age of twelve years she has published twelve books. It is up to science to find out if this is not a case either of transmigration or obsession.

About Libraries.

THE FIRST LIBRARY on record was founded in what is known as the 12th dynasty in Egypt, many years before the days of Abraham. Over its portals was the legend, "The Healing of the Soul."

There are six libraries in the world, each of which contain more than a million volumes—the congressional library at Washington, the British museum in London, and the public libraries of Paris, Madrid, New York and Boston.

At Petrograd, Russia there is a library that was founded in 1726. The first library in Rome was started in 163 B. C. In the fourth century after Christ Rome had sixteen public libraries.

Concentration of Wealth.

In 1885 there were 27 millionaires in New York City. William B. Astor leading with $6,000,000. In 1914 there were 12,000 millionaires in America, 2,000 of these being in New York City. Of these John D. Rockefeller's wealth exceeds by twenty-fold the total wealth of all the millionaires of 1855.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

D. W. Durham, Idaho.

I send two dollars for five subs, and hope to send more soon. Your work is appreciated.

Some Remarkable Twentieth Century Prophecy

The Wrath of the Ages.

Received 1905 —Extracts

Nations are feeling crowded and are preparing for war. They LINCOLN PHIFER, Gal. 3, Nov 27 shall as wolves devour the weak among them, and then combine to pounce upon and devour one another, until they shall teach men a horror of slaughter and a hatred of their rule ***

Not one of their securities is safe. ***

The sense of injustice long borne by the poor shall smoulder for long, and then burn fierce and deep, casting down the high and destroying the wealth of the masters of the bread as in an hour, and thousands shall perish in the crackling heat of the coming flame of passion.

Of these things I warn you and say, You shall not fight in any army or navy if you would be saved, neither shall you cut the grass before it is ripe, for vengeance is mine, I will repay, saith the Lord. ***

There is wrath in nature; but it is the wrath you have injected into it. There will be penalty and terror, but it is the inevitable fruit of your own headstrong and mistaken ways.

The wars of the past, the struggle to live, the fight for property have developed a tremendous wrath that will be manifested on earth at this time The victim in the flesh are out crying for vengeance, and vengeance shall come in answer to their demands.

Upon this generation shall be visited the sins that were committed in all the ages of the world.***

The Strongest Prayers.

Received in 1905

The strongest cry that is rising to God today is for vengeance. From all over the world, and from all creatures there goes up a complaint and a cry for justice.

From the slave against the master; from the employee against the employer; from the landlord against the tenant and from the tenant against the landlord

Of the burden of taxes, of the injustices of the courts, of the exactions of profit, of the persistence of agitation and the prejudices of the conservative.

Of combinations in business, of graft in office, of pride of power, of the tyranny of fashion and the assumption of society.

From the prisons a cry of bitterness, from the tramp on the road and from the slum the laugh of despair.

A cry of overworked children rises from the mills and of betrayed women from the brothels, and from men in dispair.

The horror of the suicide enters into the heart of the eternal; he sees the blood of the battlefield and the tears of the widow and orphan.

All other prayers are as nothing to these prayers. Can God disregard them, or, judging things by them, can he refrain from condemning and destroying all institutions of earth under which they occurred?***

Europe in Conflagration.

Written February 17, 1911

Prepare for war and war shall come. You who have lived by robbing others shall yourselves become a prey.***

From Austria shall the flame break forth, and it shall become a swift conflagration.

Germany, that led the world in superstition and in scoffing, shall lead the world in works of destruction.

They who talk of peace shall be the greatest in bloodshed. But the war lords shall be wounded and like great eagles flutter to the ground ***

Socialists, who would make all things new by their own power, shall be made over by a power they understand not.

They who stood stoutly against change shall be swept off their feet by a strong current as if it were in the air.***

England, which conquered India and starved millions that her few might eat, that gutted Africa for the lords and masters of men.

Belgium that slew and robbed even women and children that she might become rich off the spoil of Africa.

Russia, the murderer of truth crushed under the heel of the oppressor; Serbia and the quarrelsome children of the Mediterranean.***

These shall be broken, these shall bleed, they shall reel as men that are violently sick.

Sorrow and distress and blood and fire shall come upon them but it shall all come out of their own hands.

Sorrow for America.

Received December 11, 1908

Say to America: The sword, the devouring sword be upon thee. It shall enter first into thy heart and divide thee in the middle.

The upper portion will I give for a day to the mixed race that is a world between four seas. They shall take the land by stealth, and upon the Spaniards avenge the death of Montezuma and my peaceful people of the olden days; for their sin is ripe and it must be reaped.***

I will turn the commerce of the world between the severed lands, and through the canals the strength and power shall flow again to the region of the sun.

And thou shalt see vehicles that shall slide over the smooth waters swifter than the flight of the locomotive, and suddenly great power and glory shall come to America. ***

But I am also preparing trouble for her, saith the Lord. When she severs the continent in twain she shall lose the lower part. She shall not be able to maintain influence over it.

Yea, in a few years there shall be war, and she shall be rent and pierced; her people must pay for the slaughter of the Indians, my children; for as long as men will violate my law they must perish by my law. ***

People of America, behold your king! It is not yet but it shall be.

It needs a strong driver to hold you in check for the masters of men; therefore the power shall be vested in one, and ye shall have bits in your mouths.

After Racial War the Class War.

August 11, 1913

America shall lead the world in the days of sorrow that are coming, because she is more fully under dominion of the money lords than are other nations.

But it will not be a race to higher things and greater liberty; it will be a descent into tyranny and disaster.

Ye shall fight, ye shall destroy, in public and private, openly and in secret.

The spy and the soldier, the court also, shall strengthen the hand of the oppressor and help to reap the harvest of the poor.

But 'tis a dangerous work, for it is maddening a people and teaching them to destroy and to betray.

The people will break over and bear down, wild as the still day that suddenly gives place to the tempest.

Cities shall fall and be burned, the rich shall be slain, the honorable shall hide in utter terror.

Prepare then for battle, bare your throats to the knife and the rope, line up to the walls to be shot at the order of the tyrant.

They shall make bonfires of the great treasures of the masters, and laugh like maniacs in the flare of the flames.

Other nations shall seek to beat the fires down, and shall smite the land, scattering blood like sparks with every stroke.

But the fire shall kindle among them, charring thrones and cathedrals, making the lands black and red. ***

Two New Worlds

LONGMANS, GREEN & CO. have recently brought out a book of semi-science by Prof. E. E. Fourier d' Abbe, assisted by such notable scientists as Sir William Crookes and Prof. Norman Lockyer and others of minor reputation. The book is entitled, Two New Worlds. The author takes the new worlds shortly to be discovered as literally as I take the new world of spirits which I announce.

The first of the new worlds which the scientists suggest as soon to be opened to human knowledge they term the Infra World. The author says that the best microscopes enlarge only 200 diameters, and assumes it to be possible to produce microscopes that shall enlarge 2,000 times. Such instruments would, he suggests, open to our understanding an actual world of life more startling than the former enlargement of sight revealed. He believes that the scientists have anticipated the discovery in their division of the atom, the smallest unit of knowledge until a few years ago, into the electrons. With the discovery of means to obscure electrons, there would come a light, the scientists think, which we do not know, and probably a force with which we are not conversant. The discovery of the x-ray and the n-ray, the scientists say, is but an earnest of greater things to come.

The second new world which these scientists believe to be possible of discovery they term the Supra World. While the first will open to human knowledge many things that exist in smaller form and with simpler organisms than man has, the other discovery will reveal to him a world of life that is superior to him, both in complexity of functioning and in ability. This seems to be identical with the new world which I have been announcing. With the discovery of this supra or higher world, the eminent scientists declare, there will come new light that wil enable us to perceive things that are now utterly impossible to recognize, and the knowledge of forces that are now utterly unsuspected. They even name one of the anticipated forces, Kinetic force. In other words, the discovery of the supra world, which these students of science declare to be possible, there will come all that I have forecasted. And then it is bloated enough to kill

I consider it rather remarkable that confirmation of the possibility of discovery should come from distinguished sources. Surely it ought to encourage the student to observe and think. The new world exists. Science says two worlds exist. The new world may be discovered through mechanical appliances. Sciene of a highly reliable authority delares as much. Why not make it your life work to find the new world and thus revolutionize things for good?

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth. I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No man's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal religion. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

As an Illinois Builder Senses It.

As I see the entire western coast will be utterly devastated when the yellow peril" sweeps into this country, as it will within the next ten years and possibly sooner.

There is something in the air that milions are beginning to sense, and while none of us know just what it is or what it portends, we can all speculate, and I do my share of surmising.

I can see but one great world. In it, Germany, Austria, Russia and Japan will be in allignment, Japan as the leader of the yellow nations, and then England will get hers and we will get what is coming to us. Driving the Turk out of Europe is what will precipitate the universal uprising, which will not occur during the present war, but soon after, when the new alliances are formed. Here endeth my prophecy.

Parable of the Superman.

"The superman is about to be developed," said the Philosopher to the alities, being bred from love that seeks the best types, regardless of the formal marriage; he will spurn the superstitions of religion; he will be masterful, despising the old virtues of humility and self-abnegation; he will shut his ears to the groans of the dying order of mankind, in an effort to develop the new order of Superman." "It seems to me," responded the Cynic, "that your Superman has already existed." "When?" "As the order of Demons."

—But really this is not a fable.

This Number Contains More News, Condensed, of the Great Modern Cooperative Movement than has, to this Time, been Brought Together, also Stories of Former Movements.

The New World

5c copy
50c year

Lincoln Phifer's Paper-Magazine

Clubs of five
Two Dollars

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, January, 1917 | Number Eight

J. A. Wayland Discusses Cooperation

Purporting to be by the Spirit of J. A. Wayland

MOST EFFORT is wasted effort. There are not only needless duplications in industry, but a majority of people are expending their strength in trying to promote something that is hopeless or dead, doing no more than to keep the machine running without accomplishing results.

NOW that the tendency has changed from independent political action for the promotion of Socialism to cooperative action, there will be less wasted effort by falling in with the new tendency. Indeed, cooperation might do some thing for the cooperators now and here. And it will meet less opposition than the literature of exposure will do.

AT the same time, cooperative work should not preclude political action, It might foster it. Only, we ought to say less of doctrines and theories, and go to work to accomplish results. Why should we struggle for county and township offices that are mere clerkships? The correct attitude is to work to make them civil service offices, cooperating with every force that looks to this end. Once this is accomplished, the Socialist with character who qualifies himself for an office will have as good a chance to get it as anyone; and if he has not character and superior qualifications, he has no business with it.

CORPORATE BUSINESS has been the means through which the wealth of the people has been taken from them. Cooperative corporate business may be made the means by which the power of the exploiting corporation may be curbed; and cooperation in industry is a step toward the cooperative commonwealth.

THE colony under the old lines is impossible. If it be a corporate cooperative farming business, in which the parasite is eliminated, it ought, if well managed, to succeed; and the need of raising more food is bringing naturally the farming industry into greater prominence.

MANUFACTURING and transportation have been unduly emphasized. Manufacturing plants and the distributive machine are overbuilt. We have made out that the merger is logical, needful and cheapens production. Experience has proved that it makes nothing but money, cheapens nothing, is useless in industry and functions only in monopoly and high prices. The cooperative movement may be made to destroy the merger and reduce the costly distributive machine.

THE PROBLEM is a business rather than a political one, politics coming in merely as a means of adjusting things when the new conditions become dominant of the old. The cooperative movement may be made the means of teaching business to farmers and wage workers.

I DO NOT SAY that cooperation will always succeed. If it succeeds as often as it fails it will have done better than the present system, and will have proved a succe ss, so far as partial cooperation, which necessarily is half competition, can succeed.

IF cooperation remains fully voluntary, it will crumble as rapidly at the cooperation of the Wheel and Alliance did. It will not do to induce others merely to sell to you cheap; it must invest for itself. The investment will hold the cooperators together. It must employ the cooperators.

THERE ARE two dangers in the cooperative movement. One is in designing men securing power and using it to their own ends, ultimately swindling the workers out of what they put into it. This would reap a harvest of misery and blood. The othcr danger lies in the apathy of the workers and their inexperienced efforts to interfere with the management of things about which they know nothing.

BUT WHETHER we like it or not, whether coopera' tion succeeds or not, a cooperative movement is evidently coming. It will have to be reckoned with. It is better to use it than to oppose it. At the same time the purely political Socialist movement has for some reason lost ground and must lose further. Whether this be due to mismanagement or a wrong spirit in promoting the work, or to other causes, accusing and finding fault will accomplish no more than will an attempt to drive bullheadedly along on the old lines. It is well to accept conditions that cannot be altered now, and to accept them good humoredly. There are things that can be done politically. Let us do what can be done, and look ever through cooperation to the ultimate, the cooperative commonwealth.

A Great Cooperative Movement Begins in America

A GREAT cooperative movement has been developing in America during ths last ten years until now it has reached tremendous proportions. It has never been adequately reported. The farmers, who chiefly were promoting it, did their work quietly lest premature publicity interfere with it. The stupid city press, as usual, closed its eyes to everything that was happening a hundred miles from its sacred preserves. The Socialist and labor press, never with any real program for any one save the wage earner, has remained mum about it.

Now, however, when the country has suddenly been made aware of this movement as a force that must be reckoned with the labor press is dumbfounded and the average daily begins to misrepresent it. The real awakening came when the results of the election were announced and it was discovered that the West had wrested political dominance from New York and the Northeast. They who had for fifty years hogged everything for New York and New England began to cry, "Sectionalism." They who had long monopolized the markets and boosted the cost of living beyond all reason began to demand fake "investigations," to if possible fasten their own crimes on the farmers' cooperations.

If the politicians had had only common horse sense, they might long ago have discerned the tendency in the woman suffrage and prohibition movements that were sweeping the country; but they preferred to hide their eyes in the sand. If Socialist editors had had the real "nose for news" they would have discerned this movemnt and have turned its radicalism to their own purposes instead of permitting their party to lapse through ineptness.

Immediately after retiring from the editorial staff of the Appeal to Reason, I began the study of this movement. I wrote numerous letters and traveled over 4,000 miles in making investigation. I attached myself to the editorial staff of a cooperative paper. I spent a month in a cooperative colony run on the new corporate lines.

After two years of this investigation, I confess I don't know much about the cooperative movement. The largest organizations, of which there are three of a national character, will not reveal their strength. I do know the membership is very large. I estimate it at about six millions, directly influencing perhaps 30,000,000. It was without assuming any special airs that before the election I told close friends that there wer going to be suprising results I knew it must be so. In addi tion to the big national organiza tions, there are many smaller ones and many cooperatives with out affiliation. There is also, for the first time in seventy years, a cooperative colony movement that has distinguishing features which entitle it to the term.

While we have been talking revolution, the revolution has already begun. It is a revolution. The nation will be affected by it for years to come, and its influence on legislation will be much greater than was the Populist revolt that followed the coopertives of the Wheel and Alliance years ago. Ultimately it may be tricked out of existence, as was the Populist movement by the delectable Bryan, the Progressive movement by the im-

Continued on Pag 7.

Facts and Figures About the Great Cooperative Movement

ABOUT forty years ago, when the merger began its work, the Wheel and Alliance, farmers' cooperatives, developed with astonishing rapidity in the United States. After making great inroads into industry, they entered politics as the Populist party, carried various states and wrought practically a political revolution. Populism was tricked out of existence by the Bryan free silver craze, and the cooperatives crumbled to nothingness. But Populism beyond doubt inspired most of the progressive measures that have been made laws since then, and was the basis of much of the Progressive and Socialist strength.

Within the past three years another great farmers' cooperative wave has swept America. It is even stronger, swifter and more pictureque than the former one. It is being promoted, chiefly, by three great national organizations. First of these is the Farmers' Alliance and Industrial Union, which claims a membership of 3,500,000. Much of its work is fraternal and educational; yet it practices industrial cooperation on a big but diffused scale. It is sometimes called merely the Farmers Union. It has thousands of cooperative stores, creameries, elevators and cotton gins throughout the United State, buying fertilizers and machinery and selling farm products cooperatively.

The Grange was an organization that flourished in Populist days. But with the decadence of that movement its membership slumped to about 28,000. In recent years it has been picking up until now it is again a power. It buys fertilizers extensively for the South, seed potatoes for other farmers, assists In marketing tobacco and cotton, and otherwise effects great savings, thro making short cuts.

Work of One Farmers Organization

The American Society of Equity was organized in Indiana in 1905. By 1905 they had grown so extensively throughout the South that they participated in the selling of tobacco, claiming to have raised the price for their members from $2 85 to $7.00 per 100 pounds. Next the society organized cooperative selling associations for handling wheat. This is now the largest association of the kind in the United States. It helped the farmers get dollar wheat. Shipping associations for marketing stock were organized, there now being about 1,000 local associations.

During 1916 the society handled 7,500,000 pounds of binder twine, at a saving to the membership, it claims, of $30,000,000; and 1,000 cars of salt at an aggregate saving of $6,300,000; also 48 car loads of wire fencing and 650 cars of coal, at whole sale rates, representing a saving of $51,000,000.

In the spring of 1916, the socieiy marketed 12 car loads of poultry, for 4,500 different persons, and realized $10,800 more than would have been obtained through private marketing at the prices then prevailing. The society maintains a traffic department, the business of which it is to obtain the best rates for shipping for its membership.

During 1916 the society handled 20 car loads of sorghum syrup on a basis that gave the growers from 22 to 30 cents a gallon more than they had been receiving and also saved their purchasing members in the Northwest about 50 cents per gallon.

The society is now turning its attention toward the building of cooperative packing plants. In this work lies the possibility of forever ending the disgraceful corners in meats and eggs that have periodically held up the entire country during the past few years.

The Smaller Cooperatives.

Three big associations do not constitute the entire farmers' cooperative movement in America There are very many unaffiliated cooperative enterprises in every state in the union. The cooperative telephone exchanges alone must run into the thousands. There are but few counties that do not have a mutual farmers fire or storm insurance company, in which the members merely "chip in" and cover losses as they occur. Much machinery also, like threshers, reapers in some cases, cane mills and the like, as well as quantities of binder twine, are also bought cooperatively, in a sort of loose partnership, without a public record of it, not to mention the "swapping of work" that is still prevalent all over the country.

Cooperation in California

More than 3,600 raisin growers in the San Joaquin valley are members of a cooperative association that in 1915 handled 90,000 tons of raisins, worth about $10,000,000.

The Almond Growers association has within six years more than doubled the business and built a nut shelling plant at a cost of $14,000.

Growers of English walnuts in California have 22 local organizations, all of which are affiliated. Last year, after all expenses had been paid, it was found that the growers had received just double what they did the year before, without raising the price to consumers.

Orange growers of California have combined cooperatively into a marketing association, and then not a bank failed, not a merchant was ruined, and the market hardly wavered.

The California vegetable union is a cooperative packing and selling association for vegetables. It ships in car load lots and obtains better freight rates and enhanced prices.

The Citrous Fruit exchange of California serves 9,000 farms; last year marketed $30,000,000 of oranges and lemons; spent $200,000 in its advertising; has $1,500,000 invested in timber lands and mills; makes its own boxes for shipping, and last year used 1,500,000 pounds of material for spraying orchards, bought cooperativly.

Many Lines of Cooperation.

Melon growers of Colorado are organized for cooperative marketing.

The Florida citrous exchange is a non profit taking, cooperative corporation for the marketing of fruits. It is a federation of many local bodies.

The Aristook Potato Growers association of Maine is a cooperative association for the purpose of marketing the products of about 700 farmers.

The New England Cranberry Sales Company of Middleton, Mass., is a cooperative for the purpose of promoting and bettering the work of its membership.

There are saveral cooperative berry associations in Southern Missouri and Northern Arkansas. These associations market berries to advantage.

The government, in a recent bulletin prints a list of more than fifty cooperative marketing associations in various localities of the United States, with a report of business done, which in the aggregate is great.

At Chatfield, Minn., several cooperative laundries have been established by farmers for the purpose of doing the family wash in the easiest way.

Cooperation Grows Big

There are eight million people in the United States who carry cooperative life insurance, and thirty millions named as beneficiaries of these. The fraternal companies pay in benefits an average of $350,000 daily. The largest of the fraternal insurance orders, The Modern Woodmen, has more than a million members, and is the strongest numerically of any similar body that ever existed.

Within the past month several million women have attacked the high cost of living through the boycott, a sort of informal cooperation.

Continued on Page 3,

To Editors.

You will find in this paper more news of the great new cooperative movement than has hitherto been put together. You are welcome to use any part of it, providing you credit what you use to "The New World, Lincoln Phifer's Paper-Magazine, Girard, Kansas."

The World's Oldest Machine

THE Masonic order, claims, with truth, that it originated in Egypt, about 2,000 years B. C. But how many realize that what brought it into existence was the need of cooperation in a crisis period similar to the one the world faces today? Think of how severe the crisis must have been to call forth a cooperation that has persisted through forty centuries! The secret work that is found today in all the lodges that imitate Masonry is the best possible evidence that the early cooperators had to be very careful to avoid attack. The way in which lodge halls are seated (in circles) is the best proof that originally they had to do with spirit manifestation.

Much of the secret work in the lodges has become unnecessary, now. Much of the mummery is meaningless and foolish. The machinery they employed for spirit manifestation is crude and inoperative. In this crisis period we need modern cooperatives that shall include all, and machinery to aid spirit manifestation that shall be thoroughly scientific and operative by any one person under any conditions.

The supply of extra copies of this number is limited. I will sell no more than 25 to any one person. You can see this will be a good number to keep, and if you want extra copies you must order early,

The Real Greatness of Moses

MOSES came about 2,000 years before Christ, during a crisis period, and led an enslaved people into freedom. In doing that he employed several devices. He limited the sacrifices that had been a burden under the old order, not by forbidding sacrifices, which probably couldn't have been enforced then, but by prohibiting offering of any but the "clean," thus freeing nine-tenths of the animals and at the same time establishing rigid meat inspection. He limited toil for an overworked people to six days a week, and also enforced two vacations a year, with outdoor living for all. He extended the law of the sabbath to break the baleful effects of private ownership of the land, making estates revert to the original holders every fifty years. He forbade the taking of interest from Hebrew by Hebrew, though he permitted it from strangers, probably because he could not go that far. He abolished kingly government and established a sort of cooperative commonwealth in which the arbitrator and occasional deliverer were the only officials. He built the tabernacle and surrounded it with people in such a way as to make it the mightiest spiritualistic circle ever contrived. It is no wonder there were such notable manifestations under his administration.

The shadows of these things remain, in spite of Paul's argument against them after they had lost their meaning; but though the Jew has managed to live without a nation for two thousand years, still he is now the world's great banker and exploiter. It was cooperation saved Israel of old; it is the use of the privilege of interest taking from the Gentiles that has enabled the Jews to live while scattered over all the earth and outlawed everywhere.

The Periods of Prophecy

THE FOUR major and half the minor prophets of Israel all came during the crisis period that saw the downfall of Egypt, Palestine, Babylonia, Persia and Greece. So far as I have been able to learn, there has never been a genuine crisis period or world winter that did not bring notable spirit manifestation and prophecy; and there has never been a great spirit outpouring except in a crisis period.

How Jesus Won Over Rome

JESUS came in a crisis period when Rome was tyrannizing the world. He enlarged on the communism of the Essenes, and, through instituting a common meal daily, and creating a fellowship that has never been excelled, saved civilization and made it so that "none of them lacked." He also planned that the kingdom of Heaven would dominate and man-rule be at an end, swearing, in baptism, allegiance to no one but Father, Son and Holy Spirits. It was his scheme that dealt the death-blow to Rome, in spite of the fact that his followers were poor, oppressed and compelled to meet in the tombs. He made them his "body," and for a century after his death actually used their force to enable him to frequently materialize so that he might adequately lead them.

The Lord's supper remains, but cooperation as an economic force has passed from the church. Baptism remains, but as a rite that means nothing in practical affairs. The church no longer supplies him a "body," and it openly stands for man-rule, instead of by the allegiance it swore to Father, Son and Holy Spirits. Candles are still used in the church, though the oppressed no longer need them because of meeting in the tombs.

Facts and Figures

Continued from Page 2.

The plan is not sound according to Socialist "philosophy", and most Socialist papers have scolded about it. But it worked—and that counts more than sermonizing.

While I have been unable to secure official figures, there are supposed to be in the United States about 30,000 cooperative building and loan associations. Like other lines of modern cooperation, these take the corporate form. They probably have a membership of 10,000,000, and have beyond doubt been instrumental in building more than a million homes for workers throughout the land.

The Housewife's League, a semi-cooperative organization, claiming a membership of 2,000,000 and covering the entire United States, has sent a petition to the President asking for regulation of food prices similar to that prevailing in New South Wales.

In the Great Northwest.

There are over 500 stock shipping associations in the United States, most of them located in Wisconsin, Minnesota, and Iowa.

In Minnesota one farmer out of every five is a stockholder in a farmer's elevator. In 1915 the cooperative elevator of Minnesota did a business aggregating $30,000,000.

A Farmer's Party in North Dakota.

A remarkable developement of the past year has been the organization of the Farmer's Non-Partisan League in North Dakota. The organization swept the state and completely controlled the election, electing only such as declared themselves favorable to the principles of the league. Strangely enough, the league opposed Socialist agitators, but favored governmental ownership, and it is predicted will turn the state into almost complete state Socialism.

A Government Report.

A government report some ten years old says there were then about 5,000 farmers cooperatives in America, including cooperative insurance, buying of farm and family supplies, selling of farm products, maintenance of cooperative stores, small factories and shops, besides many hundreds of cooperative butter and cheese factories, cooperative elevators, warehouses, lumber companies, milling companies, cotton ginning associations, telephone lines and other undertakings. As this was before the modern cooperative movement really began, it is probable the figures should be more than doubled to state the case now.

Some Unaffiliated Cooperation.

There are 2,165 cooperative creameries in the United States—632 in Minnesota, 354 in Wisconsin, 308 in Iowa, 150 in New York and 105 in Michigan. There are 336 cooperative cheeese factories, Wisconsin alone having 247 or 70 per cent of the whole.

There are 2,020 cooperative farmer's elevators. Iowa has 332, North Dakota 320, Minnesota 286, Illinois 260, Nebraska 224 and South Dakota 220.

There are 1,860 farmers' mutual insurance companies. Pennsylvania has 247, Illinois 230, Wisconsin 203, Iowa 176, New York 163, Minnesota 150 and Ohio 102. Many of these have been in existence a long time and have effected great savings.

Government Aiding Cooperation.

The government is aiding cooperation. The Department of Agriculture maintains several bureaus engaged in various branches of the subject. It supports over 1200 county farm agents, mostly in the south. These agents give advice and help on all farm problems and in addition assist farmers in marketing their crops cooperatively.

The agricultural department has organized in the south 146 girls' canning clubs and 39 boys' corn clubs.

The department of agriculture is organizing community egg circles or local cooperative associations for the marketing of eggs.

More than 250,000 boys and girls are enrolled in the agricultural department's agricultural clubs. Instruction on farming is given by mail.

Organization in the Cities

There are two millions of organized workers in the Federation of Labor alone. Unaffiliated and in industrial unions have perhaps another million. These organized workers affiliate sometimes as unions and again in larger capacity, for increasing wages and bettering working conditions. Among them are quite a few cooperative stores, bakeries and other features of self help; and in a few instances there are in the cities purchasing agencies that cooperate with farmers organizations in finding markets for farm produce to the mutual financial advantage, of farmer and wage worker. In other nations these things are carefully listed. They are not in America. If they were, it is probable that, with the development of cooperatives in the past few years, America would prove to have more than any other nation.

Cooperation Abroad

In all Europe there are over 12,000 cooperative associations, with a membership of 7,000,000. Estimating that each member represents a family of four persons, there would be in Europe a total of 28,000,000 persons served by cooperation.

The number of cooperative societies in France is 2,872, the membership 803,000, and the business turnover annually $50,774,000.

Before the war Belgium had 1864 cooperative bakeries. The total number of socialistic societies was 102, with a membership of 140,730, doing a business of $7,846,000. There were 584 clerical agricultural cooperative societies managed by the church. There were about 500 cooperative creameries.

New South Wales has a state bakery that furnishes loaves cheaper than private bakeries can do it. Syndey, New South Wales, owns its own cold storage plant and distributing depots. As a result, prices are lower than in almost any portion of the British Empire.

The British government has taken over the coal mines of South Wales as a means of preventing a strike. That is what government ownership might mean.

In Holland there are 2,181 cooperative societies, serving as banking institutions, creamery work, in cooperative buying, in building, and other service.

It is officially reported that "The establishing of cooperative societies for the distribution of the necessties of life in the rural districts of Denmark has caused a considerable reduction in the prices of merchandise, and at the same time has raised the standard quality of the goods." There are 1,300 cooperative societies there, with a combined capital of $164,000, doing an annual business of $804,000.

The Cooperative Wholesale Society of Europe, with warehouses and steamships, supplies 1,400 local institutions and turns over $150,000,000 a year.

Remarkable Cooperation in Ireland.

While the war has interfered with cooperation in many European countries, it has witnessed a tremendous developement of it in Ireland. One hundred thousand out of 500,000 farmers in the Emerald isle are said to be members. Since the farmers have organized, cooperative banks are springing up rapidly. A remarkable feature of the new movement is that Catholics, Protestants, Nationalists, and Sinn Feiners meet together in perfect unity.

The New Colony Movement

WITHIN the last two years the first real cooperative colony movement that has been known in America for three-quarters of a century has been launched. I say it is the first movement in that time. There have been, at various periods, isolated communities, sometimes quite a number of them; but they were organized along lines that had been set forth in former movements, so that they cannot be said, either individually or collectively, to have constituted a movement.

The new movement originated, probably, with C. V. Eggleston and Job Harriman. Each of these is now promoting a colony, one in Nevada and the other in California; and in a sense they are rivals; yet the two colonies are organized along similar lines, both under the laws of Nevada, and, in the sense of presenting something new to the world, are a unit.

The distinguishing feature of the new colony movement, represented at present by these two colonies, is that they run the colony as an incorporated business, under state laws, by a board of directors elected by the stockholders. It is simply an incorporated cooperative farming business, empowered, also, to engage in almost any other occupation. Another feature that distinguishes these colonies is that each is promoted by a second corporation, whose business it is to sell stock in the colony enterprise. The incorporated business obviates the purely democratic management, or mismanagement, under which other colonies went to pieces. The promotion company insures advertising and the building up of the colony. Of course it absorbs a per cent of receipts from sales of stock, just as is done by all other promotion companies; but it has been the experience of private business corporations that the promotion company has forwarded their work, and, in making it a success, has earned its money. No doubt there will be some trouble among the cooperators in adjusting themselves to the distinguishing feature of this new movement, so long as they mentally hold to the methods of the old movements; but they will doubtless come to it in time.

Because of the possibilities of promotion, there is likely to be the organization of many colonies, in many states, possibly in other nations, by many promoters, making this truly a movement. But, with many promoters, it will lack coherency, and rivalry will doubtless come between various colonies.

As corporate cooperative businesses, the new form of the colony will stand the same show of success that the private corporation does. This does not mean uniform success. Success will depend upon the management. It is probable that some will succeed and some fail, as with the private corporations.

Incorporation was the delegation, by the state, to individuals, of a work which the state confessed belonged to it when it assumed the right to issue charters. It is merely the licensing of exploitation, akin the olden licensing of pirates. The new form of incorporation is the licensing of farmers and workers to protect themselves from groups that had been previously licensed to exploit them. It means warfare. Yet it does not leave the toiler utterly helpless before licensed exploiters, as they have been up to this time.

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of natu e and history. All things develop, prepare their successors, grow old and pass away. As livin things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natu - al periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

Cooperation is a fine thing, if it be not for purposes of slaughter or to take advanage of others.

Cooperation must be voluntary rather than of the law. "The letter killeth but the spirit maketh alive."

Blame not those who will not fit into your scheme of cooperation. Perhaps your plan is not big enough. The rebels are the real hope of every movement. If your will dominated it would not be cooperation but conquest.

Because I say the cooperative movement will not accomplish what it expects to do is no reason why I should not work with it. The Socialist movement has not done and will not do all it meant, yet it was wisdom to catch its momentum while it was going. It is always well to use the current, rather than wear yourself out opposing it. The current sometimes breaks itself for the moment into atoms, it is frequently tortuous in its tendency, but it always arrives.

A new poem is to be lived and written. New pioneering, which shall redeem deserts and open places for the poor who are now shut from the earth, is demanding the heroism and enthusiasm of us and our children. The new poem of cooperation in changing institutions for service, and in making a wrecked world more usable, in learning how to live, rather than how to die together at the behest of debauched nations, has already begun. Let its sweet candence echo in your souls.

Cooperation is the big word now. It is gaining more rapidly than anything else in the world. Political Socialism is giving place to it, not because people do not believe in the larger cooperation that means the cooperative commonwealth, but because they are disappointed in results of years of effort along political lines alone. Perhaps they also vaguely feel that terrible days are coming, in which nothing but cooperation can give them and their children a chance.

A messenger with the good news of the new age---the Judgment Day has arrived.

One translation of Rev. 14, 5, 7.

The war represents cooperation on the part of millions—but for the purpose of killing and conquering other millions. They who imagine that this kind of cooperation will bring liberty to the people have need of truer logic. It will bring disaster and tyranny; and its end will be the destruction of nations forever, not with anarchy succeeding, but with industrial organization and administration to take their place. This will be the material foundation of the kingdom of Heaven on earth.

Diffused Cooperation

EVERYBODY will endorse the principle of cooperation. The trouble is, each wishes you to cooperate with the thing that he would promote. This is why they talk patriotism, the town or school spirit and boosting. The church is anxious that you cooperate to make it strong. The party wishes you to cooperate blindly with it. Because there are so many calls upon your "loyalty," you are likely to find cooperation with many organizations and people burdensome and oppressive; and some of the objects sought are manifestly foolish and inadequate. The corporate form puts at the head a few directors, so opening the way for the advancement of the few at the expense of the many. The same is true of church and state. This is the weakness of the modern movement. They even wish to enforce cooperation in criminality, as in suggesting conscription. There must come the one thing on which cooperation can center, and there is only one right and possible thing—the kingdom of Heaven, or dominance of the spiritual, on earth. It must come as an impulse from full and free hearts.

Write: Behold, I make all things new. . . A new Heaven and new earth, wherein dwelleth righteousess.—Revelation 21.

Cooperation is for War

THE principal weakness about the cooperative movement is that the thing which called it into existence is the cooperation of capitalists which makes it hard on the farmers and workers. It exists therefore for purposes of war, and because of this fact it is more truly competitive than it is cooperative, Being divided in its interests, it is akin to the cooperation of the units of one army that has in view the defeat of another army. It means warfare rather than peace. It is one with the coalation of nations for purposes of strengthening themselves in the struggle for markets that an insane system has forced. Being so, it cannot bring real cooperation, such as is necessary in order to save the world in this crisis. It is enforced cooperation, akin to conscription in the army, the impelling force being economic need. It may teach the real fraternity by indirection, but it does not mean fraternity; it means war. And because it means war, it also means ultimate failure. However, it is no more truly militant in its methods than is the political conquest of nations as proposed by Marxians. The real cooperative commonwealth is coming in a way that differs from both of these movements, yet it may be helped onward, through teaching how not to do it, by both.

When Cooperation Comes

WHAT is producing the new cooperation? It is the sensing, in an indefinite way, of the approach of a world winter. Ere winter animals sense it and prepare, while the birds wing their way to a warmer clime. In the same way, before the approach of every world winter, men have sensed the trials ahead and prepare for them through some form of cooperation. That form varied in different ages, but it was always cooperation. The present movement is the first thot. It may be greatly modified in time. The people feel they must cooperate to save themselves. But so long as there is the least feeling of constraint there will be disappointment and bitterness, even when the cooperators stick through necessity. The cooperation that will satisfy and remain. in my estimation, is that which is purely one of impulse, taking something of the religious form.

"Hamlet in Heaven" Says Strange Things.

These are quotations from "Hamlet in Heayen," that strange 5-act play purporting to have been written by the Spirit William Shakespere. Handsomely printed on heavy paper, 80 pages, one copy, 50c; 3 copies, $1.

They (spirits) know too much; it is uncomfortable,
I like to put a curtain on my thoughts,
And not to let them walk into the world
Naked all over,

Each soul must go its way.
That is the very highest law of life.

Thy wounds are deep; but there is medicine
For every spiritual ailment.

This is as strange a world as earth itself,
But I am glad there's stuff to occupy
A mind that tires from having naught to do.

I'm not so bad a fellow, after all;
The only varlet doing nasty service
Cheerfully, and without thanks or pay, the only
Servant who blesses one for cursing him,
The only lord who stands it to be laughed at
By his superior, himself,

I have a quick way,
And like a cat, tossed from my hindering flesh,
Alight upon my feet.

I must do something or I cannot livc,
Now that I am unable to expire,

I see too much; so let me go to work,
Work is the great cure-all for human ills.

The Use of Hell

HORRIBLE as the theological doctrine of Hell is, when it originated it served a purpose that justified its promulgation. About the year 1,000 A. D., when the world was facing a former crisis period, the cooperative colony began as a secular movement, in order to afford refuge from poverty and ignorance. But the lords in those days openly robbed everyone they could. They began a systemmatic robbery of the communities. Something had to be done to protect them. The thing that was done was to place them under control of three orders of monks. The thieving barons were Catholics. Members of the communities, the monks, were declared to be holy or taboo, and the pangs of a literal, horrible hell were threatened against all who molested them. They who made the threats probably knew they were neither true or scriptural, but they did appeal to the devout and credulous thieves as nothing less severe would have done. The communities became places of refuge in which the humble and scholarly might hide, and constituted the ark that saved ancient literature and learning to the world.

What a story, what a true story, it is! The monks remain, but the need that called them into existence has passed away. The doctrine of hell persists after its use has become obsolete. But the need of cooperation at a crisis period remains as it was a thousand years ago. Today we need to know scientifically that oppression blinds the soul in its future existence and that it can grow and be happy only as it does justice and right. That is an absolutely true doctrine, hut we need the scientific proof of it, such as this paper is, demandingthe discovery of the New World of spirits. in order to arrest the rapacity of modern day thieves and murderers, called financiers and statesmen.

The Romantic American Colony Movements

I. The Spirit-Led Work.

Spirits Induce People from Three European Nations to Start Colonies in America—They Receive Twenty Volumes of Inspiration.

WHILE there is romance past imagining
Both in exploring and in colonizing
The various sections of this late-found world,
Perhaps a greater halo of the strange
Crowns the communities of other days;
For that touched both the East and Western world
And also that strange world beyond the sight,
Denied by many, yet received by some
As actual, and in detail described.

Near the beginning of the century
That saw the revolutions of the earth
Which freed America and kings dethroned,
They say an era came of inspiration
In England, France and Germany, which sent
Several colonies across the sea
And helpd to stir the hearts of fleshly men
To the great changes that were after wrought.

Among the colonies by spirits urged
And planted in America, that turned
Into religious communisms, in which
Strange customs and communion with the spirits
Continued for long years, were Harmony people
That still at Amana lived quietly;
And Separatists, settling in Ohio.
During the period of inspiration
They gathered forty volumes of the words
Of spirits, poetry and romance.
In the naive history of Father Rapp
Gently presiding o'er the destinies
Of his unmarried flock, and turning them
Without constraint in ways so different
From those about it is a wondertale.
And in the history of Christain Metz,
Led of the Lord and leading hundreds forth
To a rare life in new America
There is a theme for stories full of strange
Devotion, love and pathos unexcelled.

But mightiest of the seers was Mother Ann,
Who, moved by spirits, with seven, the number that
Entered with Noah in the ark, embarked
For the new world to find a better way,
As Abraham in other days had done
In leaving Ur and wandering to the west.
How, though illiterate, this woman preached,
Healing the sick by laying on the hands;
How she worked hard, 'mid trial and persecution,
Until her congregation spread through all
New England, and then died, unknown to fame;
Then how the spirit seized her followers;
So that they wept and trembled, lay in trances
By hunderds, while the housands came to see—
This all is writen in our history,
Yet read of only few, the curious.

Following the awakening that excelled
In magnitude the interest aroused
By the Fox sisters in a later day,
The Shakers lived together, celebates,
The spirits ministering to them and they
Aiding the spirits in the lower heaven.
There danced they holy dances, spirit-inspired;
There words and tunes were put into their mouths,
And kept for generations; there evil spirits
Seized on them often, prompting them to oaths
And many forms of sin; this period
Was called the devil's visitation. There
Were scriptures given them in many volumes
And sent to every ruler of the earth.
Paulina Bates, the Shaker prophetess,
Has been forgotten, but should have a place
With Mother Lee and Mary Baker Eddy.
She told the stories both of Adam and Eve,
Of Noah and the patriarchs since they died.
These Shaker people in their simple thoughts
Visited cities of the Spirit world—
The Cities of Delight, where lived the negro,
The home of Indians, the City Blue—
And residents of cities of the skies
Visited the Shakers, speaking through their lips
In many tongues. These people lived and thrived,
And in their strange communities, apart
From rowing world around, wove their romance
Into the checkered fabric of the state
Of great America; and though we see
But patches without shape, they were a part
Of a great drama and a wondertale
Beyond all fiction, if we cared to con
And let imagination piece the lack.

II. Transcendental Communities.

Some of the Greatest Writers and Philosophers America Ever Produced Work for Social Regeneration Through Cooperative Colonies.

NOT SPIRITS indeed but ethical desires
That marked that old awakening of the world
Inspired poets and philosophers
To undertake at Brook Farm to work out
A brotherliness they hoped might like a wave
Encircle all. Hawthorne and Dana joined
With many of the famed to realize
The dream of better things; Greeley praised
The effort; and the world of letters looked—
Emerson and all the brilliant stars
That form the constellation of the Past—
Down on the gentle hills and peaceful dales.
The sweetest souls that hopeful are produced
Turned to the sheltered nook in pilgrimage.
There the school children of the neighborhood
Trooped to pay tribute to the geniuses
Who did their great work unostentatiously.
Great was the thought they had; but thought alone
Could not bring corn from rocks and wheat from woods.
So, for the lack of commonplace, hard toil
In bringing good from drugery they failed.

Even more subtly spiritual were those
Who at Fruitlands attempted to renew
The world in righteousness. So spiritual
Their dreaming was, they ruled out ownership
And would have none of money. They ate not
The flesh of any, nor what they must import,
But only such things as they grew themselves,
And drank but of the liquor nature brewed.
They burned no oil, and if the pine knots failed
To keep their chambers lighted, sat in darkness,
Considering that darkness gave them chance
For meditation of a higher worth
Than learning from the words or books of others.
They would not turn a beast to slavery
To break the soil, and, 'waiting power that might
Propel their vehicles and do their work,
Made the spade answer for th' enslaving plow.
Rather than wear the skins of animals,
They went barefoot. Arising with the dawn,
They bathed in the cold stream, then lifted voices
In praise of nature. After this they all
Departed each to the task that suited him,
Since none would rule or be ruled by another.
There lived the Alcotts, little men and women,
Secluded 'mid a crowd, a quaint revival
Of medieval hermiting. There was wrought
The fabric of another social romance,
While flowing lines of verse were punctuated
Amid the beauty of the billowy hills,
By village spires. But barren rocky hills
Yielded but meagerly to ruleless life
Of contemplation, and the colony went out
Save to reflection in the later lover
Of strange, odd life with its unwritten romance.

The flesh still warred the spirit. When there came
The third more practical and less spiritual plan,
The Rappists and Transcendentalists were merged
Into the newer movement and went out
From Heaven as stars to shine as earthly fires.

III. Owen's Experiments.

An English Financier Startles the World with His Cooperative Schemes in America—Plans Our Public School System.

NOT SPIRIT LED, or by a dream inspired
To shiftless effort, nor religiously
Urged to unnatural life apart from marriage,
Written by Robert Owen. Here was a man
Was the great epic of New Harmony
Materialistic, practical, successful,
Who did great things as easily as most
May dream them. Having made a fortune
At manufacture, with a genius rare
And all embracing, Owen turned his eyes
To social aid. He gave first to the toiler
Eight hour work day. Infant schools he founded,
And ragged schools, and model lodging houses,
As well as public baths. This simple man
Became the confident of kings. He was
Asked to devise a system of instruction
For Prussia, and wrought out a wondrous pattern.
He planned a banking scheme for England which
Would give employment to the unemployed;
And when a panic made him close his mills
He paid his workmen through the time of siege.
This practical man, this man most popular
In all the world was strong enough to say
He had lost faith in God, though thus he lost
The faith and praise of millions.

Then he had
A vision of a world renewed and free
From poverty and passion, and he planned
New economies and new ways to bring
Abundance and great opportunity.
The world was interested in his plans.
Statesmen discussed them, financiers desired
That they be tested in a score of countries.
He choose America. He did not build
His parallellegram of thousand rooms,
With common kitchen, common dining room,
And central auditorium, but bought
The land of some religious colonies
Where buildings were already, and there set
His plans to work. If they had succeeeded
He meant to cut the world up into villages,
Each family having home and land to till,
Yet one house for each village, light and heat
Coming from a center, cookery
Being for all, and many a general service
Being accomplished with economy
Of method and exertion.

See the theatre:
Two villages with thirty thousand acres;
A new world adjacent, and the entire earth
Witnessing the trial, ready to applaud.
The opening scene was sweet with peace and plenty.
The colonists were one; both high and low
As brothers met, and each did as he pleased,
Yet pleased to do right and respect the right
Of every other. Talent filled the wood
With the great harmonies the world of genius
Had found in nature. Merchants, men of letters
Worked in the field beside the illiterate.
The children of the rich and poor commingled
In social intercourse on equal terms.
There was a joy in labor. Owen's skill
Of management brought them prosperity.
All tolerant of what the others thought
They lived such peaceful and such generous lives
The world applauded.

Then dissention came.
They who had been high drew aloof from such
As had been lowly. They who had been nothing,
Tutored to independence, made it often
Presumption. Each emphasized his way
Busied with other things, the founding genius
Was far from them, and they who by his will
Had been cemented in a prosperous body,
Now flew in tangents, and the colony,
Deserted by some and by others rent
In factions, first fell into debt
And then disbanded. That which had begun
A pastoral scene became a battle-field

There was another act to this strange play
Upon the theatre of America
Before the world. Owen paid the debts
New Harmony had made him, and, no whit discouraged,
Toured the world, enlarging on his plans,
And asking grants of Mexican territory,
Millions in money and a well selected
People to give test of greater schemes
Where the material should not be all,
But peace and comfort and true happiness
Should be the lot of men. It was too late.
The world had listened and its ear was dull.
The romance full of hope had like the bloom
Of summer fallen at inevitable frost.

Robert Dale Owen thought to carry on
The work on wider scale; and though indeed
His paper did a work for public schools
And unionism, still his atheism
And free love ideas brought it all to ruin.
The father e'er he died, though still imbued
With hope for his wide plans, saw it was needful
To have a great belief and spiritual work
To bring about the good that he had planned.

IV. The American Phalanx.

A French Movement Fostered by Brisbane and Greeley Grows Nation-Wide, then Suddenly Disappears

WHILE OWEN could not rehabilitate
His social scheme that failed, another came
With riper plan, and did a greater work.

In France came Fourier with ringing cry:
"We fling our white flag to the winds of Heaven
With unity of men in social service,
And unity with God in true religion,
And unity with nature in creating.
We come with strong hearts in the night of faith,
Calling on all to rally to our side.
We're certain to succeed. God is with us.
Humanity will welcome our glad tidings.
The future must be ours. On, in God's name."

The Fourier book, translated in this country,
Made Brisbane famous and aroused the land
To strange enthusiasms. Greeley turned
His entire strength to forwarding the plan,
And when a phalanx had been made declared
He rather would be president of it
Than of the nation. Dana and Channing,
Curtis and Hawthorne, and a score of others,
Famous in many lines, gave all their might
To the new social plan of ending want.
Within a short time thirty Phalanxes
In nine states had been formed, to march together
Against the citidels of ancient wrong.
These federated and held big conventions
That filled the press and were the talk of millions.

Some struggled without shelter in the wood,
And through hard winter kept the fires bright
Of their enthusiasm. Others, with cleared ground,
Raised bounteous crops. Some set up furnaces
And flouring mills, and, working for the check
That showed the labor done, grew prosperous,
And had the famous come to make them lectures.
The press was favorable; the pulpit raised
Its voice in praise of the new social work;
And politicians vied to honor it.
For a brief time it seemed destined to sweep
The land into its ranks. It was its strength
That proved its weakness. Some enthusiasts
Organized phalanxes without the means
To give the proper start. Though Fourier warned
That starting without due consideration
Would be disasterous, they persevered
Amid discouragement, sometime in peace,
Somtimes 'mid bitter struggle in which they
Contended for the rule of little things
And in their tragedy grew humorous.
Then did the isolated life give way
To new plans on the old lines. As the weak
Crumbled to ruin, there arose a cry
That all was vain and but an idle dream.
No more would anyone speak well of it.
The monied interests withdrew their credit.
The strong began to fail. The entire movement
Crumbled as breaks the ice in early spring
Within a few brief days, and once again
A strange romance, a splendid tragedy
Of human hope came to a sudden end.

But 'twas a spectacle, mid woods and fields,
With ripened ideas worthy of attention
Of poet and philosopher for ages.

V. The Icarians.

Land Speculators and Socialists Unite to Defeat a Supremely Romantic Social Experiment Made in America by French People.

THE DRAMA of experiments in life
Was not yet ended. The fifth act began
In France, in revolutionary days, and was
Materialistic if not at stic
In its conception. The whole play had been
Developing from a movement spirit inspired,
Through ethical control, and rule of mind,
Down to repudiation of the spirit.
And while the last act opened with a flourish
As though it would surpass all other effort,
Petty and unforseen disasters dogged it,
As though the spirits, beaten by headstrong wills
Of undiscerning men, yet keeping still
Through all vicissitudes of those who failed
Their colonies green, were bent on the destruction
Of that which held them in contemp.

A man
Of revolutionary bent named Cabot wrote
The story of a fabulous Icaria
In which an Eden based on physical good
Was pictured. In despair he groaned,
"Give me a half a million dollars, and
I will renew the world." Then events turned
To, in their manner strange, give him much more.
The press and pulpit ridiculed his idea;
And when a few rash followers proposed
To test his plans, the government, egged on
By fearful capital, thrust them in jail.
These winds adverse spread wide the seeds of thought
That he had sown and soon they came to sight
In France, Spain, England, Switzerland, in form
Of people anxious to cooperate
(For they were weary of the butchery
The revolution brought and longed for rest),
Until it seemed a million people might
So aid him, 'stead of half a million dollars.
Owen defeated, gave encouragement
To the new work, and aided him to gain
A grant in Texas of a million acres
On which to build the perfect social order,
Icaria brought to vision.

Many hurried there.
While Cabot stayed to gather further help
Arrived at New Orleans they found they must
Drag many hundred miles through mud and swamp
And tangle of great trees to find their land.
Led by the dancing tommies, they pushed forth,
But fevers of the steaming swamps attacked
And took from them not only many who
Had hoped for great things, but the very man
They needed most, the doctor. When they arrived
They found a shark had swallowed, of the land
They hoped to gain, all but a moiety
Of several thousand acres. In the wilderness
They built log huts and hewed them fields and sought
To build a city; but the fever sucked
Their strength away, and in despair they turned
Back to New Orleans, where they dragged through mud
With infinite toil and danger, while before
Their fevered eyes danced visions strange as those
Wild shapes that come of use of opium.
Weak and deracinated, at the city
They met a company from France that, though hardset,
Because the ending of the revolution
Had given opportunity in France, still came with Cabot.

Here they discussed what best to do. It happened
A steamer from the north brought tidings then
Of how the Mormons at Nauvoo, attacked,
Had lost their leader, and abandoning
Houses and schools, left for the distant west
Fifteen thousand strong. "There we will go,"
Said Cabot. Someone suggested that,
As to the ancient Irsaelites, fate had
Prepared them houses that they did not build.
And vineyards that they planted not. Although
On the great river as they sought Nauvoo
The cholera attacked them and destroyed,
Many arrived, and found them domiciles
Prepared for them. It brought encouragement,
And in the fields adjacent they found means
Of bringing sustenance from earth. It seemed
Almost a miracle. It surely was
Poem and romance. They built them splendid schools,
Workshops and mills; they had their theatre
With talent of their own to tread the boards;
And orchestra of more than fifty pieces;
A paper that recorded what they did
In glowing language; and prosperity
Brought hope and happiness so that they had
Dreams of a movement that should shape the world.
The fame spread through the world of the great work,
When Cabot went about, he everywhere
Was given levees great. In Washington,
London and Paris honors were showered on him.
In England Robert Owen welcomed him
At a great feast, and Cabot prophesied
In these words what should come of what was planted
"The world shall be a fairy land; the houses
Be palaces; the labors of the people
Shall be but pastimes; and the lives of all
Shall be like pleasant dreams."

On his return
The colonists at Nauvoo tendered him
A great ovation, where they formally
Bestowed on him all power over them.
With a great flourish he returned to them
The power, with a constitution that
Placed a democracy in control.
Therein reposed the cause of all the evils
That followed rapidly one after the other.
Factions developed, bickerings ensued,
And bitter feelings grew in many hearts.
The master spirit thought then to assume
The reins once more and guide them from the brush,
But unexpectedly met opposition.
When he insisted on the use of power
Him they expelled from that which he had founded

The colony split. Cabot and the few
Still loyal to him settled near St. Louis,
And founded there another colony;
Yet like a hive from which at periods
Swarms issue and depart so from this place
Issued a new division. It is said
That German Socialists, desiring
Their Marxians plans to triumph over all,
Entered the Cabot colonies and sowed
Dissentions there, and the Icarians
Harrassed in France till all was in a wrangle,
And they who wished peace entered on the wars,
That they might find it. So it came about
That the Icarians, though treasuring
Still the fond dreams they dreampt, broke the restraint,
And went into the world they thought to conquer,
Subdued by it. And so the drama ends.
Where was there ever a more perfect tale,
More grandly staged, more full of pastoral scenes
And quaint life and sweet romance than this thing
Played in America through many years?

Interlude.

ALL THESE had taken name of Socialist.
They all had hoped to use the stretch of land
In new America as a foundation
For building newer, better social structures.
It seemed that all had some chance to succeed;
Yet 'twas the fact that cheap land stretched before
That caused their failure; for when anyone
Became dissatisfied, he could pull out
And for himself set up and make a living.
But while these were developing and passing,
Another that outlasted all of them,
A second that became of world importance,
Were growing into favor. Capital,
Working toward individual business,
And now become a dominant influence,
Took up the idea of experiment
In social lines and wrought such comedy
By its strange mixture as to make the tales
Drama and poetry and humor too.

The Oneida Community.

Beginning of the Joint Stock Company and How It Became a Cooperative Colony, Ending as a Corporation.

THERE WAS a Yankee family named Noyes
That started in a little business,
Making and peddling mouce traps. It was the thing
That later gave Jay Gould start. They did well,
And needing more solicitors, took in
Many to sell on commission basis.
As still the business grew, they were influenced
By the cooperative colony that was
The talk of all the world, and organized
On the same basis, not to use the land,
But rather to promote their factories
And selling proposition. It might be
Well termed a capitalist community.
The romance lived, the great work that was done
By the Oneida communists, shows chiefly
In that they first originated canning
Of fruits for sale, a thing that latterly
Has grown to huge proportions. They also
Made the community silver that became
A standard of the world. But that which had
Begun as private business, and changed
To the cooperative community,
Recumed the form so like its early phase
When corporate business came into vogue,
And famous grew for its exclusiveness.
It was, however, founder of Oneida
Who gave the world its earliest history
Of the cooperative communities—
A theme that literature has hardly touched,
A strange romance that few have ever read.

The Mormon Communities.

The World's Greatest Romance of Colonization and How It Won, Developed and Ruled a Great State.

WHATEVER may be thought about the Mormons,
They lived a romance and did mighty things
That have big place in history of our country.

The founder, Joseph Smith, lived for a winter
With an early Socialist. 'Tis probable he here
Some of the ideas of the time,
Of inspiration and cooperation,
That colored all his work.

You know the tale—
How he assumed to have from spirit sources
A history of prehistoric races
In old America, writing anyhow
A poem and great tale; how on this book
He built a following; how many gathered,
First in Ohio, later in Missouri,
And through cooperation won success,
And planned for power in political way.
How, since they threatened to disturb the rule
Of olden parties, they were persecuted
And driven from Missouri; how they found
Refuge in Illinois; how they once more
Prospered and sent out many missionaries
That brought them converts to communities
From over all the world; how they became
Balance of power in state politics
And even sought for federal control,
Until their neighbors hated them; and how
Smith, in declaring for polygamy
And spirit marriages, aroused such fury
They turned against him and destroyed his life.

Then Brigham Young arose like Joshua
When Moses died, and won the promised land,
Accomplishing their mightiest work, and living
The greatest romance of the centuries.
The leading of the ancient Israelites
Through hostile lands was not so great a feat
As keeping outlawed people through the winter,
And at the same time sending missionaries
To all the world to call the saints together
At gathering places unknown. Taking the host
Through the wilderness of old Arabia
Was not so hard as penetrating mountains
He had not wandered in for forty years,
And passing further through snow-covered plains
And lands inhabited by savages.
The entering on the rich and promised land,
With vineyards planted and with houses built,
Was not so difficult as in the desert
Developing fertility, from stones
Raising the temple and the tabernacle
That still are marvels to the Gentile world.
Their colony in the wilderness became
The center of a movement that drew people
From every nation. They built a state. They grew
Rich in the desert. They sent colonies
To other states, and even to Mexico.
They used their power in political way,
And soon controlled the state. Their influence
Shadowed the nation. Their cooperation
Made them a power. Not considering
Their claim or their religion, candid men
Must know they wrote a poem on the west,
And in accomplishment put on a cap
To the great American movements.

The Great Adventurers

YOU Great Adventurers, you are doing fine, I am proud of you, You have brought the list to 750 and it is now going at the 1,000 clip. An large number write me glorious letters and sign yourselves, Yours for the Great Adventure. You tell others about The New World. It was a staggering thing, proposing to actually discover and explore the spirit realms, but if you will stand by me I really believe we shall do that very th ing,

J. J. Wolf, Arkansas: I am sending $2 for five sub cards. I like your paper very much.

J. W. Mooney, Missouri: Your article in the New World on "Why Doesn't Jesus Come Back?" is a good one.

W. B. Holmes, Kansas: I am glad the offer of $40 a week did not take you from the great work you have in hand.

J. H. McDonough, California: Enclosed find $1 for two subs. I will gladly pick up a sub for you whenever I can.

Lincoln Davis, California: A friend handed me a copy of the New World. It certainly excells anything I ever read.

Mrs. K. Gardner, New Mexico: Please send me three copies of Dramas of Kansas. I want them for Christmas gifts.

H. E Eschliman, Ohio: I am always eager to voice an appreciation of your excellent paper, and am anxiously awaiting the next number.

Thomas Bickle, Alabama: The contents of the New World is to me in the nature of a new and wonderful game. It is certainly full of surprises.

W. C. Grove, Missouri: I find the New World inexpressibly unique and interesting. Yours for The Great Adventure and the Cooperative Commonwealth.

James A. Janney, Indiana: Am delighted with the New World. Find enclosed $1 for Dramas of Kansas and Hamlet in Heaven. I want them for the holidays.

George F. Hibner, Idaho: Your New World is very, very interesting to us. We feel unable to estimate its worth. Every month it brings us a real wonder world.

D. E. Smith, Nebraska: Enclosed find check for $1 for three copies of Hamlet in Heaven. I have seen a copy of the play and consider it remarkable, to say the least

Luther McIntyre, West Virginia: Enclosed find $2 for subscriptions. I think the tactics of the New World are superior to those of Social Thought, which you published some years ago.

Carrie Wagner, Washington: I cannot tell how pleased I am with Hamlet in Heaven. I enclose money for three Hamlets and a few copies of the December New World, and three new subscribers to the New World.

Fred D. Warren, former editor of the Appeal to Reason, Madison, Wisc.: I don't see how you can fail to make The New World a success It is interesting, new and unique—and these qoalities ought to appeal to enough to make it pay.

Eugene V. Debs, Terre Haute: I rejoice in the progress you are making with the paper. I wish it were possible for me to quadruple your circulation at a stroke. But I somehow feel that the paper is to grow steadily under your care and that in good time it will be a full fledged giant in the overturning of the old and in ushering in the new world. A thousand good wishes to you!

Spencer M. De Golier, Pennsylvania: I have finished reading your December Number of the New World with much interest, gathering food for the mind, satisfaction for the soul, and profit for the whole man spiritual. Your leading article, "Why Dosen't Jesus Come Back", is timely, pungent with rational thought, logical and convincing. It will make deep thinkers think; and, if theologians could get it and read it the world over, it would certainly "convert" all those who are able to think correctly. Your little article in appreciation and praise, of our good brother, R. A Dague, the veteran writer and advocate of human rights, politically, socially and religously, is sweet and refreshing, like the shower after the heat of day, or the "benediction which follows after prayer"! God bless you! Daddy's Story to the Children, "Santy Claus, Incorporated", is a gem in its class, and different from the usual writings on that subject; it is truthful, like the "moral that adorns a tale". The editorials, as usual, are terse, peppery, and convincing.

This is a paper-magazine. That is, it contains magazine matter in newspaper form. You will find it contains more points than three average magazines.

money to invest, and finally a leveling of all human institutions, preparatory to seiting up the kingdom of Heaven on earth.

And don't forget "O. Henry's" laughable little story from the spirit.

Are You Afraid?

A good friend in Maryland writes me that spirits are dangerous, and unless I cease to communicate with them dire things will happen to me. He is doubtless sincere and warns me with the best of motives; therefore I thank him. But what do you think? Has not good as well as evil come, presumably, from spirits? Are you afraid to find the facts that have hitherto been held as horrible imaginings? Shall we continue to speculate and marvel, or shall we act on the hints of the ages, and clear the mystery, so that it shall become as commonplace and natural as any other demonstrated fact? You remember that they said the steam engine would sour milk and ruin crops. But it didn't. They told Columbus of frightful dragons that guarded the outer edge of the world. But he proved there were none. Let us prove all things. Then we may hold fast to that which is good and get rid of foolish fears and hindering doctrines.

The way to make a better world is to make better men; and the way to make better men is to make a better world. Responsiblity for the change rests with both God and man. Neither must shirk his duty.

THEY WHO DARE are they who live. They make life a poem. They go to original sources and discover new laws. But the finding of America was a little thing compared to the possible finding of the place where the billions who have lived and died have gone. Discoveries of steam and electricity were little things, compared to the opening of fields of spiritual power, and the unearthing of spirit literature and ancient history through direct contact with the great actors in these lines. The search for the spirit realm is greater than the ancient quest for the holy grail—it is seeking ultimate truth. Someone has called death the last great adventure. It is not. Exploration of the realms of Death, in a sense that Dante, Mohammed and the Revelator never did, is the real Great Adventure. They who enlist for this supremely great work are the White Knights of Judgment, the Great Adventurers of the closing act of the Drama of Evil.

Fred D. Warren

—contributes a striking article to the February New World, in which he gives his views of the present situation and of cooperation. Every Socialist ought to read it.

George F. Hibner, of Idaho, contributes a beautiful prose poem.

A "Scientist," whose name must be withheld for the present, presents a brand new theory of evolution, and argues that the world of man is headed for destruction.

While the January number is devoted to cooperation, it by no means exhausts the subject. I have told you that the present cooperative movement is for purposes of warfare, purposely repeating the thot three or four times. That within itself suggests another paper-full. Warren and the "Scientist" both, without prearrangement, touch on the very points I wish to bring out next month. I wish, especially, to show that business organization is actually superceding political government and will put an end to it. I mean to quote from an article I wrote in 1908, forecasting what is now happening. I mean to show that the cooperative movement is unknowingly accellerating the business tendency, and that behind it lies, first, serfdom for such as have no money to invest, and finally a leveling of all human institutions, preparatory to seiting up the kingdom of Heaven on earth.

More About That Wonder Book, Oahspe

H. Clifford Wright, of Brunswick, Md., is an invalid. In his last letter he says he is "on the brink." But he is braver than any man who ever faced a gun. In the very face of death he dares to live broadly and serenely think.

In writing about the book Oahspe, the strange book mentioned by the November New World, he says the word comes from O, an exclamation of earthly wonder; ah, an exclamation at stellar wonders; and spe, a word of appreciation of the spirit back of all things,

The book claims to have been delivered to a Dr. Newbro, of New York, by automatic writing, and contains, as Comrade Wright suggests, "much of profound interest."

Mr. Wright continues: "Prof. Lakin, of Mount Lowe, had some very remarkabie experiences in regard to Oahspe. When some of those ancient pyramids and temples in the state of Oaxala, Mex.. were opened up, Prof. Larkin made a trip to the sites, and by use of signs or glypha in Oahshe was able to translate portions of the otherwise unreadable inscriptions upon the pillars of temples, slabs of stone, etc,

"In 1908, while in New York city, I saw a large collection of huge monoliths in the museum of natural history, which had been brought from Yucatan and the jungles of Central Ametica, and was struck with the similarity of the inscriptions cut in those large stones to some of the key tablets illustrating Oahspe. Having given some attention to the volume, I can the better appreciate The New World's presentation of the periods of winter and summer through which our planet passes every so many years."

I have had several inquiries as to where and at what priceOahspe may be obiained, and I wish someone would inform me. The volume to which I have access contains none of this information. I know it is a rare book.

In the March issue I aim to print a story or two from Oahspe. I assure you it is high class stuff.

In the meantime—everybody—think good thoughts—health and happiness—for H. Clifford Wright, and send him these vibrations of good.

Delusions of Civilization

As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in all our laughter, and our wine will burn our mouth. Only that good profits which we can taste with all doors open and which serves all men.—Emerson on Napoleon.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

A Great Movement

Continued from Page 1.

maculate Roosevelt, and the Socialist movement by the plausable Wilson, but not before it has turned the nation upside down. A tremendous world-wide cooperative tendency will help it to hold out until this result is accomplished.

Bundle Rates

12	copies	one	issue	to one address	25c
25	"	"	"	"	50c
50	"	"	"	"	$1.00
12	"	one year	"	"	3.00

The effeet of our present system of society is to materialize the upper classes, vulgarsze the middle and brutalize the lower.—Matthew Arnold.

"Westward the course of empire takes its way,
Four acts already past;
The next shall see the closing of the play—
Time's noblest offspring is her last."
—Bishop Berkeley.

Allegory of Cooperation

Purporting to be by the Spirit John Bunyan

"I WISH to pursue a deep study," said the Brain to the other members of the Body," and I wish all you organs to cooperate with me."

Whereupon the Body seated itself at the table, the Hand held the book, the Eyes gazed intently upon the printed page, and the Fingers grasped a pencil that they might make a note of what the Brain suggested to them.

But it came to pass, after the lapse of many hours, that the Body grew wearied; the Lungs, having been partly shut from the air because of the cramped position of Body, directed the Mouth to yawn, and the Eyes, tormented by their exertion, closed.

"Up." commanded the Brain. "I am the head of this organization, and you must obey my will."

"That will we do," replied the various organs, "so long as you treat us well. But we will not be lashed into action."

"We shall see to that," returned the Brain, vehemently.

Forthwith he summoned his ally, the Will, and forced the organs to labor. But they performed their tasks reluctantly and imperfectly, and the Brain itself could not retain more than half of what was given it. Finally the organs rebelled altogether, and commissioned the Tongue to present their cause to the Brain.

"There must needs be cooperation among the several organs of the Body," declared the Tongue, "but it must be open and voluntary and not set one organ in authority at the expense of another. If cooperation is enforced on some and not willingly agreed to by others, it ceases to be cooperation and becomes tyranny. When one organ suffers, all the other organs suffer with it. The oppressed organs retaliate upon the oppressor and weaken it. The will of all is superior to the will of the one; and, speaking for the entire Body, I order the Brain to cease its labors, that it may gain repose for itself and give relaxation to all the members in sleep."

The proud Brain weakened; for it too was weary. Meekly it replied: "Have then your way." And the Tongue exultingly responded:

"After we have been refreshed you shall see how joyously we will cooperate and what great things we will will do with and for you, our brother."

Forthwith the Fingers dropped the book, the Body straightened, the Mouth opened and gave the Lungs more air, and the Feet bore the weary Brain, still crowning all, yet now obedient to the will and need of others, to the bed, where the hands helped to dispose of all for rest.

Jollying God

I like you, God. You don't live in the past, like the preachers seem to think you do;

You live right now, just across the road from me, and are intensely interested in the future.

I have a notion that you like to be jollied much better than worshipped,

And delight in being a good pal to whoever will be friendly with you,

I never knew anyone who was as easy of approach as you are,

For never yet have I had to apologize for coming into your presence.

You seem to me almost like one of the family.

You don't seem to me one bit like a big fellow, trying to impress us with your importance,

Wearing a perpetual scowl and saying, See how great I am!

The Spirit Press

Department of Economics. J. A. Wayland. Department of Literature William Shakespeare. Department of News. Horace Greeley.

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth. I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No man's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal religion. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

The Land the Key to the Situation

Purporting to be by the Spirit Robert Owen

LAND is the very basis of life. All the great wars of history have been fought for the possession of fertile valleys. All the schemes of the exploiters have been to control the land, and in doing that subjugate the many. Even now the warring nations of Europe are fighting for land, and the peoples are eager to rob each other for the sake of being able to live better themselves.

If the people on earth would gain broad enough a vision, they would be able, even now, to overthrow oppressive private ownership of land on the scriptural basis of—

"The land is mine, saith the Lord;
It shall not be sold in perpetuity."

A beginning is being made in New Zealand and Australia, where the state is trustee of the land and leases it to families as they are able to actually use it, at the same time giving advice as to its use. It is time that rulers should cease being savages, abetting exploitation, and that nations should not be permitted to exist except as they serve the people.

Elijah is Coming!

THE LAST promise of the old testament is for the coming of the prophet Elijah before "the great and notable day of the Lord," and the work he was to do was to "turn the hearts of the fathers to the children and of the children to the fathers." He was to do this "lest the Ruler in coming, smite the earth with a curse." In other words, the thing that would save from the direst of calamities in the great harvest period was cooperation and this cooperation would be promoted from spirit sources. Perhaps this is true of every harvest period. It will be most true of the last and greatest that is now at our door.

When Jesus was here during one world crisis, he declared, "if they would receive it." the man who preached repentance was "the Elijah which was to come." At the same time John declared he was not Elijah. Which was wrong? Neither. John was not the reincarnation of Elijah, yet the literal Elijah, a spirit, may have spoken through John. Who knows but that, today, the literal Elijah, still an invisible spirit, may not speak to many, prompting that cooperation that shall save the world in the crisis that is upon it? Let us "prepare the way of theLord' by making it easier for the holy ones to manifest.

Some of the Good Things Planned for February

Whoever heard of evolution after birth? Yet there is where most of it occurs, according to an article that will appear in the February New World. It is contributed by one whose name must for the present remain unknown. It is, in my estimation, the most remarkable contribution to the literature of evolution since Darwin's time; and that is certainly saying a good deal.

There will be a short story, presumably "put over" by Spirit "O. Henry" (Stephen M. Porter). It has the same naive humor and surprising ending that characterized the prince of short story writers when he was in the flesh.

Help from the Heavens

Purporting to be by the Spirit William Shakespeare

YE, who are reaping yellow fields of ill
In th' world's heat, think not we work alone,
For in the spirit thousands with a will
Toil unperceived that all be quickly mown:
Ye who are sowing seeds of truth, deem not
Ye only work, for thousands at your side
Prepare the heart to take the noble thought,
And move the people like a wind-swept tide.
Have ye not noticed how the idea swells
And grows beyond the highest hope ye had?
By this sign know that many amifels
In the beyond are going on before.
Nature is on your side, and all the good
That is or has been:—Can it be withstood?

Cooperation in Heaven

Purporting to be by the Spirit of Horace Greeley

COOPERATION has progressed in the spirit world to a greater extent than on earth. This is for two reasons. The first reason is that exploitation by a group that does not die and that grows in cunning as it grows in wealth is more advanced here than among men, forces cooperation. The second reason is that spirits have long sensed the approaching crisis which men are only beginning to feel.

And cooperation here, as on earth, is as much for war as for peace. Its avowed purpose is to combat exactions of the exploiters, who oppress, as on earth, the good as readily as the bad; and incidentally different groups of cooperators come into conflict with each other in details of work. Groups are often defeated, and bitterness grows. The cooperation is not one of sentiment, but the comradeship of the battlefield for purposes, employing a metaphor, of slaughter.

There is another group, older than the others, that is held together chiefly by sentiment and a great vision. That is the group organized by the Carpenter of Galilee. It is the largest group here, and, strangely enough, has the confidence of all other cooperators. It looks toward "a newHeaven and new earth wherein dwelleth righteousness."

But while this group holds its cooperation chiefly by sentiment, it is generally recognized that its methods are practical and common sense. It comes nearer overcoming oppression than all the other groups combined. "Neither do any among them lack."

The Prospect is Good

A New World Fable

The Socialist party died and went to Heaven. She was met and tenderly cared for by the shades of Populism and the Colonies who had preceded her in martyrdom. Socialism was sore because of bad treatment and for having been slaughtered.

"It wasn't right," she complained. "I meant only to do good, and see how I have been misrepresented and finally killed."

"There, there, be patient," whispered the shade of Populism. "It is only the common lot of reformers.'

"The people don't deserve anything better than they get," whined Socialism; for she was sore, sore all over.

"Yes, they do, and they are going to get it," hopefully declartd the spirit of the olden Colonies.

"But when?"

"The prospect is pretty good for it to come soon," was the reply. "They generally go after a good thing just as soon as they have finished killing the fellow who told them about it."

Fable of the Two Rain Drops

The land lay parched under the broiling hot sun. Vegetation was dying. High in in the clouds above two rain drops met and commented on the situation.

"It is too bad," declared Drop No. 1. "I would willingly give my life to afford the grass and grain and flowers relief. But what can I do? If I was to sacrifice myself, I would be absorbed in a moment, and things would be as dry as they were before.

"That is true," replied Drop No. 2, "but I am going anyhow."

Forthwith she dropped to earth and gave a moment's joy to a drooping flower. Drop No. 1 followed her example. Then other drops did the same. There was a refreshing shower and nature was revived.

———Example is a great force, and when even little things cooperate they can do wonders,

The New World

5c copy
50c year

Lincoln Phifer's Paper-Magazine

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Clubs of five
Two Dollars

Monthly | Girard, Kansas, February, 1917 | Number Nine

The State is Dead --But Its Ghost Appears.

IN THE January number of The New World I showed that a great co-operative movement is being developed in America. I also showed that the new movement posessses one pre-eminent characteristic; it is corporate as well as co-operative. In saying this I was, in a 'round-about way, calling attention to the development of "business" as the dominating force of the world.

I even went so far as to say that the original corporation was a delegation to a few men of the right to exploit the rest of the people, and that when the state assumed the right to charter a corporation to perform any function, it thereby tacitly claimed that it, the state, possessed the right of that functioning, but yielded it to private interests. I said that this licensing of corporations for purposes of exploitation was responsible for the condition in which the country finds itself, where the few are rich and the many poor; and, instead of reversing its work of licensing piracy, the state now charters co-operatives to protect themselves from the pirates it had licensed before.

ALL THIS involved more than was openly declared, The fact that the state delegated to individuals, who were co-operating as a corporation, the right to do the work which the state, in issuing the charter, recognized that it had a right to do, shows the beginning of the destruction of the state. As more and more corporations were chartered, to do one thing after another, it meant further progress in the suiciding of the state. It must be evident, in the progress of issuing charters, that sometime the state would have given away more powers than it retained, and that, when this time arrived, the corporations would be more powerful than the thing that created them. When this time arrived, they would, of necessity, dominate the state. Finally, they would rule absolutely, and if the state was permitted to exist at all, it would be with the permission of the corporations.

FOR YEARS it has been recognized that corporations did control the state. They have now come to the point where they have DESTROYED THE STATE. It apparantly exists, but it manifests only through the mediumship of the corporations, as their agent for making the people subservient to them.

That the state is already dead is a startling declaration; but it is true. Corporations rule, now. The great war in Europe is being fought to secure markets and profits for the corporation. It nas resulted in making vast fortunes for corporated munition makers and in tying the nations under bonds to corporate banks. If any nation defaults in the payment of the interest which it agreed to pay to some corporation, another state's battleships are sent to force the delinquent to render its tribute to the corporation. So called preparedness is for the protection of the spoils of the corporation against the masses of the people. The people sense the fact and refuse to enlist in the armies that are to protect the loot of the corporations; and conscription is forced on the figure of the nation by the corporations that obcess it. The much-talked-of international agreements mean only that the corporations control the dead forms of all nations, which are galvanized into a show of life because the corporations find they need the display. As the corporation received its authority from the state, it would not do for it to be known that the state is dead.

TO MY MIND, one of the most amazing thing that spirits made known to the Revelator nineteen centuries ago was the fact that at the "time of the end' a certain "beast" was to receive a deadly wound, and another "beast" was to exercise the authority of the first and make everybody worship that which was really dead but seemed to be alive. But that is the way it is in nature. The child of the state has become its heir.

THIS is the real meaning of the failure of Socialism. That movement looked to the state as the avenue of relief, and as the state passes, of course that particular source of relief passes; and because the state has passed the old statement of socialization cannot come back. It is quite likely that the figure of the state, corporation controlled, may itself put into effect some of the *forms* of the Marxian scheme, but, since the change has come in the state, it will mean only worse oppression than there was before.

But the failure of the state means the abrogation of another priciple that has become a fetish with us, namely, of democracy or rulership by the people. There never has been a real popular rule; and what there was, was inefficient and corrupt. Your silly voting has finally condemned it in this, the judgment, day, and it has gone to its death. Dominant business is rapidly setting aside even the forms of popular rule. I show this fully in another part of this paper. I am not saying that this business system of government, now dominant, is without merit, Indeed, I show on page 5 that, though now out after spoil, its *form* indicates an evolutionary advance. The point I am making is that both demoeracy and the state are at an end. They are gone because, though many did not even know judgment or trial was in progress, they have appeared before a jury of human beings and evolving processes and have been rejected. Remember, the scriptural picture of judgment is not of individuals coming to be tried, but of *nations*.

AND NOW we return to the first proposition, namely, that the chartering of corporation for purposes of co-operation has begun. It was the last work of the old state. It could not undo the injustice it had wrought in chartering exploiters of the people, but it could and did do what the king of Persia did after he had authorized a massacre of the ancient Jews—he authorized them to fight back; and the modern state has now authorized the co-operators to fight back against those it had previously chartered to exploit them. It is the dying confession of the state that the corporations it had chartered before this, and that were strangling it to death, were wrong and deserved to be fought. But will the two sets of corporations clash? Only, insofar as the co-operatives shall need to, to defend themselves; for, just as the edict of the Persian king incorated the ancient Jews into his kingdom, so the incorporation of the co-operatives, now, has made them one with the business system, with all of its profit-taking proclivities.

The Revolution Comes

Purporting to be by the Spirit J. A. Wayland

THE BALL is rolling now. It was hard to start; but it will be harder to stop, now that it is moving.

It slips from us at times. That is because it is moving. No man can tell what it is going to do next.

Only, it is going to roll on to the end. Some will be run over by it. The time has come when the wise will get out of its way.

You lay your hand on it to give it a push and find it is gone almost before you touch it. It is moving faster than you are.

My comrades of other days, we have done something. What remains is pretty nearly going to do itself. We ought to be mighty proud.

What is the ball? It is the Revolution. It is moving now. You would think it is a living thing, from the way it goes forward, in spite of opposition, ignoring our plans and our parties.

What is the ball? It is one with the world itself. Things are being turned upside down. Axes are shifting. All seems to be chaos from the whirl. But it is not so. It is merely life at work.

The clock of the ages had run down. It has been started again. You helped with your speech and your ballot, with your purpose and your dimes, tightening the springs with hard labor. And now the world is moving.

You stand appalled at your own work. You don't know what it will do next. It is out of your control and you are discouraged. But that is the very reason you ought to be encouraged. It is moving now, a real movement that none can stop and that even you cannot set aside.

Cheer, my comrades, my brothers. We have done much for the world, and the world will yet do much for us. The ball is rolling now. What matters our ideas about it, our thought about running it, so that it is really the Revolution, and in ever-increasing motion?

Evolution After Birth: Something New on an Old Subject

One Who Chooses to be Known Only as a "Scientist" Sends This to The New World.

THIS original contribution to the philosophy of evolution, by one who prefers to be known only as a "Scientist," circulated for six months in manuscript before it was offered to The New World for publication, and has already attracted much attention. I consider it the most notable contribution that has been made to this branch of investigation since Darwin's day. The chief point of departure from othodox teaching lies in the fact that, while hitherto study has been confined almost exclusively to the changes wrought on the physical structure during the few months of gestation, this "Scientist" believes much greater evolution occurs during the many years that succeed birth. It will be seen that this article is a mere skeleton of the new theory, and that it might be enlarged into a voluminous science. Further comment appears on the editorial page.

SUPERFICIAL THINKERS, in days when we knew less about Nature than we do today, made much light of the Bible teaching that man has fallen from a higher state of being. In this view they were as unfortunate as in their surmise that the people of Europe were of a higher type than any predecessors and were swiftly moving higher, when in reality and plainly to be seen they were on the toboggan slide for the infernal regions of savagery. The European war has exposed the fallacy of this latter view of man's course and position relative to his predecessors. It remains for thinkers who make science the substance of their thought to expose the fallacy in the theory that man has been making progress in his nature during the last few thousand years. We are going to roughly jot down a few thoughts and facts looking to this end. We shall take, as our starting point, the so-called law of biogenesis.

THE DISCOVERERS of the mechanical phase of the process known as evolution were the discoverers and expositors of the so-called law of biogenesis. Being ambitious meterialists who wanted to have the honor of formulating a set of theories that would outlaw everything spiritual and at the same time apparently explain all phenomena, they stretched their theories far beyond the facts and used terms in their statements of these theories that would insinuate blinding falacies into the human mind. The phraze, "the law of biogenesis", insinuates that it is the law of the genesis or evolution of life. That it is not is evident from the fact that man has never seen life and does not know whether it goes through an evolutionary process or not. We know it only as a possible force that has will and feeling. Those who formulated these thories did not even pretend to know or examine life. They confined their observations to life forms, and no one whose works have been published has gone much further. The law, therefore, in so far as it states a fact, relates to the evolution of Life's forms. This we should always bear in mind if we would avoid confusion of thought.

IT IS a well established fact that whatever the life element may be, in the creation of its forms it always develops a single cell first, and then, through the division and multiplication of the primary cell builds the organism. It is observed that in building its forms it always follows the same general plans, for all organisms, up to the point where the form commences to take on its final and distinctive features. At this point the prenatal process is nearing completion. At every point in the process the form holds a general resemblance to some completed specie of animal. This is taken to mean that the embryonic animal had an ancestor whose form and structure resembled the completed specie whose general form and structure it is passing through in its evolution. It is this supposition which is taken as the basis of the law of biogenesis. According to this law, every individual animal, in its embryonic development, epitomises the evolution of its specie. This of course means that every distinct stage in the evolution of the individual points to a distinct ancestral specie. While this latter qualification is mere guesswork and we do not believe it, our view will make no difference in the use to which we are going to put this law.

TO KEEP this law from being used for moral and intellectual purposes it was limited to the embryonic period of evolution. The great changes are not due to individual experiences, take place in every individual of the higher species of animal, after birth. These changes were not covered by the law. To have covered them with a statement of the law would have opened man's eyes to very important truth and probably reversed the course of the social evolution of the people of Europe and made the present war impossible. Let us give the law its proper dimentions and see what there is in it.

IF EVERY STAGE in embryonic evolution points to a stage in the prenatal evolution of the specie, it is also true that every stage in the evolution of the completed or natal special points to the stage or state through which the specie has passed. This means that if, after birth all the individuals of the same sex of a specie tend to express the same more or less trancient forms, these trancient, and possibly weakly marked forms, point to forms through which the completed specie once passed.

This is as true as that the transcient and faintly indicated forms of the embryo point to such former stages in the evolution of the prenatal specie. Let us now see what light this law throws on the past history of the animal world and especially on that of man.

ALL THE HIGHER ANIMALS come into the world minus the disposition and instruments of beligerency. They come into the world with the form and disposition given them by their creator in the day the specie was completed. They come into the world with far more and better brains, compared with the mass of their bodies, than they will ever have afterwards. They are not very old till they commence to go through another period of evolution. They commence to develop instruments of destruction; to rob their moral intellectual brain of food with which to build brute brains around the ears, and take on the beligerant disposition. In other words, they commence to mentally and morally degenerate.

If we turn to man, the same thing is apparent, only in a more marked degree. The young of man comes into the world a marvel of beauty, intelligence and physical perfection. It is lovable and loving in a much higher degree than the most perfect adult individual of its specie. Compared with its body, its little brain is much larger than of any adult, and much larger than it will be as it grows older. Its brain is also of finer quality and better shape than the maturity it becomes obcessed of a brain of adults. Between birth and and puberty the human possesses a mania for service. During this obsession its greatest joy and delight is in serving others. But as it nears maturity it becomes more or less selfish and loses interest in others. As it develops toward its final form, its human nature is more or less suppressed and it comes more and more to express the form and disposition of that degenerate specie of human called man.

BEFORE drawing a conclusion from these facts and principles, let us examine another dogma or two of the modern world. The modern intellectual world holds that the inter-animal struggle for existence and mastery began with animal life itself. The facts cited above show this dogma to be pure superstition, a belief without any foundation in experience and contradicted by all known facts bearing on the subject. Yet this groundless assumption forces its expositors to formulate another that is too silly to command the respect of a gullable child. It is this: The brutal struggle for existence and mastery naturally developed the elements of kindness, sympathy and love in human nature. Only recently a popular writer had the nerve to voice this sacred dogma of the modern world. Being one of the chief corner stones of the devils empire it has to be revoiced occasionally in order to maintain hell on earth. Let us consider some every day observed facts bearing on this dogma.

It is a well established fact of every day experience that, in proportion as man gets above and withdraws from the struggle for existence and mastery, the elements of kindness, sympathy and love reappear in his nature. It is also the fact that, in proportion as man is involved in such struggle and the struggle becomes fierce, he loses these elements of human nature and develops the elements of brute nature. It is plain to every man of common sense that the struggle for existence and mastery is brutalizing, that its natural and inevitable product is a brute. No matter how high men may rise in this struggle, none have or can escape brutalization. The brute, in whatever form we may find it, is the natural product of this inter-animal struggle while the animal, as it comes into the world, is the product of the struggle with the material world. When the struggle has been stopped human nature will reappear in all its primative glory.

NOW what do all of these facts mean? In the first place they mean that the inter-animal struggle for existence and mastery is of comparatively recent origin. It had a beginning probably within sixty centuries, and will have an end. In the European war it has brought forth its high est possible product. In this product it has exhausted the ingenuity of man and resources of nature. Its unfortunate victims and their descendents must go back through savagery to extinction. They must meet the ultimate fate of all animals and races of man that adapt themselves to the struggle as an eternal condition.

In the second place these facts mean that a Moral-Intellectual age preceeded the struggle for existence and mastery. If there is anything to the law of biogenesis, such an age existed. The young of all the higher animals are indisputable monuments to the fact. Further, the existence of the moral elements in human nature can be accounted for only on the ground that such an age preceeded the struggle. And again, no reason for such a struggle would exist till the earth was overcrowded with animals and the food supply failed to meet the demand. To the commonsense of mankind things do not come about without a sufficient cause.

The moral age was marked by a degree of intelligence and the moral elements unknown to any succeeding age. The young of man's nearest animal relations indicate that they were probably more intelligent and kind than a modern Ph. D. The young of all savage and degenerate races of man point to the same fact. Sublime and awful is the story that intelligence reads in the fall of the degenerate races of man. And awful is the fate which nature decrees for all who adapt themselves to the struggle by entering into and preparing themselves for it as a means of living. Let the American people beware of the devil's doctrine of militarism and preparedness. No more brutal delusion ever destroyed a people.

The struggle broke into the human race in three distinct species of man. For convenience we may designate them as Man, Deman, and Human. Man is that specie which is satisfied with any kind of a life so long as it furnishes the physical comforts of life. He is the conservative of the devil's established works. Deman is that specie which is posessed by the spirit of ambition. He desires to excel and rule over his fellows. He is the creator and active sustainer of all systems and conditions of slavery and master. Human is possessed by the spirit of love. He is the servant of Life and the creator and sustainer of all things that minister to the development, continuity and enjoyment of Life's forms. He is the Moral-Intellectual being. History is a record of the inter struggle of these species of man, and their divisions and classes.

THE FIRST of these to commence to adapt themselves to the struggle became giants of strength and size and brutality. They were the first to become extinct. They naturally exterminated each other and each others offsprings. The next form of brute development was social. The creation of a master brute social organism became the mania of Deman. We are today witnessing the end of this line of evolution, in the war now on in Europe. Tomorrow they will have gone the way of their individual predecessors in the work of world conquest. During this dark age, the human being has dodged about trying to live and preserve his humane nature. Its activities have complicated the class struggle of the other species of man. It has been a pilgrim on the face of the earth, seeking a place and conditions under which it could establish a permanent home. It came to America and has made it what it is, in so far as it is a means of developing, preserving and enjoying human existence. Conditions here, more than anywhere on earth, permitted the reapearance of the elements of human nature. Here, in its highest possible strength, it is going to make a stand and establish a home if it has to exterminate the whole brute creation to do it.

"He Dreamed of a New World"

He pictured a bright sunrise
And called the people to view it.
He said, "Reach out and take it."
But somehow they couldn't do it.

THE Kansas City Star told about him under the quoted heading. Caroline Lowe wrote more fully of him in the Oakland World, still using the heading.

His name was George Owen. Ten years ago he was employed in Kansas City at a large salary and lived well. He became a Socialist, giving liberally to the cause. Finally, in his enthusiasm, he gave up his work, though his patient wife gently advised against it, and threw his energies and accumulations into the publication of a Socialist paper. He grew poor and worked so hard that his health was impaired.

Then he developed a new scheme. He organized a "Society for the Abolition of Poverty." Of it he wrote:

"The overwhelming mass of the American public is discontented with present conditions, but when it comes to the problem of remedying the conditions, there is a great diversity of ideas, and the public spends its time and energy in fighting each others' methods of proposals.

"By reason of this, the simple fact that there is poverty and that it can be abolished has been obscured in a continuous wrangle over remedies.

"My idea is first to awaken the world to the fact that poverty can be abolished, and then to stampede it into a determination to abolish it. In other words, to fight as skilled soldiers on the idea that poverty exists and can be abolished. Let us there dig our trenches and hold the position from which we shall then be able to make further advance."

There were no dues in his society. This simple minded man merely got people to sign cards expressing their desire to abolish poverty. He wrote to many famous people, and they signed. Sometimes they wrote him letters. Jack London and Upton Sinclair wrote him. He used to hang about the cheap restaurants, talking his plan with the utmost enthusiasm; and the Star says it is remembered of him that he was sweet of soul and informed along many lines. But he who set about the abolition of poverty for the world, himself grow poorer and poorer. Yet he lost not heart.

On December 25th, he was found at his desk, with an editorial on the Christmas spirit uncompleted before him; for life had left his body when he was alone, battling the shadows as battled at Gethsemane the olden worker who was crucified and then deified.

The poor for whom this pitiful Owen had labored gathered to pay respect to the man who had given up so much for them, and yet accomplished so little; but they could not give flowers; rather, they sighed and said kindly words about him.

It is an old, old tragedy, repeated by the thousands, in all lands and in every age. The failure of Socialism means that the same thing has happened, with variations of detail but not a change in the faith, the devotion and the tragedy, to multiplied hundreds of the dearest dreamers that the world has known. They knew that there ought to be a world without want. They saw that it was possible for poverty to be abolished. Why was it not done?

It was not accomplished for the same reason that we cannot bring the sunrise, although we may know that it can flood the world with glory and may forecast its coming. It is not our business to bring the sunrise. The plain fact is that, in the midst of a wrecked world, where there are tropics, arctics, deserts and oceans, it is impossible to end the poverty that might easily be ended under right conditions—impossible, because men are too uncomfortable to do it now. And when the world is drifting into an age of winter, you can't make the grasses grow. They will grow, in time; poverty will end as soon as the world is made so right that people will do right upon impulse and without fear of suffering, if they do, because of hard conditions in nature. When the world has been made, literally, a 'new world," "wherein dwelleth righteousness," and when the world-winter ends in the shining of a world-spring, then the foolish dreams of these noble souls will be realized a thousand-fold better than they imagined to be possible.

And was all this work and self-giving in vain? By no means, No. It has made souls so sublimely bright and beautiful that they light the earth like stars in the Heavens to which they have gone. There they work on and on, with clearer vision, and shall yet realize their dream, Only, they shall be so high above the most of us that we feel they stoop when they put their arms under us to lift us up.

And when the world-winter comes in rage, when the misery is greater than you ever knew, when the snow is deep and the sun is hid, then there will be more need of those with rational faith than there has ever been before. If you can give a sure promise of a "new world" and a glad spring coming, then your voice is needed. God needs it, for it is through you that he must speak.

Soocialists Favor the Business Form.

Appropos of the development of the commission or business form of government, a strange thing is reported from Uraguay, South America. Socialism is, perhaps, more powerful in a political way, there, than in any other part of the world. The president of the republic is Dr. Viera, a radical who is in effect a Socialist. Under his administration, the light and power business and the insurance business of the capital have been taken over by the government. With his sanction there has grown a tremendous demand for state owned railroads and street railways. Now the Socialist party is split. One element, led by Battly Ordonez, who has fought through the eight hour law, is demanding that the presidency be superceded by a commission of three. This Dr. Viera opposes. In other words, the business form is actually under consideration in federal affairs and is receiving the support of a large body of Socialists. Do you recall how, in ancient Rome, the presidency was superceded by the triumvirate and that by absoluteism?

How the State Destroyed Itself

Act I.

BUSINESS in the United States congress and in state legislatures was originally conducted in the open session of the whole body. Now bills are considered and either killed or approved by committees. Committee rule was the beginning of the dominance of the business form over the democratic form of government. It came at the exact time when capitalism, so called, began to develope in industry; and after it came, the capitalist got more and more favors, until the wealth of the country has been turned to him because of legislation in his behalf. The chartered corporation came with it, particularly the bank.

Act II.

About thirty years ago there came a tremendous agitation for "business" governments. This was the beginning of a new period of assertion on the part of the growing plutocratic class. It too was followed by privileges for the few at the expense of the many, and strengthened the capitalist. The merger belongs to this period, together with tremendous watering of stocks. You are familiar with the extent and meaning of this work.

Act III.

Something like ten years ago there came a further demand for a merging of democracy into business forms, in the way of commission government for cities. In the few years that have passed since then, more than 600 towns and cities in the United States have adopted the commission form. Doubtless there are some good things about the form, and I would be the last to wholly condemn it, but if you will consider, you will find that, coincident with this concentration of power, there came a general bonding of cities and towns for improvements of various kinds such as for roads and streets. Also the churches went heavily into debt for new buildings. It all meant the concentration of power, and the mortgaging of the public holdings and of churches to the banking class. It was a further building up of the new power of organized plutocracy.

Act IV.

In very recent years the city manager plan and the short ballot suggestion for the state are being agitated. The city manager plan places full power, even of legislation, into the hands of one man, under officers to be appointed by him. Already more than eighty cities and towns in the United States, many of them large cities, have gone under the city manager plan. It is claimed that it is proving efficient and less corrupt than the old system was. This may be true—while it is new and must make good to get a following. Yet it is placing full power into the hands of a few, and taking power from the many. It is superceding of the very form of democracy with the form of plutocracy. It means a complete overthrow of old institutions, and makes it possible for the manager and his machine to completely gut any city, after the machine has become strong enough to make such a move safe, and to suppress free speech at the whim of one man.

The short ballot proposition was voted on by the state of Oklahoma last year, and, because of socialist opposition, was defeated. It is now being urged in Kansas by Governor Capper, and is becoming a theme of much praise. It provides that the governor shall be elected, and shall appoint most of the under officials and the commissions in charge of departments, and even some of the judges. This is done because it is claimed it creates a "responsible" administration, and the governor will know the men he appoints as the electorate cannot know those for whom it votes. A modified form of the same thing is being agitated for the counties, where, in the name of efficiency, a head man or two or three is to be elected, and the clerkships filled by appointment. The agitation for the new form is more extensive than I have outlined, and I predict will soon be everywhere. What does it mean? Possibly, efficiency—while the system is being built and must be on its good behavior. Then, a tremendous machine in a few hands, with a complete setting aside of the forms of political government, and the substitution therefor of the forms of government by business.

Act V.

But there is another act to this drama of the development of plutocratic forms as a substitute for political forms, that is being "put on" at the very time when the manager plan is being agitated. That is, the bringing of all nations under bonds to the plutocratic forms. The war has been a tremendous aid toward the accomplishment of this result. It has increased Europe's indebtedness more than sixty billions of dollars. The cry for preparedness is also an aid toward the same result, in nations that are not at war. It is probable that the two things will place the political form under bond to the plutocratic form for a hundred billion dollars or more. When the real causes of the war become known, it will probably be found that its roots lay in the fact that the rulers of the world were sensible of the situation, and that Germany, because of standing for the supremacy of the state, had to be crushed to make her accept the new.

These are the facts, in very condensed phraseology, showing that the FORM of the political state is being destroyed and that the plutocratic FORM is taking its place. When the result, whose outcome is already in sight, shall be fully manifest, it will be found, as I have stated, that the political state is really dead already, and that its former shadow is continued solely that it may insure the securities it has given to plutocracy, against its own subjects.

Many men have become famous by boosting fool things.

While the Morning Bells are Ringing

For The New World, by George F. Hibner

WHILE the morning bells are ringing, O you at ease, remember.
There are those by hundreds, by thousands and by millions who are hungry, homeless, weary, hopeless, walled in by your "property."
They can take no step off the public highway but upon your "property"
They have no shack over their heads but upon your "property" and yields you rent.
They can work in no mills or mines or factories or railways but are your "property" and yield you profit.
They see the mines they dig are yours;
They see the mills they build are yours;
The highways they lay are yours;
The mansions they build you claim;
The plenty they produce you claim;
They can look in no direction but upon your "property;"
They see plenty about and with their labor plenty more awaits,
Amidst this plenty they are hungry, homeless, hopeless, weary, and are becoming careless as to your "property."
While the morning bells are ringing, O you in ease, remember!

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

Give information and you give pleasure; state an opinion and you make an enemy.

You may think you are right; but the supreme court of the whole people may over-rule your opinion.

Socialism has been so successful that it is breaking over doctrines and getting beyond the control of party.

People listen to you, not because they are interested, but because they hope, in this way, to induce you to listen to them.

Do you remember what Marx said about history repeating itself—the first time as a tragedy, the second as a farce? The first colony movement was certainly a tragedy. What has the second one been, thus far?

I give up. Many have written, protesting against my spelling co-operation without the hyphen. I am prepared to show that this is the latest form, approved by the most uptodate scholars, but I won't. Hereafter, with me, it is co-operation.

For three years before Warren and I left the Appeal we never mentioned government ownership. The basis of socialization shown was always collective ownership—a far different thing. You see, we partly understood, even then.

The idea of socialization is not dead, but the old statement of it is rendered obsolete by the passing of the state. It need discourage no one. It is natural development and represents progress. In the new and greater work ahead will be, not government ownership, but—I will tell you later.

In saying that the nation is dead, I am only showing something that has happend before in a crisis period. During the dark ages the nation was a mere figurehead and was fully dominated by the feudal lords and the church. In the new feudalism that has come, the nation has become again a figurehead.

To use a Socialist phrase, the industrial state has already come, making the political state subservient to it. It is what Socialists wanted—only, they desired the democracy to control, while plutocracy is actually dominant. The masters beat us to the revolution, with the result that the workers are worse under the wheels than they were before.

It is foolish to assassinate a man; leave him be and he will soon die through natural process. It is equally foolish to attack the state; it too has a normal term of life, and, even if it had not have committed suicide, would, ere long, have died a natural death, to give place to, not anarchy, but a more perfect form of social organization, namely, the kingdom of Heaven on earth.

This number is a meat course and pretty heavy. But O. Henry comes with a relish, Wayland with the salt and Brann with the pepper, to make it go well. The next issue will give a greater variety, a sort of fruit or literary course. You might, perhaps entitle the whole paper, The Great American Bible Makers. It will publish stories and extracts from Oahspe and other American books that claim inspiration.

Evolution and De-volution.

THAT is a great classification by the "Scientist" in his article on evolution after birth. He divides the human race into Man, De-man and Hu-man. De means from, and De-man, sometimes written demon, indicates a degeneracy through evolution. The word degeneracy expresses the idea of moving away from manhood, either during or after generation. Hu-man is the same word as humane. He who grows humane evolves or unfolds his better nature. There is in the article the foundation of a new science, with a bearing on many old doctrines, which makes this idea of evolution not so cold or atheistic in tendency as was the old one. There is a story in how the article came to be sent to me. The author let out the manuscript among his friends, who kept it in circulation for six months; one of them sent him a copy of The New World; after reading the paper, he was impressed with the thought that the manuscript should be given to me, with an explanation of how it came. While he had been a student of evolution for years, when the article came, it was written, as he expressed it, "like a house on fire." The whole thing seemed to just "come" to him. Perhaps it is one of the new sciences which is promised from the spirit world. Who knows?

No other paper interprets this crisis like The New World does, Its message is of vital importance. If the Almighty holds me responsible to deliver the message, he must also hold you, who hear, accountable for giving it to others.

"Judgment Has Come"

SAY that Judgment is not in progress! Within the past year the Progressive and Socialist parties have come before the people for acceptance or rejection, and have been rejected. Belgium is gone—and the Congo horrors condemned it justly to death. Serbia is gone—and her grabbing of land in the Balkin war condemned her. Bulgaria is gone—and her anxiety to enter the war for spoils warranted her destruction. England, France and Russia have gone under the thumb of the bondholder, so that they will never be what they were before. Germany has conquored herself and must be changed. Idea after idea is presenting its case before the people, and fails to meet the popular need. They thus pass thro' judgment. The nations are literally appearing before him who is in the Heavens, and are being judged according to scriptural standards—they did not care for the poor, and they made prisoners. Measured by the subjects they have crushed and the wars they have fought, there is not a nation on earth that deserves to live.

The Chance for Everybody

The world has been experiencing evil, because it chose to do so, and all who have ever lived have learned it is bad. When the world-spring comes we shall begin to experience good, and all who have ever lived, still having life, will find living a joy, and will be able to do the good things they wished to do. There is no one, however broken or oppressed or degraded in his first life, who shall not have full chance. "After death the judgment" or trial.

What Next?

IF the state is really dead and plutocracy has succeeded it, will that be the end? No. Let the people once realize the situation, they will fulfill the vision of the Revelator and "burn out" this confusion "as in an hour." It will not be an attack on the state but revenge for the slaughter of the state. A recent magazine writer says that plutocracy is so entrenched behind guns that rebellion will be impossible. He forgets the match, which can be used against the rich and cannot be used against the poor. And it may kindle a literal lake of fire and brimstone that shall realize the scriptural pictures of the time of the end, mistakenly applied to the very colorless hades or state of the dead. With stocks, bonds and records gone, plutocracy will be at an end, and the world will be cleared for the setting up of the kingdom of Heaven, or the domination of the spiritual, on earth. With this righteous rule fully established, then "all these things" that we have sought will be "added unto us." To charge this rule with being anarchy is to attack the Christplan; "for he must reign till he hath overthrown all rule and all (spurious) authority and all (oppressive) power; the last ENEMY that shall be DESTROYED is Death."

Looking at the Log

IT WILL BE remembered that in reviewing the great colony movement in America, in the nineteenth century, I called attention to five periods, as though acts in a great tragedy, as follows:

1 The Spirit Led Work.
2 Transcendental Communities.
3 Owens' Experiments.
4 The American Phalanx.
5 The Icarians.

That ended the old colony movement. During the latter experiment the capitalist machine had developed to the point where it defeated Cabot, while Marxian Socialism had become such a dominating force it discredited the colony movement among Socialists. When the second colony movement began it was not entirely socialistic, yet it came either to fight the capitalist machine or to use it. I called attention to two of those rather mixed movements, as follows:

1 The Oneida community, which began as a joint stock company, changed to a communistic manufacturing concern, and ends now as an incorporated business.

2 The Mormon community, which was an echo of the spirit-led work, yet which combined capitalistic principles with ecclesiastical communism in a strange and romantic way.

I conceive that a third period of colony work began just after the Populist revolt against the corporation. It includes the colonies that sprung up, without federation or concerted action, since about 1896 to about 1914.

A fourth phase of the movement, as I intimated in January, is manifesting now in the colony incorporated as a cooperative business. It has at present two great branches, but because it provides for a promotion company in which money may be made, I look for it to attain considerable importance as a movement.

Here are four acts of the new drama of communities in America. Where is the fifth? It has not developed yet; but it will come. I do not mean to say that nature arbitrarily cuts her records into five act dramas; but I do say that, as there are four seasons in the year, and several periods in the life of the human, and, for the most part, five petals on the flower, so the law of periodicity holds in the development of ideas. The development of the socialistic and the capitalistic, the corporation and the community, antagonistic principles, has almost reached the stage of natural amalgamation in the new phase of the colony movement. But I do not think it has completely done so. There must come a fifth act to complete the unities and finish the second drama of community life in America. Perhaps it will end as it began, as a spirit led work.

We are not hopelessly at sea in this voyage of the Great Adventure. Study your log and you will find out where you are.

Fred Warren Writes His Views on the Tactics of the Times.

Written for The New World by Fred D. Warren.

I SEE LITTLE to hope for, so far as the working class is concerned, in following the lines of propaganda of the past few years. Events are sweeping on and everything moves quickly. Our party doesn't seem able to keep up with the procession. We move too slowly. The enemy is dashing ahead, moving by leaps and bounds—but we stop to discuss theories, until others occupy the advanced positions and leave us wondering what has happened.

The men who are really doing things in the world today are the capitalists. What progress there is has been conceived and exected by his orders. It is true that our philosophers have forecasted some ofthe moves he would make, but what good did that do them? A prophet gets but little of this world's goods, and usually is crucified or ostracised—which is the same thing.

We are impractical in our tactics, and our vision, while fine and ideal, is too far ahead. The Socialist party will have a great opportunity during the next four years to really count in world affairs—but I have little hope that it will. The changes that are to take piace will revolutionize industry and society—but these changes will come as a direct result of the efforts of the capitalists to preserve themselves. We will have a very small part in them, except to do the work, under the direction of the master minds of the capitalist class.

THE co-operative movement—which, after all, but follows the footsteps of the capitalists—may offer some relief to those who are wise enough to take advantage of it—and willing enough to undergo the hardships of pioneering. We have never been willing to do what the capitalists have been forced to do—submerge our individuality in the whole, and permit the best equipped mentally to do the work of direction. By "best equipped mentally," I mean the man who is able to make two dollars where there was only one! That sounds capitalistic, but it is a fact, and why dodge facts?

The co operative movement—as I view it—is merely applying to a working class enterprise the same principles of business that the capitalist applies to his enterprise. The difference between the two is this: The capitalist hires others to do the work, taking a part of what is created as his profit; while the workers who go into these co-operatives become both capitalists and workers. The co-operative movement cannot save all the working class. It can only demonstrate what can be done by the working class when they use the methods of the capitalists.

ONE MIGHT SAY this is the weakness of the co-operative movement, and therefore no loyal Socialist should have anything to do with it. No, sir! We'll stay out in the wet until all can get under the umbrella! And in the meantime we will all drown, as they are drowning in Europe. It is fine, and sentimental, and smacks of the brotherhood idea, to say we will not be saved till all are saved. But after some twenty years of rather strenuous effort to save all, I find we are not so near to salvation as we were twenty years ago—unless we admit that Europe is nearer the Socialist ideal than it was at the outbreak of the war.

We are told that, out of the necessities of the war great strides have been made by the governments in adopting the principles of Socialism. But I am reluctant to admit that this is true, because it would force me to say that, if the war is helping to bring Socialism, I ought therefore to be an advocate of war!

WE SEEM to be caught in a trap. Our surroundings might be likened to a great wall. But there are many doors opening to the outside, where freedom and plenty and happiness exist. We have tried door after door and found them all locked. This being the case,we will try a new key, and if that key should be labeled co-operation instead of Socialism, I want to go on record as saying that I favor the new key.

WHEN I was on the staff of the Appeal to Reason and Fred Warren was my chief, I called his attention to a book that was just published, entitled, "The Incorporated World," and to my own book, "The Coming Kingdom," in both of which it was shown that the business form was soon to dominate all. Warren could not see it so. Now, after the failure of the Socialist party, and after the corporations have brought the war, enslaved the nations and now seek to control absolutely under the guise (disguise) of "international agreement," Warren thinks the only hope lies in corporate co-operation, and believes that business alone has ideas. I fear Comrade Fred is doomed to further disappointment, for while the corporate form may mark an advancement, the present idea behind the corporation, even of the co-operation, is exploitation, and the wages of that sin is death.

Here is Warren's fine article. A quotation from "The Incorporated World" and another from "The Coming Kingdom," on the corporation, appear elsowhere.

Development of a New Form of Social Organization

Lincoln Phifer in The Coming Kingdom (edition exhausted) Written in 1903

THERE IS A LATER organization that is much more perfect in form than the state. That is the commercial or busines organization. It is true that business has existed through millenniums, but the organization of it was in no sense perfected until within the last century. This form of organization is superior to the old form 1st, in that there is no compulsion about it. You do not have to do business with certain firms, as you have to support certain states. Then 2d, it does not compel you to "join" anything or subscribe to any creed. Again, 3d, it has no boundaries, as of states, and no exclusion, as with the church. 4th, it combines the simpler forms of democracy with the law of natural selection, giving both rightful authority and popular consent to the management of affairs. That is, the Board of Directors, the Commission, if you please, superintends the business, the stockholders elect this commission, and the customers come and go at their pleasure—which is real freedom and genuine democracy. The most admirable feature of the new form of organization is that there is almost no organization about it, being a mere "flowing together" of society to accomplish a certain purpose, with no bonds as to belief or to further organization beyond that.

But understand me, I am speaking of the FORM of social organization, not of the work it is doing. It is now out after profits, and because a strong thing can do more damage than a weak one if it works in that direction, it is becoming a great oppressor and may be more so in time. But the FORM is a distinct evolutionary advance. It is proving its superiority by becoming, in a few years, stronger than the old institutions of church and state. It has become international in scope; it escapes "regulation;" it has put the state under tribute of debt to it, and the church must go into business and give suppers, etc., in order to exist. The superiority of the FORM is shown by the fact that almost all rulers are going into business, and the commission plan is being largely adopted for the conduct of city affairs. I do not consider it unreasonable that it should, because of its superior methods, practically run church and state extinct. I consider it posible that, relieved of piratical profit mongering and improved by further thinking, it would be the FORM under which the institutions of the coming Kingdom would operate.

BUSINESS at first leaned heavily on the government. It asked tariffs, bonuses and aid, spent money in politics and maintained a lobby to influence legislation in its behalf. If adverse legislation was threatened, it got in a panic, and it became proverbial that capital was "timid."

But it became apparent that when capital was panicky the whole country suffered. It was a hint of power that resided in the new form of organization. Since this hint was given organization has been strengthened, and the power that comes of it is now manifest to all observers. We have seen it take shoemaking and meatpacking from the many and put it in the hands of the few. We have seen it corner food products and arbitrarily fix the price on them. We have seen its generalship in crushing competition. It was working apart from the government and though the government opposed it, it has not dissolved one trust. Moreover, it has assumed some of the functions heretofore monopolized by the state. It has its spies (private detectives) and police force. It has its private guards or standing army. It levies tribute with as much precision as the state levies taxes. It is no longer timid, but uses a universal panic merely as a bold threat against hostile legislation. When it chooses, it assumes in effect the function of issuing money, and recovers from the panic. If it wills it ignores the state's subpoenas. It uses the costly navies of the nations merely as its traveling salesmen. It has a stranglehold of debt on every state in the world, and though it levies tribute upon its peoples. It no longer needs lobbies, for it dictates policies. Merely by closing down its works it can bring ruin on any state or statesman within a week. Press, pulpit and school lick its hand for the droppings from its table.

These are obvious facts. The people know it, and organized business knows it, now. It is a matter of demonstration that within fifty years organized business has become a greater power in the earth than the centuries old organizations of church and state combined. It is merely because the new form of organization surpases the old forms. If church and state are permitted to exist at all, it will be merely as agents or adjunets of the new form of organization—the rulers as capitalists—state and church as modified "commissions", having the old shadows but the new form. But the new form could crush state and church if it were politic to do it.

THEY TELL US that thought begets thought and that one idea suggests another. It is true. It is also true that the offspring of an idea will resemble its parent and become its heir and successor. So it is not too much to expect a new order to grow out of the business organization, differing from yet greatly resembling it. In Revelation 11, 17, we have a picture of a beast exercising all the power of the first beast, and more beside, and that beast is succeeded by the kingdom of Heaven on earth. To my mind this beast—with a business form and a social aim—is beginning to arise out of the earth.

If we could continue the form of organization, and substitute for the profit-taking purpose which now actuates it, the desire and aim to serve ALL the people, we woud completely revolutionize affairs, and church and state, profits and mastery of all kinds would pass and yet leave an organization that would be anything but anarchistic.

The development of the social thought prompts us to such a move. The business organization would naturally modify it. It is strictly in evolutionary order that government by commission, philanthropy, as a business, and social service organized on business principles should come. Such organization would give play at once display of the energies and talents of the masters of finance, who ought, in logic, to take hold of it. It is a conservative idea. That is, it is calculated to conserve or save the good there is in the present order. As such it is a safe thing. It may prevent a to al,truistic impulses and to the full cataclism and a world-wide reaping like that of the French revolution.

Sounds Like Yesterday, Doesn't It?

From Pautus, Grecian dramatist, 229-184 B. C., from play entitled, "The Miser."

I place no confidence in your rich man
When he's so monstrous civil to a poor one.
If he holds out his hand in courtesy,
'Tis with design to grip you—Ah, I know 'em.
They are a kind of polype that hold fast
Whatever they may touch. . .
The poor man is afraid to treat with him,
And by his awkward fears hurts his own cause,
Then, when the opportunity is lost,
Too late he wishes to recover it.

My mind misgave me soon as I went out
That I should go on a fool's errand; therefore
I went against the grain.

It Seems to Me

When the eyes close the mouth opens.

The kicker can never get there with both feet.

A bad reputation can out travel the lightning.

The best growth is that from the heart up and outwardly.

A broken heart is easier mended than a broken pocketbook.

The man who does his own thinking will make others think.

The highest happiness in life comes from being judiciously flattered.

Every man has his shodow persistently following him everywhere.

A drop of good perfume will refine one more than a long sermon will.

Very few people regard their faults as bad as the exposure of them would be.

Nearly every man believes that if all the fools were dead he would own the earth.

There are few better advertisements or worse morals than modern gifts to charity.

The turkey seldom appreciates the honor of an invitation to a Thanksgiving dinner.

An audience likes to look at a man that doesn't care a darn whether it is looking or not.

More men earn their living in the sweat of their backs than in the sweat of their brows.

One of the best things about getting mad is that it makes a fellow ashamed of himself.

Woman must be better than man or she couldn't stand it to live a lifetime with one.

A good book is a wise man at his best and it is a nice thing to be acquainted with such people.

Nearly everybody is on the hunt for converts. Making converts is so flattering to one's judgment.

Some men are so little they can't do great things, and others so great they can do little things greatly.

It is a constant surprise to a man that others are not as much interested in him as he is himself.

A bad man is one you like when in his company, and a good man is one you like when away from him.

When a man thinks too much of himself other people even matters by shaving their good opinions of him.

If it was as easy to find friends as it is to find fault, everybody could borrow all the money he wants.

It is usually wicked for other people to be rich unless they will divide. Perhaps you have noticed this yourself?

The last thing a woman takes off are her shoes and stockings, and they are the first things she puts on in the morning. With a man it is just the opposite.

The Booster and the Knocker

A New World Fable

A Booster berated a Knocker for his faultfinding. But the Knocker replied:

"It seems to me that you have become a knocker for yourself. You ought to know that when a man has something to sell he boosts it, and when one would buy he naturally knocks it, in order to make a better bargain. The booster is as reprehensible as the knocker, and is always ready to knock on the other man's game. It would be in better taste if we both kept our mouths shut."

——Sometimes the Knocker is absolutely right.

Greatness Everywhere

By Walt Whitman

I know that the past was great and the future will be great,
And that where I am, or you are, this present day, there is the center of all days, of all races,
And there is the meaning to us, of all that has ever come of races and days, or ever will come.

The Passing of the Party

HAVE YOU marked the passing of partisanship in America? Wilson was not elected by straight Democcratic votes. Most papers, now, accept political advertising from candidates of all parties. Republicans and Democrats find it easy to unite to defeat the stronger partisanship of the Socialists In towns where the commission form of government prevails, the elections have completely passed out of the hands of the parties, and where the city manager controls, partisanship is absolutely at an end.

In searching for causes for the change, it is well to consider the latter facts. Where the forms of democracy have been set aside, there is no longer need of political party. There are still stand-patters in all parties. It will probably require a generation to get rid of them, though not nearly so long to break their influence. But it will be found that, where the short ballot in state and county affairs, or the commission or manager plan prevails in cities, the party becomes obsolete. Possibly the party may nominate, so as to provide a choice; but when it comes to elections, party will be at an end. It will make no difference though Socialists may nominate their candidates; the very fact that they accept the new plan removes them from danger of introducing new democracy; they are "safe" under the new plan. But the fact that the forms of democracy have really been set aside renders the Socialist party ineffective. This is further reason why it is passing.

Government by party is gone. It is gone because democracy and the political state are gone.

The Great Essential

DO NOT FORGET the central purpose of this paper—namely, to effect a scientific, mechanical communication with the unseen world of souls. It is well to understand that the political state is gone; it is good to know that we are approaching a world-winter in which all institutions and beliefs will drop away; these things will help us to understand and keep us from discouragement in the hard days coming. But if we stop here, we have failed of the essential thing that will bring salvation from the terrors that are ahead. It is desirable that we have blessed and comforting communion with the divine; it will be consoling to know that our immediate friends can and do communicate with us; but these alone will not suffice. One may enjoy such comfort and still be blind and worthless so far as aiding in the establishment of the Kingdom of Heaven on earth is concerned. The thing that will save will be the finding of the New World in a plain, unimpeachable way, then the new thoughts of things that will come and the opportunity afforded the Heavens, that have been organized for this particular time by the Carpenter of Gallilee, to use their superior wisdom and abilities in steering the world out of the storm and darkness to a safe port, will accomplish the setting up of the Kingdom of Heaven on earth. This is not a thing to merely dream over. It is an essential at this time—the most practical the only practical thing that can be done. The responsibility for doing this work rests with you as much as with me. It will require practical thought and real money to get results. There is plenty of money that might be available, if those who have it were convinced. There is abundance of talent that might be at work on the problem, if this talent caught the vision. It is your duty to interest these forces. In the end the lives of thousands may depend upon it. Is the conviction so deep in your soul that you will really do what you can, as one of the helpers of him who is to be Lord of all, he who has planned it through twenty centuries, in the crisis that is at our doors?

The Playtime of the Angels

THE ALMIGHTY must have been in a facetious humor when he made the great Southwest.

I think possibly he gave a picnic to a few million angels and turned them loose to sport in finest fields.

Some made pictures in the desert, which the traveler can still behold, spilling rare colors over the great plains.

Some buried forests, as a boy will put a pin on the railroad track for the cars to pass over.

And left them for ages, to petrify, forgetting to come and take them away.

Some trained the stubby Yucca Palm, and the Juniper, and the little oak, the Chapparrel, to grow as funny dwarfs.

Some carved the hills into fantastic shapes, like animals and castles and dugouts and the faces of men.

Some swiped the streams from their channels, causing some to lose themselves in sinks in the desert;

Some were made to dash through the channels they dug for them, as in the Grand Canon of the Colorado.

Bordering such, they built tremendous castles and gigantic temples, and painted them every conceivable color.

They stole the waters away, and left the finest fields that God ever made utterly forsaken and barren.

Some scooped out the Salton Sea and piled the dump as the San Francisco Mountains.

Others made Death Valley with its salaratus, and the fantastic Funeral Mountains.

Such jumbling and tousling of things the mighty Father of all had never thought possible;

But because the angels had such a good time, he hasn't dared to clean away the litter and the playthings to this day.

Oh, for one of the old Grecian poets, to write up the wonders of that party given by the Almighty so long ago!

The World Corporation

From a book entitled "world Corporation", by King C. Gillette, the razor man, published in 1910. The world corporation was chartered in Arizona, its purpose being to buy up industrial stocks, with money furnished by all the people, until the people own controlling interest and form a larger merger than had yet been known.

WORLD CORPORATION is the birth of industrial science destined to combine education, industry and government throughout the world in one system, bringing all the nations and all the people into one corporate body, possessing one corporate mind.

World corporation will not recognize any division of the earth's surface into nations or divisions of its peoples into nationalities, or any divided ownership in the world's industrial machinery.

World corporation will displace all governments. Nations will be helpless in its grasp. Absorbing, controlling and eventually directing industrial life, it will tear down the barriers of caste and nationality, and combine in one brotherhood all the peoples of the earth for one common purpose.

World corporation is a business proposition, carried forward on business principles, without sentiment, without weakness, and with no departing from its purposes—no compromise with governments, with corporations or with individuals. It will move steadily onward, without fear, without favor—the embodiment of economic law.

World Corporation will not complicate its work with the task of bringing together the scattered competitive parts of special industries. It will leave that task to individual promoters, and content itself with the absorption of approved listed dividend-paying securities, which in the aggregate amount to upwards of one hundred billions of dollars, and includes practically all the marine and land transportation systems and leading manufacturing systems of the world.

World Corporation is simply a cooperative investment for mutual safety and profit. When its purpose is fulfilled, it will be the only employer of labor and the only seller of products.

Politics which we recognize as a necessary governmental part of our competitive, industrial system, will have no place under World Corporation. Governments, as a factor in national life, will find their complement in World Corporation National Boards of Control and in the World Corporation Congress. Thus will the whole field of world, national, state and municipal governments pass out of existence. There will be no voting no political campaigns.

The Great Fact

We are entering a world-winter, in which doctrines, ideas, institutions and nations will fall away like leaves in autumn. At the same time we are entering upon a new geological period. It is the world's judgment day, and all thoughts and methods of all ages will appear before mankind for trial and on test will be found inadequate, while nature will be made anew before our eyes.

He Sees It

Dr. George W. Carey, Portland, Ore.

This is the resurrection morn—the day of judgment. The new Heaven and new earth are appearing.

If this is the begginning of a new geological period, you may well expect terrific earthquakes soon.

The Great Adventurers

Albert J. Reinke, Wisconsin: I did enjoy your magazine.

C. W Zimmerman, Oklahoma: I like your paper, and enclose you $1 for subscription and Hamlet in Heaven.

R. M. Peanick, Texas: The work you have undertaken is certainly of vital importanee to the whole human race. I wish you complete success.

J. C. Wilson, South Dakota: After studying your first two issues, I have become deeply interested and am herewith sending you my subscription.

Harvey Auchter, North Dakota: I am a Socialist, and am very much interested in the views you put forth. Enclosed find money order for The New World, Hamlet in Heaven and The Dramas of Kansas.

Chas. J Stenzel, Texas: Your letter on co operation, as published in the Rebel, is of much interest. Co operation is needed very much But it must be true, scientific co operation. Enclosed find subscription.

G J. Aben oth, Montana: I do not see how you can sell such great worth for so little money. I think your paper, The Dramas of Kansas and Hamlet in Heaven worth more than you ask, so am making the money order 50 cents higher than your price.

Mrs. M. E. Mower, New York: I cannot tell how joyful I was when I received a copy of The New World. I believe you are inspired by the only Power that will enable man to rise to his birthright of success and love, with the true vision which a majority lack.

A. Kenoyer, California: Keep hammering away. The door will open with a bang, pretty soon. I know the condition on the other side, and know you are on a keen scent. But cut out all common stuff and stick close to your text. You are in a class to yourself. You are a lucky pioneer in this line.

H. J. Connerley, Kansas: In looking through a bunch of papers today I ran across the July issue of The New World. I read every word in it when I received it, and reread it today. I find my interest in it more than revived. Therefore I subscribe and think I can get up a good club soon. Please send me price for five years and for ten years.

Mrs. O. Thatcher, Florida: I am not a spiritualist, but I know positively that communication between the two worlds is a fact, and trust that your idea of a mechanical device to help in the work will be realized. I was interested in the communication from the "Fra" in the June number, having been a reader of the Philistine for years.

R. A. Dague of Denver writes in the Milwaukee Leader that he is sorry Phifer is discouraged. Bless you, I am not discouraged. I know that in the world's spring socialization will come. It is necessary that I develop a real and natural and rational hope, so that when the outgrown methods fill standpat Socialism may have something to keep it from utter dispair.

Mrs. M W. Beatty, prominent club woman of Chanute, Kansas, to whom Mrs. J E. Raymond, a state officer in the Woman's Federation of Clubs, of Girard, had sent a copy of The Dramas of Kansas: That was a delightful surprise in sending me a Christmas present of a book which I needed just at that time. I read from it to my club on December 26, and I enjoy very much its unique rendering of authentic Kansas history.

Tyler G. Lawton, Socialist mayor of Bicknell, Ind.: I have been reading your New World, and I want to say it is fine. I have had no beliefs whatever on the subject of spirit manifestation, but your paper makes me think that some occult force must have helped me during the three years I have held this office, for I have had bitter enemies who sought to confuse me, and it seemed I got wise to all their moves in ways that were a surprise to me.

Henry J. Valentine, Socialist city attorney, Bicknell, Ind.: Your New World shocked my Methodist brain terribly My, what an insight into the past; present and future! It sounds too good to be true. But while we live on earth, why should we not enjoy the convictton that right will ultimately prevail? And why should not that conviction be founded upon a spiritual basis, firmly grounded in the inner man, unconquorable and serenely confident, but ever alive to duty? You are right Wayland's article this month is the truth.

Predicted What Would Happen

Rebel, Hallettsville, Texas

The New World, of Girard, Kansas, is a remarkable Socialist-spiritualist magazine that is edited largely from "the other side" through automatic writing. It may be said that Comrade Phifer and his associates predicted exactly what would happen to the Socialist party in November, five months prior to the election. The Rebel shall not offer an opinion as to whether or not Comrade Phife 's messages from the other side are genuine; but we know that he is absolutely honest and high minded in his belief that they are genuine, and we must say with Shakespeare:

There are more things in Heaven and earth, Horatio,
Than are dreamed of in your philosophy.

The Great Revolution

Someone is going to discover or invent scientific, mechanical means of communication with the tremendously populous spirit world, and when that is done we shall KNOW where now we doubt or believe. Differences will pass, and there will be but one religion, the chief characteristic of which will be actual communion with the higher life and with the Divine, by all. It will mean the kingdom of Heaven, or the dominance of the spiritual, on earth. It will mean freedom from exploitation, and new history, literature and sciences. Who will find the way? It might be YOU!

The Dramas of Kansas

(This cloth bound, illustrated, 200-page book contains 30 stories of strange things done in Kansas in a big, spectacular way, that held the attention of the world Kansas, with a history older than Virginia or Massachusetts, put on more stirring social dramas than any other state. Beside the "drrmas," there are 12 poems about Kansas. A delightful gift book. The first edition sold for $1 each; the second edition, identically like the first, I sell for 50c. Address, The New World, Girard, Kansas.)

New York Sun:—Thrilling.

New York World:—Certainly different.

Ryan Walker, cartoonist. New Jersey:—A delight.

Record, LaCygne, Kansas:—Intensely interesting

New York Call:—A book you can enjoy to the full.

E. W. Howe, author, Kansas:—Read with much interest.

Kanaas City Star:—Full of romance and stirring poetry.

Eugene V. Debs, Indiana:—Flashes of a fine mind in all its pages.

Kansan, Pittsburg, Kansas:— Too much praise would be difficult

Headlight, Pittsburg, Kansas:—Has received much favorable comment.

Arthur Capper, Goveanor of Kansas: The story is most beautifully told.

Democrat, Mound City, Kansas:—Especially interesting to the writer of this.

Frank P. Walsh, of the Walsh commission:—Visualizes in most personal and striking manner the men and events in the life of Kansas.

Guy Bogard, California:—The Dramas of Kansas is a ripping good production. Shall do all I can to boost the work, for it is one of the best that has come my way for a long time

This is a paper-magazine. That is, it contains magazine matter in newspaper form. You will find it contains more points than three average magazines.

Said of Hamlet in Heaven

(This is a 5-act, 30 scene play, purporting to have been written by the spirit of William Shakespeare. It takes the characters of the original Hamlet, many of whom died or were killed, and shows how they 'mixed it" in the spirit world before they found peace. Price, 50c; three for $1 00 Address, The New World, Girard, Kansas.)

Ryan Walker, New Jersey.—Whether Shakespeare Bacon or Phifer is responsible for Hamlet in Heaven, iu is an exceptional thing

Eugene V. Debs, Indiana:— Your Hamlet in Heaven is a wonderful production. I read it through at a sitting to my wife and she mas greatly impressed and pronounced it very fine.

The World (Socialist), Oakland, Cal.:—It has the Shakespearian atmosphere, form, characteristic development and majestic swing. It is equal to the best productions of the bard of Avon.

Dr. A E. Adams, Girard, Kansas:—Hamlet in Heaven is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature.

Dr. Ethyl Lynn, secretary Socialist local, San Francisco:—For pure delight Hamlet in Heaven is a prize winner. Humor seldom evokes more than a mile from me, but when I was reading Hamlet in Heaven I fairly shrieked with laughter—it is so absolutely human.

Fred D Warren:—It is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb, the humor is infectious and the philosophy very much like what my conception of the future, if there is a future, must be.

The New Day of God

Walter DeVoe in The Living Word, Brookline, Mass.

A new day of God is here. In the spring of 1916 the Lord of Light and Love came with hosts of his angels and archangels into the spiritual realms of this planet, to establish the new dispensation of love, wisdom and power on the earth. Now, at the beginning of the Aquarian age, the age so long seen and expected by astrologeers and seers, the spiritual world, and that part of the mind of man to which it corresponds, are ready to receive the glory which shines from the inmost heart of Being. The world shall soon see that a new ere has dawned. There shall be many strange sights and powers made manifest to sensitive souls

Books Received

Dr. George W. Carey, Portland, Ore., sends the "Chemistry of the Cosmos," price 50c. It deals with astrology and new thought.

P. S. Whitcomb, of Akron, Ohio, sends a 10c pamphlet, entitled, "On the Way," setting forth the beauties of the Co-operative Commonwealth.

Caroline Lowe, Oakland, Cali, is author of "The New Social Structure," a 24 page, 10c pamphlet, dealing with the Socialist ideal and how the American government as now constituted does not, by design, meet the needs of the working class.

Bundle Rates

12	copies	one issue	to one address	25c
25	"	"	" "	50c
50	"	"	" "	$1.00
12	"	one year	" "	3.00

Appreciative Kansans.

W. B. Holmes, Kansas: Wife and I are surely intesested in your New World, so much so that we can hardly lay it down till we have devoured it all. Each nuuber is eagerly looked forward tn by us, and I hope to induce others to suscribe. Your Dramas of Kansas, too, is fine, if one gets into it rightly. After 51 years' residence in the state, it sure is interesting to me. You are just a wonder to me. Your Hamlet in Heaven I haue read and reread, and am getting more into the merits of it. Years ago I saw the noted American tragedian, Edwin Forrest, in Hamlet and many others of Shakespeare's plays; so it is the more interesting because of what I remember of the character of Hamlet as portrayed by him,

Simons Says We Are Un-American.

A. M. Simons in the New Republic

Our party has ceased to be American. I have asked several members of the party to name one single American who was working in this campaign without being a candidate for office. They cannot name one. Intellectually and politically the mind of the party is in Europe. It was a pitiful lack of American conditions that gave us a platform and propaganda utterly unrelated to the most vital problems of American labor. It could not be otherwise, when the party was directed by men who write books to show that American Socialism sprang out of Utopian colonies.

The Great Adventure

Dr. George W. W. Carey. Portland, Oregon

The air is full of the scent of flowers,
And free souls have started on the Great Adventure,
To find God.

The January Number

D. Bobspa, California: The January issue of The New World starts the new year with a high standard. There is a crying need in the general radical movement for such a note as you are sounding. Your epic, "The Romantic American Colony Movements," celebrates our own times and people in lofty theme. Let those who will read the warmed over songs of other ages. I hail the man with fancy, vision and courage to sing our life today.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

Write: Behold, I make all things new. . . A new Heaven and new earth, wherein dwelleth righteousess.—Revelation 21.

A Page to Hamlet in Heaven

The Metropolitan Magazine of New York city, the publication edited by Theodore Roosevelt, contains, for February, a full page write-up of Hamlet in Heaven, with four cartoon illustrations. I will quote from this extended review in my March number.

Get busy. Many of you are able to put $100 into this cause. You ought to do it, and at once. If you can't do that much you ought to do all you can, without delay. My message is to buy sub cards and get circulation for The New World. Its message is vital, but it needs circulation to make it powerful. It means too much for you to miss this great privilege. And don't think you wil save your money if you withhold it from the cause now. It will all go in the time of trouble that is approaching if you fail to do your duty. J. A. WAYLAND.

Playing the Guardian Angel.

A Very Short Story Supposed to Have Been Put Over by The Spirit "O. Henry"

WHEN BascomFlowers died he left behind him a wife and daughter. The latter was only two years of age, and the former--well, she was young, good looking, and had been very devoted to Bascom. He remembered it when he entered the spirit world, and his mind troubled him on account of his fancied unworthiness of her and the pictures of the hard struggle which he conjured up as being ahead of the little woman.

Bascom had never been a saint, but if there ever was a guardian angel, surely this spook with the ornamental name became one. He was on the job of guardianship day and night.

"You are plum foolish about it," Link Gordon, his old-time chum, told him. "Some day you will be buttin' in where you have no business, and then you'll wish you hadn't," he added.

"What would you have me do?" Bascom asked. "Leave that poor little woman to struggle on without help or sympathy?" And ghostly tears actually came into Bascom's eyes.

"Gwan! You are in Spookland now. 'Tend to your spook business and can your foolishness about motherland. Doc Wilson is right. I haven't much use for these hyphenated citizens myself."

"But the little woman has no money except the insurance. How is she to get along?"

"She'll manage it all right. It is all she needs. Beside, how can you earn more money for her? I have n't noticed an advertisement for an able-bodied spook for these many days. This guardian angel stunt will get you in bad yet."

But Bascom would not listen. He not only hung about his wife, but he also tried to materialize to her. And he fiunked. But he persevered. One day, however, after weeks of effort, he did manage to knock on wood, while in her presence. It frightened her.

"Goodness gracious!" she exclaimed. "I shall have to get a cat if those rats don't quit trying to take the house."

That annoyed Bascom. It discouraged him in his efforts to materialize. He even kept away from the woman during the day; but in the quiet of evening he visited the cosy little room where in other days had sat and talked with her, and often lingered about even after she had retired, watching her sleep with the faithfulness that is often seen in a dog but seldom in a man. As days passed and it became more and more evident that he could not open communication with the woman he loved so tenderly, he by preference chose the night time to visit her, hoping that when the distractions of day were gone he might meet her spirit in the realms of dreams. Months passed, and his quest of her soul was still unsuccessful. He found her body; he even pressed his lips to her cheek as she slept; but she was utterly oblivious to his presence. It was not satisfactory, and Bascom even went so far as to wish he hadn't died.

Then something happened. What it was Bascom never told. But it was something that flustered him greatly. He even tried to seize the back of a chair. He even sought to scream. He fumed and he swore. But all this made no impresssion on the woman before him, since she was unconscious of it.

When Bascom appeared before Link he was pale and haggard. That individual regarded him with a smile and then said:

"So something happened, did it? I knew it was going to happen and tried to warn you; but you never did have any sense, Bascom. This thing of playing the guardian angel ain't all it's cracked up to be."

"Oh, Link, Link," spoke Bascom in the tearful voice of the stage heroine, "I never would have believed it of her."

"Humph!" grunted Link.

"I never will believe in woman again. My heart is crushed. I shall never recover."

"Bosh! You deserved it all. Didn't I warn you to 'tend to your own business?"

"Yes, but I wished to do what I could for her."

"And found she was able to take care of herself, didn't you?"

"I knew she was capable. But I never would have believed that of her, Link?"

"Believed what, you fool? If you had any sense you would have known she was married and that you had no business buttin' in on her."

They say that Bascom gasped—then sat and panted for a few minutes, and after that broke into a hearty laugh.

Now, what do you suppose he had seen?

The Spirit Press

Department of Economics, J. A. Wayland. Department of Literature William Shakespeare. Department of News, Horace Greeley.

WHILE this is given in good faith, believe what you please about it. I am not seeking converts but the truth. I freely admit that nothing received from beyond death is or can be satisfactory so long as it rests on human mediumship, with personal magnetism as the motive force. No man's experience, however convincing to himself, can be experience for another. Yet every religion teaches life beyond the grave; Christianity devotes its whole attention to saving men from hell and to Heaven; and millions in every age believe they hold communion with the beyond. It is time we tested all this data scientifically. It gives hint of opening to unimpeachable human knowledge a New World that shall save this old world from stagnation and exhaustion, giving it new sciences and arts, new literature, new geography and a new, universal religion. This is a call to inventors to find the way. It is a call to discoverers to like Columbus find a New World. It is a forerunner of the time when every paper will print news, views and literature from the beyond.

Love and Mind

Purporting to be by the Spirit William Shakespeare

BUT DWARFS like Passion,
Greed and Slothfulness,
Oft overcome Mind, binding it, until
'Tis weak and irritrable and in distress,
Prey to the scoffs and wishes of the ill.
Yet, let Love be its master, that will lead
Mind forth in paths beyond the utmost stars,
And cause it in the fields of Heaven to feed,
And level at its feet opposing bars,
And bring it to its splendid normal state,
At union with the universe around,
So, happy, innocent and truly great,
So, powerful and quick, and so, profound.
So will Love lead the Mind, but Mind ne'er could,
Or ever can, lead Love, or ever should.

Riches

Purporting to be by the Spirit Ralph Waldo Emerson

MAN may be poor,
But Nature, opulent,
Is ever at his door,
To roll on him her store.
Rebuking her intent,
He claims a beggar's pay,
Content with being low.
Her's is the wiser way.
If man would live as she,
He would be free,

In the March number I expect to print at least two stories, as beautiful as that of Joseph, paraphrased from Oahspe, that strange American book purporting to have been received from the spirit by automatic writing through a Dr. Newbro of New York city.

Let Us Fight England

Purporting to be by the Spirit W. C. Brann

The Editor is Not Responsible for Views Here Expressed.

DOUBTLESS Germany has been guilty of atrocities. Doubtless it was her own bigheadedness that lost her the sympathy of so great a portion of the world. But Germany is not the only nation at war that is atrocious. Indeed, she is not the worst.

We are so accustomed to seeing reports of allied victories that have not been won; so used to profit mongers aiding the entente bunch in this scrap, with munitions and provisions; so familiar with the jackal howls of Anglo-maniacs who would stampede Uncle Sam into hostility to Germany, that even a whisper againt the supreme hypocrite of all, England, is considered blasphemy by the average American, though those monstrocities, Big Tooth and Massive Jaw, may both fulminate all they please againt the Teutons without violating neutrality.

But let the hypocrites scream. If America must enter the war, let it be against England, who is the worst threat against civilization in the world today. In rejecting peace terms proffered by the central powers, she has become responsible for the continuation of the war, and all the carnage that must come, whoever precipitated the fracas.

England acts the whimpering baby. She has had her way so long that when she cannot set her gory claws on the spoil for which she is now clutching, she makes the world resound with her howls. This beribbanded pig squeals about her slop—which she calls rights—and, without having fought more valiantly than any fatted swine, insists on her keepers and preservers continuing the war, which she says another wickedly started, until that other is fully subdued and she may be able to trample on its carcass.

It is just like England. The world has never seen so blatant a hypocrite as she—unless it be certain American preachers and American congressmen who would forceAmerican working beasts (but not themselves, oh, dear, no!) to take up the sword in behalf of that slut. One would believe, if he accepted her protestations of virtue, that she is not a congenor of the nation which she condemns. Yet England attained her supremacy among the nations of the world by virtue of licensing piracy against other peoples with whom she was nominally at peace; and the victory that made her dominant was achieved by the buccaneer throat-slitter who commanded her fleet, Sir Francis Drake. Think of a nation which for a century licensed privateers to scuttle vessels of nations with which she was at amity, now protesting against the "barbarism" of Germany's U-boat activities! Reflect on the chilled-steel nerve of this strumpet among the nations, after forcing America to fight her once because she insisted on jamming her wares on us with a tax attached, and again because of searching our vessels in a period of peace, now inviting us to hold her petticoat while she encourges her allies to obliterate her own mother in the interest of "human liberty and freedom of the seas!" It would be hilarious if it were not nautiating.

Consider the nation that has twice as large a navy as any other power, the octopus with the befogged island as the head of its exploitation, which has within the last three centuries fought twice as many wars as any other state, now inveghing against militarism and howling that her enemy of the moment, because he has ripped her in the midriff, ought to be dismembered (by others) while she goes free! And this in face of the fact that she has not won a single victory in the war!

And when has England won a victory since she became the bully of the world? It is amazing that she, who has been the most heartless tyrant since the days of the imperial Caesars, she who has made her slave dependencies do the fighting that she could and would not do, should always claim the victory and seize the spoil. She has twice as large a navy as Germany, she and her allies command five times as many vessels as the central powers have, yet Germany dominates the waves, while the proud "mistress of the seas" whines for other nations to make Germany quit fighting on her chosen ground, the waters. England has permitted France and Russia to do her fighting on the land, just as the whelp has always crouched behind a bush until others killed the prey and then wrenched it from their jaws to devour it before their eyes, Yet it England who has kept Russia from developing for more than a century through holding the Dardenuelles and the straits of Dover closed against her; it is England who reduced Spain to a spectre of her former greatness through mendacious piracy; it is England that has bedwarfed the Meditterranean states because she burroughed in Gibralter and growls with her guns when they would pass Scylla and Chabdaris to world commerce; it is England that has penned Belgium and the Netherlands from access to the seas, thus making them the "little nations" that she professes to protect; England that bullied Greece to her downfall; England that pushed Roumania into the fires of war and then deserted her. Whining and hypercritical England is the jabatim of nations.

But the javelin has entered her heart. She knows the fatal blow has been dealt. Her wail is the cowardly cry of dispair. Her demands show the faltering bluffing of a coward. If war should continue, the world will know that England alone is responsible for what bloodshed there may be hereafter, and upon her will rest the imprecations of millions. With the sympathy of the world lost to her, with her hypocracy exposed, with the fight clean gone out of her soulless hulk, America will have no need to enter the lists against her. But she should beware of being drawn into a break with Germany through the money and a subtle agitation, for purposes of profit, of a descendant of the English pirate Morgan, now treacherously posing as an American.

I do not endorse the spirit of, "Let Us Fight England." Yet that does not really call for, but rather tries to prevent, war. If it were not so, I would not print it. Compare this vituperative article with "O Henry's" light humor, Shakespeare's vivid impersonations, Emerson's subtle philosophy and Wayland's stirring appeal, all in this paper, and then honestly ask yourself if you think they could all have been composed by one man.

There will be another beautiful prose poem by George F. Hibner of Idaho in The New World for March.

The New World

5c copy
50c year

SAMPLE COPY

Lincoln Phifer's Paper-Magazine

Clubs of five
Two Dollars

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, March, 1917 | Number Ten

Germany and England are Both Doomed

IS THE POWER of plutocracy such that it will be able to crush the big nations at once? Will Germany be beaten as a state—Germany, the nation that glorified the state and that filled the world with the propaganda of Socialism based on the triumph of the state? And will England, the nation which for three centuries has dominated the seas, be tricked in the very hour when she hopes to triumph, leaving plutocracy in full control? And will all this happen during the year 1917?

WHEN I received the communication from Wayland, concerning the break with Germany, I was as greatly surprised as you will be when you read it. But the more I think over it, the stronger grows my conviction that he is right. Even if Wilson did not plan it as suggested, the outcome named is logical. It means the ending of the war sooner than most of us expected, with an ending of both Prussian militarism and British navalism. It is in consonance with what I outlined last issue that the strong nation should fail, in order to give plutocracy, as represented by the United States of the World, soon to be formed, full dominance; and, once having political forms under bond to it, plutocracy would prefer peace to war.

THE Wayland idea, printed on this page, speaks for itself. There are things that render it plausible. If a number of nations that have hitherto been nominally neutral should enter the war, it would undoubtedly give them representation in the peace negotiations; and, without doubt, if they were ably led, all of them would favor freedom of the seas. In January, 1915, I wrote a booklet, under inspiraation, which I offered to various Socialist editors, without result, in which it was shown that three fourths of the wars of the past three centuries have been caused through England controlling the straits of Dover, the Dardennelles, the Suez canal, and the strait of Gibralter and by them keeping the other nations practically in prison. I suggested as the first remedy for war the socializing of these four pivotal points controlled by England, the Panama canal controlled by this nation and the Yellow sea dominated by Japan. Since then, President Wilson has made this an issue under the name of 'freedom of the seas." If plutocracy is really to become world dominant, then, some time, the dominating nation, whether it be Germany or England, must be broken and become subservient. This war will certainly "settle" one of them. Wayland suggests that it may conquer both, which would be an anomalous thing, considering that they are on opposite sides. But Mr. Wilson, who is both a student and writer of history, may have had in view much the same thing when he spoke of "peace without conquest."

I HAD NOT hoped for such far reaching results so soon. Two things might postpone the result until after another war shall have been fought. One is the agitation of Socialists and others against war; the other, the inertia of the uninformed; both of which would operate to postpone the natural course of evolution. There are other anomalies in co-operation of these antagonistic elements and in Socialists, those champions of evolution, seeking to hinder the natural course of evolution. Where Socialists do fall in with evolutionary processes, in working for government ownership of railroads, etc., they, because government is now controlled by plutocracy, are really working for worse enslavement of the people. This is another anomaly that helps to make appropriate the inspired Biblical name for plutocratic rule—Babylon or confusion. As I said, if both Germany and England are at this time reduced to subserviency to plutocratic forms, it will be more rapid work than I anticipated, and will show that we are already well into the judgment period.

IF YOU will consider, you will discover that in the February issue I outlined the processes through which democracy in America has been set aside by plutocratic forms. This article suggests a manner through which those plutocratic forms may be extended to cover the whole earth, marking a world-wide industrial revolution, with the idea of democracy eliminated. People like my readers, who are accustomed to think for themselves, will see in these suggestions much more than I actually state. Among other things, they will see the utter hopelessness of conventional Socialism, conventional religion and conventional spiritism in this crisis.

THEY wiil also see ahead an actual rule by plutocracy and will want to know what it will be like. They may be interested in my ideas of it. Next month I will tell them.

You will also reflect on what is the best thing to be done when plutocracy fully controls. Possibly you might care for my thots on this line. I have begun to outline them in this number. I try to show that at the very time plutocracy was developing, God-help also was developing. I try to show that our American forefathers were led and inspired just as the ancient Hebrews were. Next month I shall get down to the present and future tenses, and shall outline the culminating help and inspiration that may be expected in the culminating crisis. Let this issue teach you that we have not been left alone in the past. Let us learn great faith for the future.

Forcing Peace Without Victory

Purporting to be by the Spirit J. A. Wayland

NOW, since the break with Germany has come, it must be accepted as a fact, and all our plans must be adjusted according to every fact that arises.

It is manifest to the unprejudiced thinker that England is as tyrannical as Germany. According to her own declaration, she is responsible for the continuation of the war and is out after conquest.

It is equally evident that America has been helping Enggland from the start. The break with Germany does not affect the aid, but only provides for its continuation.

The thing it changes is this: It changes the aid from pretended neutrality to open favoriteism. The action of thePresident in making this change will give the United States a seat in the body that will meet to determine the final terms of peace. All other nations that join now, as many doubtless will join, will have representation there. It is probable they will hold the balance of power in that body.

Before this break occurred the President was checked. He could not move without congress, and congress had shown that it would not sustain him. This in itself indicates that he is as rebellious as he dare be against the claims of the capitalists. Since the break came, he, as commander in chief of the armies, is in full control. He will have the power to let the acts of hostility that may follow go as far as he wishes, but, with certain restrictions, no further. It was a good strategic move on Wilson's part.

Mr. Wilson has already declared for "peace without conquest" and for "freedom of the seas." If, in the final negotiations, he insists on these things and carries with him the delegations of the nations that follow his lead, he will be able to win.

This may mean, ultimately, the salvation of the German people. It may mean the ending of England's domination of the seas and of her keeping smaller nations from development. There is a possibility that this move may be the only one open to the President to enable him to carry his point.

If so, it will ultimate in good. Let us give Wilson the benefit of the doubt—without participating in the war.

The glorious periods of Bible times were those in which there was no Bible! When Adam and Enoch, Abraham and Joseph, Moses and Samuel, Isaiah and Amos, lived, there was no Bible, except in fragments. When Jesus was speaking his word and Paul arousing the world by his appeals and miracles, there was no New Testament, except they made it. After the prophet, the greater, comes the priest, the less. Ezra, the priest, collected the Old Testament, and a council of priests made up the canon of the New—and since then there has been no great demonstration. The Bible makers were not Bible worshippers. The interpreters do not have power, because they go to the church or the book, rather than to God and the spirit realm, as the source of power and inspiration. Woe to the people whose Bible is closed, whether by unbelief or by a priesthood!

The Purpose of Bible Making Not Yet Understood and Not Fully Met

THE BIBLE, which is the widest circulated of books and taught more than any other book, is the least understood of books, because all our teaching beclouds it. It ought to be, what the name implies, the most important book in the world. Instead of that, it has been turned into a slave-maker. By this, I mean, that, while its purposes were to give the soul expansion, it has been made a means of shutting the Heavens to us, and causing us to accept the book itself as the finality, and the church, its interpreter, as the real thing.

What is the Bible? It is primarily a book of data. It was composed through about two thousand years, by some sixty different authors. Even different nationalities are concerned in its make-up, and the books of Job and Jonah were probably lifted from the sacred writings of nations that had their home east of Palestine. Its purpose was evidently to provide a record of notable spiritual manifestations, and of remarkable instructions of a general nature that were received from spirits. We have, therefore, books of history which are records, and books of prophecy, which claim direct inspiration. There are also rituals and hymns, which seem to be foreign to the original purposes of the compilers of the books, yet which give an insight into the soul aspirations of the times in which they were in use.

The Jews were not alone in collecting this data; though they were perhaps the most consistent and persistent in carrying out the purpose. In a sense, the Hindu, Persian, Chinese and Egyptian scriptures are one with the Hebrew scriptures; they are all devoted to the collection of data. It was wise, in the early days of human experience, to collect data. It showed from concrete things the safe course for individuals and society to follow. It also showed that God and various grades of spirits did have to do with human life. If we should consider this data, just as we in modern times regard other data in our scientific investigations, then we would have several things established by the Bible and by every Bible, for that matter. We should find these propositions proved by human experience; as shown in the data so collected:

Wrong doing individually does not bring happiness but it does bring death. Right doing promotes happiness.

Oppression socially degrades both oppressor and the oppressed and institutions built on wrong-doing do not last.

People may be intellectual and not moral. They may be religious and not moral. They may be religious and not intellectual or intellectual and not religious or moral.

It is possible for human beings to have actual experience of God their Father, and to hold communication with spirits, or a higher order of beings. From the spirit realm there have come suggestions of evils that have harmed the world, and also the loftiest morals and sweetest literature that the world has known.

THESE THINGS being taken as proved by the Bible—by all Bibles—there are correllaries. Among them are these:

Personal wrong doing should havebeen abandoned long ago on the ground that it did not pay.

The laws of social life ought to have been learned, so that there would have been no more war, no robbery of the people through forms of law, and no poverty or ignorance in all the world.

The law of the spirit should have been so completely known now, that the knowledge of the Lord and of the spirit realms would have been as common as any experience in life.

THERE are also supplementary facts that have been established through the collection of these data. I shall not pretend to give them all. I wish to call attention more particularly to the fact of progressive means of communicating with the Heavens. Moses developed a tremendous circle, with a dark room—the Holy of holies—in the center, and four million people arranged around it, and as a result there were "thunderings and lightnings and voices." The early apostles gathered together "with one accord, in one place," and remained there for many days, with the result that the Holy Ghost came upon them and they spake with tongues and performed miracles. Jesus provided that his followers might be "his body" after he passed on, and because they assumed that function, he did manifest to them at periods for about two centuries after his demise. This all suggests the development of machinery for promoting spiritual intercourse. It will be admitted that this is an age wherein machinery has been developed beyond anything ever known before. It follows that, had we had the right conception of the Bible as a book of data, we might have developed spiritual machinery until it would have been literally fulfilled that "greater things" than Jesus did we might do.

BUT WHAT are the facts in the case? Orthodoxy claims that there has been nothing received from beyond the vail, that is worthy of record, for about two thousand years, and we are even denied admission to Heaven except as we accept certain doctrines and unite with human institutions. A greater perversion of the purposes of scripture it would be hard to imagine. The whole claim that spiritual power depends on doctrines, or institutions, or interpretations, is false. They do not in nature, and they do not in the higher manifestations of nature, the spirit. The manifestations to Adam, Abraham, the patriarchs and Moses all came before there was either scripture or church. Ever the prophets have come with new touching of the spirit realms and with condemnation of formalism; but the form still persists. It kills spontaneity, and always brings stagnation and a crisis. That is another of the things proved by the data collected by the Bible makers.

ANOTHER THING follows: If, after formalism and eccelesiasticism had killed spirit communion in other ages, a crisis came, and there was new word of God through the prophets, it follows that, when this age is about to end, and the people need superior guidance, that guidance ought to come. In other words, we ought to have an American Bible.

Doubt not that there has been suffcient data to produce it. I shall speak of that in another place, not here. What I wish to call attention to in this place is that we have been producing in abundance the data that the Bible furnished of old, though in another form. Our novels that are worthy the name teach us the results of certain right and wrong courses of action. But, better still, our scientists have collated data demonstrating the effect of alcohol and tobacco on the system, thus determining scientifically what is sin and how sinful each kind of sin is. This is not the full extent of their conclusions, but it calls attention to the fact that they have been doing, in a better way, just what the Bible makers did, in the best way that was possible in the youth of the race. We are instructed scientifically as to food values. We know now the results of certain social actions, and have arrived at the scientific conclusion that certain evils, such as war, poverty and drunkenness, can be cured only through social action. We are therefore slowly getting to the real meaning of the Bible, although wholly apart from the Bible, as that word is generally interpreted.

IF WE CAN get rid of the old estimate of the Bible, which is oriental and unscientific, and come to the scientific use of data, we ought, in this culmination of the age of machinery, in this scientific age, in this age when a world crisis makes it clear, if the data of olden Bibles is to be accepted, that the spirit realms are seeking to get into touch with the earth phase of life, to realize results a thousand fold greater than were ever known before. We ought to make communication between the two states of life as commonplace and general as telephoning now is, and to receive, not only new literature, new history and new science from beyond, but also a new and living Bible. What means the scriptural expression that at the time of the end Jesus is to conquer the nations through a sword that proceedeth out of his mouth, with the definition that this word, in the present tense, is the "word of God," except that new revelation is at our doors?

Beyond the Hills

For The New World, by H. Clifford Wright, Maryland

O'ER roughened paths, by chasms deep,
Where haunting shadows cling and creep,
With many a lost and shattered hope,
And buds of promise that ne'er ope,
Sad Memories of yesteryear,
Entombed by Doubt, pursued by Fear,
The rugged steeps attempt to climb
For Peace attained or heights sublime.

BUT courage hold and still pursue
The journey to the Ever New;
For Dawn is just beyond the hills,
Linked light and music of the rills;
Perfume from lo! a myriad flowers
Fills open glade and woodland bowers;
And paths no longer rough and drear—
No chilling Doubt—no haunting Fear,
But sunshine—joy, eternal Life
Beyond the hills of Pain and Strife.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

Nearly everybody wishes others would reform and do better.

Write: Behold, I make all things new. . . A new Heaven and new earth, wherein dwelleth righteousess.—Revelation 21.

Mormonism:

A Poem that was Lived

ABOUT TWENTY YEARS AGO I wote a review of the Book of Mormon. I said it was a great conception, that, with its story of prehistoric America, it was really the great American novel. Last fall I stood on the sacred Mormon lot in Salt Lake City; I looked on the temple and tabernacle; I thought of the romance of Mormonism as I gazed on the statues of Joseph and Hiram Smith in the temple lot; and of Brigham Young overlooking the main street of the city, at the two stone sea gulls lifted high above the little pond, and the Eagle Arch near the prophet's homes and the famous Bee Hive residence of his wives. From the Mormon book store I bought a history the Mormon movement; and as I read it and thought of the desert that had been redeemed and the temple stone hewn from the mountains, by hand, and the tabernacle with its wonderful organ, set up on the frontier, I thought that the history of Mormonism was a great poem.

When I returned to Girard, I reread the Book of Mormon and sketched through the Book of the Covenant, bought in Salt Lake City, and containing Smith's revelations during the years when the church was being built, seeking something I might quote in this review of American inspiration; and as I read page after page, purporting to come from the lips of Jesus who was the Christ, and yet talking of nothing greater than the establishment of a church that should be blessed while all others were accursed, I thought that the novel and the poem had all become a great work of humor. There was some hint that Joseph Smith understood it to be so, when he referred to himself as Enoch and Baurak Ale, and gave all his associates fantastic names. The ecclesiasticism is like a desert on which Mormonism grew like cottonwood, and I thought that all this poem, all the possibilities of a great novel, had been lost through the efforts of the few to dominate in their own selfish interest. I could not find, in either the Book of Mormon or the Book of the Covenant, any considerable portion which I conceived to be of sufficent merit or original enough to deserve quoting. Here is one of the best passages I discovered:

"Organize yourselves, prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

"Cease from all your light speeches, from all laughter; from all your lustful desires; from all your pride and light mindedness, and from all your wicked doings.

"Inasmuch as any man drinketh wine or strong drink among you, behold, it is not good. Strong drinks are not for the belly but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and for all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or the belly.

"Wheat for man and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and barley for all useful animals and mild drinks, as also other grain."

Joseph Smith is credited by his followers with having uttered one prophecy that was fulfilled. On December 25, 1832, he wrote:

"Verily, thus saith the Lord, concerning the wars that shall shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the misery and death of many souls:

"Behold, the southern states shall be divided against the Northern states, and the Southern states shall call on other nations even the nation of Great Britian, as it is called, and they shall also call upon other nations."

He gives some peculiar information concerning spirits, as:

"There are two kinds of beings in Heaven—vis: Angels who are resurrected personages, having bodies of flesh and bones; 2d, the spirits of just men made perfect, they who are not resurrected, but inherit the same glory."

But his conception of the Godhead would generally be considered extremely crude:

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones.

It was such utterances as the latter, coupled with the revelation concerning polygamy, and tithing for the benefit of the ecclesiastics, all coming in his latter life, that have led thousands, who accredit Smith with having been a seer at one time, to suspect that his personal ambitions lost him the gift later on. It seems appropriate to end this with the hymn that sustained the Mormons on their really remarkable migration from Illinois to the great west:

Come, come, ye saints,
No toil or labor fear,
But with joy wend your way;
Though hard to you
This journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless cares from us to drive;
Do this and all your hearts will swell—
All is well, all is well!

Why should we mourn
Or think our lot is hard?
'Tis not so, all is right!
Why should we think
To earn a great reward
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell,
All is well, all is well!

There is romance in the Book of Mormon, there is poetry in the work and accomplishment of the Mormons, but, even though the Book of Mormon might have come from some spirit source, it is too ecclesiastical to possess universality.

A Spirit Invention Lost

As enrly as 1870 a spirit scientist, a German in earth-life, designed for Mrs. Lord, an instrument for recording spirit messages. She did not at that time appreciate the importance of such an instrument, and the drawings were lost.—From "Psychic Light. Continuity of Law and Life," page 579.

About the hardest work a man can do is to try to take absolute rest.

For Me

By George F. Hibner, Chesterfield, Idaho

WHEN the morning's splendid light is flooding the sky, it seems almost this day was made for me:—
That the horrible whistle was not to be heard;
That the hurry down the ugly street was not to be;
That the thunder and roar I have heard for so many weeks, for so many months that it seems music never existed—that this horror of noise were not to be this day;
That I were not to sell *this* day out of my life for paltry dollars, from one who has plenty, lives at ease in a mansion with bath and music and light.
It seems almost this day were meant for me—its pinks, its blues, its shafts of silver light—the sunlight, the sky, the tender, caressing, clear air, the play on the grass, the murmur of trees.
———The whistle blows—I am passing down the ugly street!

Andrew J. Davis:

An American Prophet

PERHAPS the greatest seer of modern times was Andrew Jackson Davis. Yet millions have never heard of him. This is because history, as recorded by rank materialists, is utterly silent as the greater causative forces in human action.

Davis began lecturing when a mere boy, under inspiration. These lectures, by a meagerly educated youth, treated the profoundest questions of the day in scientific language which was wholly beyond the understanding of the boy when he was "at himself." They so impressed many, in the days when the revival of spiritualism under the impetus of the Fox sisters' manifestations was at its height, that they were taken down in shorthand as uttered, and afterward published under the title of The Great Harmonica. This book gave a sublime picture of the unity of things from a scientific standpoint, and has been a source of inspiration to many scientists and inventors. It forecasted, even to the point of indicating the method in which the new was to be realized, the invention of the electric light, of the telephone, of the trolly car, of the phonograph, of the big ocean liner and of the submarine, long before they ever manifested to man. Later on, Davis published another book, called "The Harbinger of Health," which contained a hint of the atomic theory of disease before that theory came to human knowledge, and which also hinted at things that are today generally accepted. I quote from this volume, from an edition published in 1862:

The human body is created double throughout . . . . . No substance is moved without being first actuated by some adequate principle or force. Whenever the body is disturbed from its center of gravity, whenever it is made to wobble in its orbit, or caused to vibrate in its sphere of life, the producing causitive power may be traced primarily to that soul principle which animates the physical temple. All diseases therefore, are referrable, as to their origin, to the soul principle. The moving principle is first disturbed; then, in the lower scale the material takes on a corresponding disturbance. Suppose, for example, you absorb a dose of arsenic. The mineral is a deadly poison. But would it be poison to a stone jug? Why is it not poisoned? Because, we reply, the earth in the jug is not animated by a principle that can be thus disturbed. If you drink a glass of brandy, the soul principle is first disturbed by the spirit within the fluid; then, as a natural sequence, the body itself, with its varied parts and functions, is thrown from its accustomed equilibrium. A cup of tea or of coffee, a dinner of beefsteak, exert each a different influence in the animating principle, to begin with; and then the condition of the physical organs and functions will be ever an exact index of the kind and extent of the influence that was generated by

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.
I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.
—Whittier.

and within the principle . . . . . .

By virtue and in pursuance of the soul principle, which is composed of positive and negative attributes, all disturbances have ups and downs, or seasons of exacebation and severity, followed by periods of mildness and dimutation. There is a perfect system of vib ... between the two opposi points, or, rather, a swinging of the health pendulum from one extreme to the other; and the number of changes in the atoms of the body may be mathematically determined by the changes in the atoms of the body. Both disturbances are diseases, or, rather they tend to establish and promote their fictitious soul alterations which invalidate the intergrity of the vital energies and thereby generate the condition if disease.

In treating with disease, two things must be kept in mind: first, the fact that all disturbances of the physical structure originate in the soul principle; and, second, that the laws of ilibrium make it certain that all be disturbances shall pass periodically from one extreme to the other. Medicines therefore are appropriate only when they meet the wants of the disturbed principle—at the period when it is struggling hardest to restore the material parts to their own places in the temple.

A Modern Temple of the Dead

A tremendous revival of spiritualism is taking place in England, having the support of Sir Oliver Lodge, the scientist. and A. Conan Doyle, creator of "Sherlock Holmes." A book that is fostering the movement consists of a series of letters from a son of Sir Oliver, part of them written from the field of battle, the remainder supposed to have come from him after his death as the result of a wound. A third part of the book consists of a dissertation on the subject of life after death by Sir Oliver Lodge, which, considering the undoubted standing of the author in the scientific world, is attracting wide attention. Sir Oliver says:

"The messages first began to come through upon September 23, just nine days after the death.

"Up to that date, according to his own account, Raymond had first slept for several days, and then awakened to find himself in a new world which astonished him most by its apparent solidity and by its general resemblances to the conditions which he had just quitted.

"He had been depressed at first, but was now reconciled.

"'It isn't a dismal hole, like people think,' he says, 'it is a place where there is life.'"

The New World in Congress

House of Representatives, Washington, D. C.—My dear Mr. Phifer: I have read the, "Let Us Fight England," with much interest. It is a very good condensation of that side of the question. I am sincerely hoping that the United States will not become involved iu the European war. Always, with best wishes, very truly yours.—P. P. Campbell.

A Shaker Hymn —Inspired

Whoever wants to be the highest
First must come to be the lowest,
Then ascend to be the highest
By remaining with the lowest.

He who truly is the greatest
Is the one who leads in service;
And from servitude he rises
By the golden steps of service,

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

SHOULD you receive two copies, kindly hand one out to someone who might be interested in my message.

WHEN the World Spring comes after the World Winter passes, better than we dreamed will grow with astonishing rapidity. The finding of the New World of the spirit will render the World Winter safe and bearable.

MAKING BIBLES is no more mysterious than making electricity. Both consist in touching of the God-power in the universe, using it for the good of man.

OPEN an account with the "bank whereon the wild thyme grows." Seek the wages that go with soul life, and you will get more than you ever get before. Get in touch with the universe, and in having all you will have plenty.

IT IS A WAR for loot on all sides. England frankly says her purpose is to crush Germany and take her colonies. Germany insists that she will keep what she has won. America refuses to consider peace that will not mean the crushing of Germany. And the wages of sin is death, not only individually but for institutions as well.

YOUR IDEA of God is right—for you, now. But it is not big enough. You may enlarge it a thousand times, and still it will not be big enough. The finite cannot define the infinite. When you talk about him you are merely rehearsing the alphabet to those who do not care to hear. But where you experience him, oh, that is getting the All into the little you.

WELL, America couldn't help it. Forces beyond her control drove her into war. Behind it were not only the sins of her past in giving the property of the many to the few, and the momentum of long looting of the workers, but there was actually a strong spiritual force driving the people, which they, in their materialism, did not recognize, into judgment. When God's law summons a thing it may not say, no. It is so when the individual machine wears out and death comes. It is so when the nation is called on to meet the death which its deeds have entailed on it.

MANY imagine that the modern spiritist movement began with the rappings of the Fox sisters about 1844. The fact is, it began with Mother Ann Lee, the Shakers and the Quakers, much earlier. It was continued by the Socialists long before the Fox sisters appeared. Two years before the Fox sisters began their rappings, Andrew Jackson Davis had his illumination at the age of eighteen, and began the series of lectures that he continued until he was 82 years of age. The Socialists gathered an idea that influenced American history for fifty years. Andrew Jackson Davis forecasted half the modern inventions of note and much of modern science. But the Fox rappings have not produced a thought or book of permanent value. It represented the trivial stuff that has made modern spiritualism a byword and has been responsible for innumerable fakery.

He Has the Plan

THE PEOPLE are righter than the philosophers. They are right in looking for a "Moses," or a personal Savior. I do not know whether Jesus be the Son of God or the redeemer of the world. I do not know that it makes any difference, to us, what he is in these respects. They describe his relationship to God, not to us. The important thing is that he has a plan for saving the world from oppression; that he has been working at the plan without ceasing for two thousand years; that he has it well under way; and that, at this day, it appears the most feasible thing that is proposed. What man has a right to rule another? What mere man can get us through this crisis with safety? What fleshly man can change the irregularities of nature so as to make things favorable for righteousness? Jesus can realize all these requirements, and that apart from disputed doctrine. Therefore he is the prospective Savior of the world. There is no one else who has even made an effort to be such.

What We Have Lost

WHILE IT APPEARS that the spirit world was eager to do things for America, it would seem that the lust for loot prevented them doing much or giving great messages. Had the suggestions of the old time, inspired Socialists been accepted, there would have been no landlordism or dispossessed in America today, but instead of that, the Socialists themselves began the demand for the homestead law, with private holdings of land. Had all the spiritists of an early day opened their hearts, as a few tried to do, they might have had messages from the race that is greater than the human, and so have had something approaching the Hebrew Bible in far-reaching influence; but instead they turned to fortune telling for profit, and finally rejected communication with created spirits on the very ground that they accepted communication with departed human beings. Had the church followed the suggestions of power that came to it, in the form of healing and visions, it might have been a light to the world in this dark hour; but instead, it not only discountenanced the idea of real spirit power, but it also assumed that no one could get to Heaven except as it aided him to do the work, and so has become a tonguester without gifts of the spirit. Had the inventive genius that has made wonders of iron and steel been turned to considering the discovery of a greater world than America ever will be, they might have made the world rich in spirit; but instead they made machines that made the few rich and the many poor, and the brotherhood that was made more possible by the discovery of America, and would have become fully possible through the discovery of the unnumbered life in the spirit realms, has clear escaped us.

Woe to the Rich

WOE to the rich, when the workers learn from them how to loot—when the workers arise to rob the rich as the rich have been robbing the poor. It is then that we shall find ourselves in the full rigors of the World Winter, and it will be so much worse than warfare with armies that people will look back to that and wish for it rather than the thing they have. The Biblical pictures of Judgment, which came as pictures from the angelic race of spirits, and from Deity himself, do not pronounce the final woes upon the poor, but upon the rich, when Babylon shall be "burned out as in an hour." Nine-tenths of the biblical passages that have been quoted as applying to hell, or the state of the dead, really refer to the condition on earth at the time of the end, as the contexts clearly show. The fire and brimstone will be literal—coming from upheavals in nature, from gun powder and from the match, all products of sulphur or brimstone. The open looting of the world by plutocracy now in progress is teaching a terrible lesson which will react on the spoilers.

America to Judgment

IT IS ASTOUNDING how rapidly different nations and ideas are being brought into judgment. Now, America, which sat as a jury on European religion, Socialism and their states, and condemned them after the war began, is called to trial. She too will be found guilty. Already her democracy has been pronounced a failure, and is, as was shown in February, being set aside for plutocratic forms. Now, her Socialism, her religion, and her plutocracy are in judgment. The Appeal to Reason frankly admits that the old form of Socialism, which it advocated for twenty years, is inadequate, and has become an advocate of state capitalism. In the minds of many of the people of America the religion and the plutocracy of America have proven themselves to be spurious. Before the war is over, they will both be found guilty by a jury of the people. Then they will be ready to pass, that a religion of experience, inspiration and power and a just industrial organization may follow, modeled, not after the forms of the political state, but after the forms and institutions of the kingdom of Heaven.

New World Parable

The Great Outlook

Once there was a man who longed for the beautiful view from the top of the mountain. To get that view he climbed over steep ways and rugged rocks, with wearied feet. At last he reached the summit and turned to feast his eyes on the panorama beneath. But a mist had come and hid it from his view.

THE finest piece of literature from beyond that I intended for this number, a beautiful story from Oashpe, has been crowded out. It will surely appear in the next issue. The purpose I have in printing all these extracts from American works that claim inspiration is not to convert you to anything, but to remind you that the spirit realms have not been closed to America. It will help us to gather faith in reaching out for greater things ourselves. In the dark days coming we shall need all the inspiration we can get.

Hamlet in Heaven

By William Shakespeare

"By spirits taught to write
Above the mortal pitch."
—Shakespeare, Sonnet 86.

(This is a 5-act, 30 scene play, purporting to have been written by the spirit of William Shakespeare. It takes the characters of the original Hamlet, many of whom died or were killed, and shows how they 'mixed it" in the spirit world before they found peace.)

Lillian K. Bullard, Kansas: I am delighted with Hamlet in Heaven.

Clement Wood, editor Daily Call, New York: I enjoyed reading Hamlet in Heaven.

The Pittsburg, Kansas, Headlight devotes a column to Hamlet in Heaven; Woodrow's Monthly, Hobart, Okla., a column and half; World, Oakland, Cali., half a column; Spiritual Alliance Weekly, Boston, nearly two columns; Metropolitan Magazine, New York (Theodore Roosevelt's publication), a full page with four illustrations; Reedy's Mirror, St. Louis, more than a column.

Metropolitan Magazine, New York: It's a queer little book. It is naive; yet it has ideas in it. The scene of the play is Heaven, and the characters are the people who were stabbed, poisoned or drowned in the tragedy of Hamlet. They all meet again in the skies, shortly after their death, and discuss the situation and their quarrels from their new point of view. The play shows that the reputed author, Mr. Shakespeare, during his stay in Kansas picked up a number of American expressions which he liked. He is at times ultra-Shakespearian, at least in his language. But in spirit he seems to have become rather like Mr. Phifer.

1 copy 50c; 3 copies $1.

Have Spirits Established Full Scientific Touch with this Earth?

Did Shakespeare, in his remarkable play of "Hamlet in Heaven," give a hint to mortals of how communication between earth and the spirit realms might be accomplished, by telling about conditions in Heaven, as though they had already realized communication from that side of death? I am quoting below about a sixth of one scene from the last act of the play, which seems to convey such a hint. That "Universal Ear;" that reference to how "our scientists have managed;" that allusion to power to listen to the music that arises from earth, "or what we will," are suggestive of much. Study the brief extract that follows. Then turn to your "Hamlet in Heaven," read it again, and you wiil find many other intimation of scientific communication with earth, from the spirit side. If you haven't a copy, send 50c for one or $1 for three, and study the play with reference to this particular thing. If they on the ether side have established scientific communication with earth, so far as they are concerned, you might get a suggestion that will enable you to made the connection from this side and thus win you wealth and fame. There is no reason why the play should not suggest to you ideas that clean escaped me.

The Universal Ear, a place of entertainment in the Heavens. An ampitheatre of clouds, in which each group is invisible to others. The Hamlets, Claudius, Horatio, Laertes, Polnoius, Ophelia and Nurse.

Hamlet, Jr.—Where is the audience?
Nurse.—This is a public place
That is not public. We are all alone,
Though millions listen to the symphony
That shall arise from earth, or what we will.
Hamlet, Jr.—Then we may talk.
Nurse.—Nature forbids it not.
When in God's ampitheatre, the woods,
Where his great orchestra and feathered chorus
Made splendid music, they were not disturbed
Because you joined with words as they appeared
To come to you and chimed in with the chorus.
So is it here.
Hamlet, Jr.—Oh, I wish to shout.
Nurse.—Shout, then. Perhaps the great Composers
Are calling for a shout to swell the sound;
For you are of the chorus, and these play
Upon your spirits till ye find the tune.
Our scientists have managed to catch sounds
Attuned to various passions and emotions
Sweeping in unison from world of men,
And give them voice united in the Heavens.
It comes in the world-language known as music,
Part sad, part joyous. That which touches you,
Vibrating to your spirits, marks the progress
Your souls have made. If amorous, still it smells
Of flesh, a salt or soda; but if the soul
Grips anger or revenge, it takes the form
Enlarged to the vibrations that appeal
Unto the eye, of beasts; a hog, a serpent,
A cat or bull, according to the passion.
If, on the other hand, thy soul hath grown
To higher things, it manifests in beauty,
Now in great pictures changing, now in sounds
Of exquiste harmony, now in perfume
Delicate and delicious. He is greatest
Who hath a range to take in everything:
Because it is vibration touching him.
That is the world's harmonica, which tunes
The varying souls to peace.
Claudius.—That's too deep for me.
Hamlet, Jr.—Remember, we are raw; our arms are short
And do not reach the Heavens; hand thy speech
Down to our lowly station.
Nurse.—Have you ever
Listened at evening to the myriad sounds?
They joined and made a melody? One might
Hear as a whole. Another might distinguish
A certain cry; another, something else.
Or one might be absorbed and catch no cry.
Each hears the thing he will. So is it here.

Wonders of a New Machine that Magnifies Sound a Thousand Fold

Science is slowly approaching the discovery of means of communicating with the world of the spirit. The SanFrancisco Bulletin of recent date contains a feature story of the invention of a sound magnifier, at the University of California, which accomplishes wonders. It magnifies sound as much as 1,000 times. It makes the ticking of a watch audible throughout a large auditorium, and a phonographic record may be made of it. It makes plain to the ear the footfalls of a fly as it walks. It makes it possible to clearly hear, not only the beating of the heart at its lowest strength, but also the flowing of the blood, the action of the lungs in breathing, and the sound of the food digesting in the stomach, so that the expert may tell whether any machine in the body, a noisy factory, is operating normally or abnormally. At the same time, the new invention eliminates the sound of its own mechanism, so that these delicate outside sounds may be properly caught. Besides all this, the instrument catches from the air the tones of the wireless operating as far away as Paris. This invention or discovery gives promise of being improved until the voices of spirits will become audible to all, without the intervention of a personal medium.

Machines that Exhaust the People in Merely Keeping Them Going

For the New World by D. Bobspa, California

Life is so feverish under these abnormal conditions that it exhausts itself in making organisms and their dead counterfeits, organizations. It is necessary for nature to bring winters periodically in order to destroy them. The world is now overorganized, but the approaching World Winter will level most of the organizations and thus clear things for further growth.

DOES your organization serve you, or do you serve your organization? Are you still the fetish worshipper, bowing in slavery to your own faiths, philosophical ideas, parties, constitutions, ballots and other 'scraps of paper," attaching a superstitious and unwarranted importance to these? Or, are you employing these useful and necessary tools, as tools, for the construction of a world democracy and co-operation?

When a man unites with a group of similarly sighted individuals, a machine, a tool, is formed, through which a certain work might be done as it could not be accomplished by any one person acting independently. But if we use all our strength merely in keeping the machine going we have lost rather than gained through the organization.

Organization, from the earliest development of mankind, has tended, after the first warm enthusiasm, to attach importance to itself per se. The members tend to drop the scientific attitude for the orthodox. Within human limitations, no other fate is possible for an organization. The movement is ever forward. The organization, after the high-water mark of achievement, is ever backward.

EVERY RADICAL GROUP in its youthful days begins work on a new social structure. About the time they get the foundation laid, the builders begin to pay more attention to the variety of bricks they use than to the nature of the structure. They see others employed on the job under the inspiration of different philosophical fathers. Instead of all laboring together, there is a tendency—attributable to worship of the fetish of "my" organization as an end in life — for each group to build about themselves a great wall, windowless lest there be further light, and doorless for fear some who are in might escape. So, instead of a splendid social structure, built by divers workers, there are a large number of rooms, each one of which is a prison.

Come-outism is the saving ferment of radicalism, rescuing it from the stagnation of the static organization.

Hosea and the ancient prophets illustrated the point. These rebels thundered against the ecclesiastical and political exploiters of their day. Their followers, of other generations, worshipped them but forgot their spirit of revolt.

TODAY WE HEAR much of Jeffersonian democracy, Marxian Socialism, Georgian philosophy, Wesleyan Methodism, Darwinian evolution, and many like ideas that were at one time vital, but see too little of the free spirit and independent research that actuated the founders of these systems.

Conservatism is the price we pay for any set form. Growth means change. Constitutions, forms, rules and rituals, while often convenient, are to some degree hindering forces. At the best they should be elastic and relative, not binding—made for use and not for their own sake. There is nothing sacred in form or method. Results alone count.

The radicalism of today needs a new awakening, a new spirit. The larger groups in all lines are becoming standpatters, while individuals within thse groups are breaking over the barriers, to unite with other individuals in a new work. The older organizations must emerge from philosophies of the past into the actualities of the present if they are to continue to function as revolutionary movements. Yet why should we worry if they do not emerge, so long as many within the organizations are active? Let us cease worrying over the fate of any particular organization or group. The important thing is that there should be concerted effort. Let us not forget the end through adoration of the means.

A grain of soul will preserve one longer than many grains of gold.

Apparantly some women marry in order to have pockets in which to put their hands.

Koreshanity:

Most Revolutionary and Poetic Conception of the Day

DOWN in Estero, Florida, there is a co-operative colony and a paper called the Flaming Sword. The colony represents the visible work of Cyrus W. Teed, who styled himself Koresh, and the paper is devoted to promulgating his ideas.

Such ideas as he had! They were certainly original enough, and presented with sufficiently strong logic, to command attention. I read after him for years, and never ceased to wonder at the keeness of his intellect. His philosophy may be summarized, as he summarized it, as Koreshan universology. It touched the physical universe and had to do with a revolutionary religion and social system as well. Every department of life was affected by it in a revolutionary way.

Perhaps the feature of the Kereshan philosphy that will attract the instant attention of the beginner is his cosmogany, or ideas concerning the earth itself. He insisted that while the world is round, while it is about 25,000 miles around, and while it may be circumnavigated, it is round different from the way that is generally taught. He said we were on the inside of a thin shell, which we called the world, instead of being on the outside of a great ball that is floating in space. This being so, the sun was merely the heart of this cell, and the planets were living organs of the great living earth. They are not millions of miles away, but less than eight thousand miles distant. They are not bigger than the earth, but are relatively small. The word planet, meaning literally a little plain, he said conveys the right idea, The planets, and the whole space enclosed by the shell of the cell, constitute the Heavens or abode of spirits.

Naturally, the novice will begin to question these ideas, having in view the old theories. He will want to know if the distance to the planets has not been measured. Koresh answers that the measurements taken are all predicated on the theory that we are on the outside of the earth, and that the curve is downward. If we should be on the inside and the curve upward, then the measurements would all be false. But, you will ask, do people not predict eclipses on the basis of these measurements? The answer is, They do not. They predict eclipses on the fact of periodicity; they did the same until the Ptolemic system and could do as well under the Koreshan system. You will object further that this theory does not agree with the fact of day and night. Koresh declares it does, only, not on the old premise or assumption. He says that, as the heart in the human receives blood and sends it out again, so the sun receives heat and energy from the earth, and then pulsates it back. The process is alternating, making day and night just as the heart gets black blood on one side and returns red blood from the other, so the sun purifies the darkness that comes to it from earth, and pulsates light back to it.

The final objection, generally, is that men have proved the earth to curve downward through seeing the ship put to sea, the last thing visible being the mast. Koresh answers by arguing learnedly the law of foreshortening, and declares that there has never been a straight line measured for a mile on the earth's surface. He challenged the goverment to measure such a line, not considering the curviture of the earth, up or down. The goverment refused to make the test. He then attempted it, and photographs taken of it seem to prove the upward curve of the earth. This is only one of many tests which the Koreshans insist have been made that prove we are on the inside of the earth. And every point is logically argued, and every phenomona of nature is made to look as plausible under the new cosmogony as under the former Copernian hypothesis. Anyhow, hypothesis means guess. Perhaps we have all taken too much for granted.

The cellular cosmogany being assumed as right in order to get further in the Koreshan philosphy, we are told that the universe is all embraced in the world, and is a living organism. The living thing itself is God; the outer earth is his body. Men and beasts might be compared to the microbes which recent science says inhabit the bodies of creatures. There you have the science of the cell carried to its limit. But that is not all. All living things of which we have knowledge, produce seed. The seed of the earth is a Christ. A Christ is produced at regular intervals. This seed of the living earth must suffer the fate of all seeds; it must be buried and die; then from it comes a new life. Christian civilization was the product of the Christ seed as manifested in Jesus, after he had given his life for the world. Another seed has recently been developed, and has died. From it will come a new order, which is to be the kingdom of Heaven on earth that Jesus forecasted but never realized.

There is a lot more to the philosophy, but these few rough outlines will give an idea of the most remarkable dream of modern times, if not at all times. And it is argued with supremely fine logic. That you may gather something of the way in which it is done, I am quoting, in another place, several passages from the writings of Teed, without comment. Teed passed on. He is the buried seed. From him, his followers believe, the new order will grow, until it fills the earth with health and beauty But he himself is gone, just as the seed gives itself that there may be life or a new plant.

Dr. Teed.s Own Statement

"The alchemco-organic (physical) world is composed of seven metallic, five mineral and five geological strata, with an inner habitable surface of land and water. This inner surface is concave. This shell or crust is a number of miles in thickness. Within this shell are three principal atmospheres. the first or outermost, the one in which we exist, being composed chiefly of oxygen and nitrogen; the one immediatly above that is pure hydrogen, and the one above the hydrogen atmosphere we have denominated arboron. Within this is the solar-electro-magnetic atmosphere, the nucleus of which is the stellar center. In and occupying these atmospheres are the sun and stars, also the reflections called the planets and the moon. The planets are mercurial disci moving by electromagnetic impulse between the metalic laminae or planes of the concave shell. They are seen through penetrable rays, ultra electro magnetic, reflected or bent back in their impingement on spheres of energy regularly graduated as the stories in the Heavens.

"We here insert this axiom: Form is a fundamental property of existence; therefore, that which has no form has no existence; limitation is a property of form. The universe has existence; therefore it has form, hence it has limitation. While the above axiom partakes somewhat of the syllogistic method, it will be noticed that the objectionable feature of the syllogism is expugned; namely, the premise is not an assumption.

"Motion obtains in everything throughout the cosmic form. Nothing exists without motion. The laws of motion conform to and determine the principles and arrangements of organic relation and shape. . . . . The cause of alchemo-organic motion is remote and proximate. The cellular kosmos, or the great cosmic egg, constitutes a great electro-magnetic battery, which is purely physical, or alchemo-organic. The sun and stars are focalizations of energy, merging into matter materialized through voluminous and high-tension convergence. There is at these centers a constant concretion and sublimation. Energy is constantly materializing, and the temporary materialization is as rapidly changed to energy and is radiated. There is therefore a reciprocal interchange of substance from center to circumference. The substance energized at the neucleus are radiated to the circumference and there solidified. At the circumference the surplus solidification is reduced again to energy and flows to the neucleus."

This is, in brief, a statement of what the author of the system calls The New World of Koreshanity. It is, to say the least, a poem in its conception. If true, it would revolution science and religion and all social functioning. You may judge of the style of Cyrus W. Teed, the author, from the passages quoted. His argument to prove the theory is as complete and clear as the statement of the idea is. But I shall not present it. If you want to get it, you may have the full argument by sending 50 cents for a book 200 pages, called "Cellular Co mogany." to the Guiding Star Publishing House, Estero, Florida.

Mrs. Eddy:

An Illuminated Woman

WHATEVER one may think of Christian Science, it has beyond qestion become a source of help and healing to thousands of good, intelligent, liberal people, and its story has become a great American poem.

Here was a woman who was an invalid. She claims to have had an effulgence of light from some outside source, and the result was the book, "Science and Health, with Key to the Scriptures." Out of that book have come churches that are nearer the standard of architectural beauty of any in America; thousands of believers who testify to healing and the mental attitude that helps them in living; a sweetness of soul that is refreshing; a religious literature that is different from all other, of which "Pollyanna" is a type. though not re tually of their production; and a daily paper that is acknowledged by editors as the best type of such a journal in America. It matters not though, as some claim, the ideas suggested by Mrs. Eddy bear resemblance to New Thought and Yoga Philosophy; they have been put into shape that makes them us able by people who could not catch the other lines of reasoning. The question is not, which is the better statement, but, Has the new helped more to realization, which, after all, is the desir atum? Some say "Science and Health" is hard to understand, that it is not scientific. Possibly not. But even an effort to place religion on a scientific basis marks an advance. Here is a sample of Mrs. Eddy's reasoning, which gives an idea of the major part of her philosophy:

"DIVINE Science, as revealed to my understanding, shows me that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience—alias, all power, all presence, all science. Hence, all is in reality the manifestation of Mind.

"Having one God, one Mind, establishes the brotherhood of man and fulfills the divine laws: 'Thou shalt have no other gods before Ms,' and 'Love thy neighbor as thyself.' When these divine principles are understood, they unfold the Principles of brotherhood, wherein one mind is not at war with another, but all have one Mind, one Soul, one God, one intelligent source, in accordance with the scriptural command: 'Let this Mind be in you, which was also in Christ Jesus.' Man and his Maker are correlated in Divine Science, and conscience is cognizant only of the things of God.

"The realization that all discord is unreal brings objects and thoughts into human view in their true light, and presents them as beautiful and immortal. Harmony in man is as real and immortal as is music. Discord is unreal and mortal.

"Belief and understanding never mingle. The latter destroys the former. Discord is the nothingness of Error. Harmony is the somethingness of truth.

"The realm of the real is spiritual. The opposite of spirit is matter, and the opposite of the real is the unreal or material. Matter is an error of statement. The error in the premise leads to errors in the conclusion, in every statement into which it enters."

Though lacking the data and the stories that make the Hebrew Bible both appealing and valuable, Science and Health is an achievement that makes it clear that the Heavens have not been shut to man, if only we will train our ears to listen.

An Angel's Song

During the past year a New York publishing house has brought out a book purporting to have been written by Mark Twain from the spirit realms. It is a story without humor, and many who have read it do not regard it highly.

Mitchell Kennerly of New York, has published a work entitled, "Songs of Vagrom Angel, written down by Elsa Barker." It claims to have come, not not from the spirit of one formerly of flesh, but from a created spirit, which is a challenge to modern spiritualism. There is little of thought or information in it, but it is full of strange and sometimes beautiful conceits. Here is one of the songs:

One night God wishpered a secret in my ear.
I knew it was a secret because I longed to tell it.
Thus one may always know how valuable is a thought.
We treasure the worthless pebbles and scatter the jewels on the highway;
Such is the wisdom of the world.
Would you know a way to make all men seek you?
Wear a vail!
If you have something to give—throw it out of the window;
The one who needs it will come along with eyes bent on the ground.
If you desire something of real value—tell no one.
You will find it maybe when the eyes of Destiny are turned the other way.

Most people measure value by the price they pay. The man who works for nothing is never considered very bright.

Every man thinks himself better than some other man, but it is not safe for one to ask wherein or why he is better.

From a Japanese Lullaby

Sleep, little pigeon and fold your wings,
Little blue pigeon with velvet eyes;
Sleep to the singing of mother bird swinging,
Swinging the nest where her little one lies.
In through the window a moonbeam comes,
Little gold moonbeam with misty wings;
All silently creeping, it asks, 'Is he sleeping,
Sleeping or dreaming while mother bird sings?"

The New Earth

While earth was a wreck, as it has been for milleniums, and while the abode of spirits was even called Heave-en, it is ridiculous to expect any life to be good or happy. God does not expect it. But after the work of re-creating the earth, now begun, shall have been finished, and all is good and comfortable—after winter and summer, the zones. the sea and night shall all have passed away goodness and common sense and happiness will be natural and easy. Then will come the kingdom of God on earth, which will be a reign of natural law under nermal rather than abnormal conditions, and evil will be no more.

...The Great Adventurers...

The Real Great Adventurers are the Brave Souls who are seeking to discover and explore the New World of the Spirit

Louis Rodemeister, Llano, Calif: I surely enjoy the spirit messages in The New World.

H. M. Dougherty, Kansas: I can at least help with good cheer and a sub. Success to your cause.

E. W. Howe pertinently or impertinently asks who does the chores of the boy scout while he is hiking.

Ryan Walker cartoonist and lecturer, New York: It is remarkably clever and unique, with splendid material in it.

California, Kansas and Oklahoma are almost a tie on New World circulation—and they lead all the other states.

Mrs. M. E. Mower, New York: I will use time and all possible efforts to promote the beautiful truths you present.

The class colors of the University of Hard Knocks is black and blue. The college yell is, "Ouch!"—Rebel, Halletsville, Texas.

Alex Humble, editor, Kansas City: I am astonished at its wonderful make-up. It is the most fascinating periodical I ever read.

P. J. Dills, New York: I hope there are enough free minds in America to enable The New World to live and grow and perform its work, while becoming a source of hope and joy to millions

E. C. Blanchard, a good friend of and worker for The New World, has made pleasant calls on the editor. He is well "up" on biochemistry and kindred subjects, and believes in the possibility of mechanical communication with the spirit world.

W. H. Sanders, Oklahoma: The message from our spirit comrade, Wayland, impresses me. His illumined understanding enables him to give us the true situation. I surely enjoy the New World. It is leading the way with a steady tread of the paths of truth.

R. Dyberg, of San Francisco, sends one dollar every month for extra copies of The New World, which he distributes to awaken interest in the paper. He is earnestly looking for the establishment of the kingdom of Heaven on earth, and always accompanies his letters with appropriate scriptural references.

J. H. McDonough, California, sends clippings showing a tendency toward machinery for recording the faintest vibrations, and adds: This device might, it seems to me, be connected with thought and stay connected after death. If so, your contention would have been proved correct.

I this month received the greatest commendation of the Dramas of Kansas that I ever had. A mother writes: "I read the Dramas to our little boy, who is six years old, and he was in tensely interested and entertained by them." Isn't that fine? If a child of that age can understand and see the poetry of them, it is more to me than anything a bookish critic might say.

D. Bobspa is one of the ablest and most original Socialist writers in America. You will find an article from his pen on another page. Some of his friends, in order to increase his output and the effectiveness of his free contributions to the cause, are raising a fund with which to buy him a typewriter. Would you like to contribute? If so, send to The World, Oakland, Calif., marked, "For the D. Bobspa typewriter fund."

Bundle Rates

12	copies one issue to one address		25c
25	" " " "		50c
50	" " " "		$1 00
12	" one year " "		3.00

The Flag of the Coming Kingdom.

You should see my "The Coming Kingdom", how underscored and marked it is. Well, I am becoming acquainted with your thoughts, if not with you personally.

On page 249 of your Coming Kingdom, the great heart in you expressed a beautiful sentiment about flowers—"that they were the truest and best symbols we have of that which is true, pure, right, and hopeful". I've from childhood had a passion for flowers, and oh, so gladly I dedicated my resolve to the Father of us all, "That henceforth when I wear flowers they shall mean an emblem of my allegiance to the King of Kings, that I shall help to bring His Kingdom on earth as it is in Heaven".

More than one of my friends think the same way with you after I told them of the splendid sweetness of such an emblem as you described it. I thank you, indeed I do! Henceforth flowers are dearer to me than ever before. Thine for humanity's utmost good—Onward.—R. Agnes Clark, Kansas.

It Might Come This Year

SOCIALISTS used to look forward to the coming of Socialism in 1908, 1912 and 1916. Since the Great Discouragement they are inclined to postpone their Heaven as much as the Christians do their Millennium. A good comrade writes: "Here is my mite, but at 81 I can hardly hope to see the New World in my lifetime." Why not? It might just as well be discovered in 1917 as later. You see, it doesn't depend on the conversion of the many, but on the discovery of the one. Had Edison depended on converting the world to his ideas of electricity, we would not have had electric light yet. That is not the scientific, therefore is the wrong, way.

Two elements enter into every great discovery or invention. The world must have reached a crisis where the new is needed; and there must be enough people thinking on the subject to enable someone to catch the idea. Just as soon as you grow sufficiently interested in the matter to become magnetic, and interest enough others to create a compelling battery of thought, this thing is going to happen. If it is delayed much beyond 1917, the readers of The New World will be largely responsible for it. You owe nothing to me personally, but you do owe much to humanity in working this thing up. Actual brotherhood is impossible until all phases of life are in daily touch one with the other,

Just as soon as the Great Discovery is made the effect will be greater than a gold strike. Mankind will have something to think about and will automatically abandon the old and exhausted ideas that have thrown the world into war and economic servitude, being so eager for new discoveries, new art, literature, science and religion, that it would be like a new birth for the race. The rigors of a World Winter would remain, but with this change it might be passed in comparative comfort and safety, since men would then be sheltered behind better impulses.

That Metropolitan Write-Up

The Metropolitan Magazine of New York City, to which Theodore Roosevelt is a staff contributor, devotes a full page with four illustrations, of the February issue, to Lincoln Phifer's new book, "Hamlet in Heaven." Among other things, the Metropolitan says:

"It's a queer little book. It is naive; yet it has ideas in it. The scene of the play is Heaven, and the characters are the people who were stabbed, poisoned or drowned in the tragedy of Hamlet. They all meet again in the skies shortly after their death, and discuss the situation and their quarrels from the new point of view.

"The play shows that Mr. Shakespeare, the reputed author, during his stay in Kansas, picked up a number of American expressions which he liked. He at times is ultra-Shakesperean, at least in his language. But in spirit he seems to have become rather like Mr. Phifer."

The writer begins with a discussion of the book, but ends with almost a column devoted to discussing, mostly with approval, some of the philosophy of the book.—Press, Girard, Kansas.

Likes the February Issue.

Lillian K. Bullard, Kansas: Your February issue of the New World received, and I think I have enjoyed none of the issues yet as keenly as this one. Not but what the others have been fine, but this is superfine. I am writing a letter to a friend tonight soliciting her subscription and enclosing the extra paper you sent me in another cover. I also want some more for distribution and am sending stamps for same.

I will certainly do what I can to get subscriptions to your paper, which is the greatest thought producer I have ever found.

That article by the "scientist" is rich. How plain he makes it and why did I never see it before?

Is the theory of evolution to go to the debris pile, along with the multitude of creeds institutions, theories, and nations which seem to have had their day?

I will use extra papers every month and take time to write personal letters calling attention to your fine articles.

New World Philosophy

All feeling is religion, and God is
When I believe in him; because he is
As and made of the spirit that awakens
In such an act oi faith.

All that is real, all that is truth, and all
That's personal of the heart, can never die,
Great writers write themselves; their works become
Immortal bodies for their living souls.

I find no fault with roads that others came.
So that they led men onward, they were good.
But let us understand that every road
Is but a way built up of dirt and stones,
And this or that is not worth quarreling over.
Let us cease trying to draw men our way,
And, seeing that the end we have in view
Is really onward, upward toward the skies,
Press ever on, calling on all to hope,
To climb the way that seems to them the best,
But still to climb, proclaiming but our vision,
As an encouragement to those below us,

Heaven is probably a place where a man isn't expected to bring home at night what his wife told him in the morning to be sure and not forget.

The shrewd man is concerned with what others think of him. The wise man cares only to have reason to think well of himself.

Dramas of Kansas

By Lincoln Phifer

(This cloth bound, illustrated, 200-page book contains 30 stories of strange things done in Kansas in a big, spectacular way, that held the attention of the world Kansas, with a history older than Virginia or Massachusetts, put on more stirring social dramas than any other state. Beside the "dramas," there are 12 poems about Kansas. A delightful gift book.)

New York World:—Certainly different.

New York Call:—A book you can enjoy to the full.

Kanaas City Star:—Full of romance and stirring poetry.

Kansan, Pittsburg, Kansas:—Too much praise would be difficult

Arthur Capper, Governor of Kansas: The story is most beautifully told.

Frank P. Walsh, of the Walsh commission:—Visualizes in most personal and striking manner the men and events in the life of Kansas.

First edition sold for $1 each; the second edition, identically like the first, at HALF PRICE, only 50c

Approaching That Machine.

Your paper in its deliciousness devoured. It isn't as though you didn't or couldn't know. You should read Dr. Albert Abram's new book entitled New Concepts on Diagnosis and Treatment, in which he acquaints us with an instrument of his own invention, the Reflexophone Energiometro, so delicate that it can pick up disease vibrations over the heads of 17,000,000 insane and their mutterings, from San Francisco, where he lives, to New York City. Some recording and receiving apparatus!

Enclosed find 50 cents to bring your unique magazine which I have apprehended by years of experimental study. A Socialist, you must needs know, who can stand anything.—Dr. William P. McCartney, Kansas.

Editorial Testimony

E. N. Richardson, Nevada: The February New World is a cracker-jack. Flowers thinks the same way about it.

A newspaper writer of Cincinnati: That Spirit Press dispatch, special to The New World, by W. C. Brann, in the February number, is one of the richest things you have published and is alone worth the price of a year's subscription.

Meet the Missuz

I am especially fortunate in having a better half who has both the ability and disposition to take charge of the books and business of The New World. She learned this years ago when we "ran" country papers, and I fully proved the value of her co-operation then. Why do I tell you this? For two purposes. One is that you women members of The New World Family may feel more at home with a woman about the house. The other is, to make you feel that if we all boost together we will make this thing go big, even to the end of the Great Adventure. I am a practical printer; wife is an experienced office manager; and with us in team-work there will be very little lost motion or wasted money. The chances are therefore fine for success. And the outlook is encouraging. Meet Mrs. Phifer. I think you will like her. I do.

This is a paper-magazine. That is, it contains magazine matter in newspaper form. You will find it contains more points than three average magazines.

The Spirit Press

One Page of The New World

It contains stories, essays, poems, etc., purporting to have been given by auto matic writing from the other side. But while this is given in good faith, the reader is invited to believe what he pleases about it. It is merely part of the da a that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronouced to be literature of the highest order by competent critics.

Rebel, Hallettsvllle, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Aurin F. Hill, president National Spiritual Alliance, Boston: Welcome to The New World and its new message to the people of the earth.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your in your work.

Playing an Open Game

Purporting to Be by the Spirit of Horace Greeley.

WHILE there have been "leaks" in the proposed movements of the American diplomats, in order to permit certain congressmen to make money in stock jobbery, and thus hold them to the program of the plutocrats, there have been other movements coming close to those in authority that the people suspected but did not know.

We in the spirit world know. We had representatives sitting in the council meetings of the cabinets and in the secret conferences of the capitalists.

Speaking from this information, we know there is not a king or president in the world who really rules. They are all coerced by capitalists. They are in effect prisoners to the new government.

We know that the European war was deliberately planned by capitalists and forced on the rulers, in order to push them over the brink to which they had been coaxed, led and driven in years that preceded it, in order to re-establish feudalism in the earth—a feudalism in which the money lord should be supreme.

We know that the break with Germany is the consummation of ten years of conspiracy, all tending to plunge this nation into war, and thus make money for the plotters, but, more than that, enable them to overturn the very forms of democracy, putting open plutocracy in its place.

Keep your eyes open for accomplishment of this result, that you may be able to locate the traitors to liberty, and deal with when the time comes as their crimes deserve.

We know, further, of moves that we dare not disclose. The reason is that spirits of sense and force have taken a hand in the game, and, being able to read the cards of the plotters of earth, are playing with absolute certainty of beating them in their own unfair game.

There will be surprise in the near future. If you would understand in advance, you must be discreet and open your ears to influences from beyond.

Some men seem to be successful principally in extracting smoke from tobaeco and doctored paper.

There never was a thief who did not think it very wrong for other people to steal.

If all our prayers were answered thls world would soon be in a terrible mess.

The deeper one dives the smaller words he brings to the surface.

Few men are entitled to all the praise or all the blame they get.

You cannot kick your shadow or hit a man's real soul.

Interviews with 'Him in the Heavens'

Purporting to be by His former Disciple, Matthew the Publican

Do you remember, a few years ago, the finding of a manuscript that contained a few of Jesus' words, and how they went all over the world? They were of small moment, and contained nothing new. but everybody was interested in them. Here are words that a e claimed to have come from him, delivered through what purports to be Matthew the Publican, his former disoip e They are not trivial in n ture. They are neither irrevent or devoted to promoting a scheme of any man's. Whatever be their sousce, the mere claim they assume ought to make them of supreme interest. This is only a small part of what I have. If they interest you, and you will let me know they do, I shall print more at another time.

I CAME before him, and he raised his eyes to mine, contemplated me for a moment and then said: Peace be to thee, my son. And wherefore camest thou to me? And I answered him: Because thou hast comprehended all wisdom in but few words. And Jesus answered me: Wisdom is not comprehended in words, but is a matter of relationships. In truth, thou hast devised a wise means of expressing wisdom; for men are wont to seek diversion to enable them to bear their burdens, so that the pleasure itself may become a means of adjustment, and people may be as noble if they laugh as though they pray. The best institution is that which hath little of organization but goeth about doing what can be done in the simplest and most direct way and the best man is he who loves his fellow man, dies his common duty, and is ever kind, gentle and cheerful.

I CAME upon him again, and as he greeted me I said: There are so many people that I wonder thou shouldst know me after all these years. And he replied: There is but One, and every man is part of every other man. In greeting thee I do but greet that part of myself which was and is and shall ever be. Men become great only as they know the truth that they are a part of all and that all is one. So must they sympathize with all, and know that an injury done to the humblest comes back to all who live.

WHAT is the greatest good? I asked him; for I had been pondering the matter and came to the Master as of old to learn. And he smiled gently as he looked into my eyes, placed his hands on my shoulders and replied: Seemingly the greatest good is lack of friction. Where there is no friction physically there is health; but one does not notice health or good until they are ended in friction and discord. Where there is no friction mentally or spiritually there is happiness and constant communion with the Divine. Yet friction has its uses. We do not care for health until we lose it, or seek for pleasure until happiness is gone, or lift our voices in prayer until communion with the Divine in nature is broken or threatened. We appreciate what we have not; we aspire to that which is beyond us. There is happiness in harmony. There is good in striving toward the attainment of that which we feel is good.

WHAT, asked I of the Master at another time, is the truest truth in the world? And he replied: All truth is equally true, and there is truth in everything. Even a lie is too crude to pass current unless it is partly true or plausible. But no spoken truth is free of error. Even revelation has in it the weakness of the recipient, and this weakness, being an inharmony, is not true music. Truth is not in words but in right adjustments. There can be no complete adjustment except in accordance with the Divine or natural plan.

IT IS A GREAT THING to be a seer, I said to him one day, after we had been in familiar intercourse even eating and laughing together. Who is not a seer? he asked. Even the blind have some perception. The most ignorant observe marvels of nature which might thrill the poet and philosopher, and he who has not traveled has yet looked upon beauties and wonders. They who perceive the essence of things, they to whom the spiritual is open at times, still see but part. The seer who has a revelation this year and then lives in commonplace until another vision comes a year afterward, is blind indeed. Many in the Heavens know little of the Heavens, and are as ignorant of earth and sea as is the city dweller of the farm. Even the spiritual, therefore, are not truly seers; while the weakest, though like the serpent blind, still sees much.

AGAIN I was with Jesus when he said:

We live not in the things that we consume for both they and that which is consumed must be consumed together. But we feast on our good thoughts and good deeds. What we eat may preserve life until it is destroyed; but good deeds and good thoughts are never wholly lost. They will preserve life evermore, if the leaven of evil do not corrupt it.

And I replied: Master, shall evil have an end?

Then Jesus said: Good has a beginning and can have no end so long as it remains good; but the beginning of evil is the beginning of the end of it.

But, Master, I replied, Men live only in consuming and that which consumes is evil to some thing that is consumed. Can evil, then, be obliterated?

That which consumes is consumed, the Master said; that which corrupts is corrupted; and that which brings death, dies.

The Spirit Press

A Department of The New World

EDITORS FROM BEYOND

Literature ..... William Shakespeare
Economics ..... J. A. Wayland
News and Views ..... Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Yet good doth bring a better from every change, though the change itself may be evil. As the fruit, consumed, enters the body of a man, and the good man dying, death itself being an evil, becomes a higher; so also the fruit in decaying is spiritualized; and all the changes that are bring in higher life and law which shall do away with the lower.

I ASKED HIM concerning institutions, and he said: The institution is an idol that men worship, an image of the true. The organization is an artificial organism. But it has not life and takes life force to move it. It always brings evil, though intended for good. There was no battle until the state came with the army. There was no prison until men assumed that God's law was not adequate to do justice; there was no poverty until institutions were devised for the accumulation of wealth; and until the priesthood came, all men had communion with the Father. God made organisms; man made organizations. God made laws; man makes rules. God created religion; made invented sacrifices and rites and doctrines. He is not free who is subject to any institution or any creature.

Peach Blossom After Rain

Peach blossom after rain
Takes on a deeper red;
The willow wears a fresher green,
There's twittering overhead,
And fa'len petals lie, wind-blown,
Unswept upon the court yard stone.

A Chinese song more than 2,000 years old, still popular in China. My own rendition.

Some men's idea of practically is the doing of things they have been doing, rather than things they ought to do.

A boy never enjoys an apple so much as when there are several hungry people around to watch him eat it.

Many a man who experinces a lack of "tin" tries to compenate for it with a superabundance of brass.

Man may be lifted more by one thought than by many jacks.

Capillia, the King who had No Crown: A Story from Oahspe

WHEN Yokowrana was the tyrant king
Of old Afghanistan, the nation lacked
An heir, and he was anxious for a son.
So he consulted of the oracle,
Which said: Put for nine months thy wife away,
And then she shall deliver to thy hand
A male child who shall save thy throne and people.
The queen would not believe, and she also
Went to the oracle. The seer inquired:
Have kings not slain the wife who has no child
That they might take a younger, fruitful wife?
Now, do as hath been said, and in nine months
The angels shall deliver to thy chamber
A male child, and the women who keep watch
Will testify that no one brought it thee,
Nor shalt thou tell, and he shall be the king.
Now at the same hour to a humble couple
The angels said: The son that shall be born
God's messengers shall bear to the king's household,
And he shall gain the throne and free the people.
Also its mother shall become its nurse.

So did it come to pass. When the humble woman
Gave birth to the divine Capilya, holy angels
Bore him to the dark chamber of the queen,
And laid him in her arms; and lo! the women
Who waited near, saw the dark chamber lighted,
And in the queen's arms the fair child, and they
Reported the glad tidings to the king.

To celebrate the child's birth, then, the king
Made proclamation that a dozen youth
Should be slain, as a sacrifice to show
The power of the king; but the oracle
Commanded that he let the youth go free,
And sacrifice instead of them a lamb.
So was the first good of Capilya wrought.

Capilya grew up, being taught the things
A prince should know; and, since he should be king,
Was made acquainted with the governors
And under lords of all Afghanistan.
But when he had attained maturity
He asked the king that he might travel further
So he might have a broader understanding.

Is it not wise, said he, that when a youth
I should inform myself to the intent
That I may better govern when the time comes?
The king replied: Thou art already wise.
Thou knowest now all that a king hath need of.
'Tis better that thou do not see the people,
Lest, knowing them, thou shalt have pity on them
In days when thou must use severity.
Capilya answered: Thou hast reasoned well,
And in thy wisdom all I know is covered
As candles when the sun hath come to shine.
Nevertheless,, I p'ray thee, answer this:
Is it not well before a youth assume
The cares of rulership that he go forth
And find the pleasures that there are in life?

The king replied: Wherever man may go
Saying: My son, my son! Forgive me what I did,
For thou hast sucked my breasts and thou hast loved me.
I am of them who recognize One King
Alone; and ere thy birth God's holy agels
Forteold that they would bear thee to the queen,
Who, being barren, had been shut up in darkness
Until she should give birth unto an heir,
And that thou shouldst be king, so that thou mightest
Deliver thy own people. But myself,
No, nor the queen, conspired in this thing.
The angels did it that thou mightest be taught
Things which the poor are not allowed to learn.

While they yet talked Jehovah said to them:
For this, Capilya, wert thou born to earth.
The king will not deny thee, for he thinks
Thou art his son. Go where I lead thee on,
And I will make thee greater than a king,

Then went Capilya, without even asking
Permission of the king, till near a river
Where was a forest, and four families
Of very, poor and homeless people, camped.
He said to them: Clear ye the land and till it.
They said: Thou are our prince come here to trap us.
Capilya answered: I am one of you,
Who hath been prophecied to you for years.
I have the secret sign of fellowship.
Then did he show them. Build ye here an altar,
Capilya said; and they built him an altar.
Then offered he a sacrifice to God;
And while he offered it, a company
Of wandering poor came; and, ere they were seated.
Another company appeared to them;
Then when a third great company had come,
So that four hundred were assembled there,
Jehovah spake from fire of the altar:
This is the deliverer ye hoped for.
But some would not believe. Capilya said:
Form in a circle, and see if our God
Will answer us. And when they formed a circle
Ahoma fell like snow, which, when they tasted,
Was found nutritious, and they ate their fill.
Then they believed. And on the following day
Capilya gave them lands and bade them till,
Instructing them, and pledging liberty.
For I am but a man, he said to them,
Neither all pure or good, but just a brother,
And my work is to establish brotherhood
And bring both peace and plenty.

Then went he forth
To other districts, and gave to the people
The land that was unused, in every region,
Until they from their misery arose
To comfort and prosperity. Capilya
Both sent them teachers and himself instructed.
The greatest poison, said he, in the earth,
Is love of self; the second greatest poison,
That brings distress to man, is love of rule.
If you would be yourselves, let no man lead you.
The he an inven-

So by the ancient law, which ye uphold,
There is no law, and I have done no wrong.
The royal council saw that it was so,
But, being beaten, spoke against Capilya;
Great learning is great evil! we must make a law
That it shall be prohibited hereafter.
Great learning is inimical to service.

They could not agree for many days,
But wrangled to no purpose; then Capilya asked,
Permission to discourse of government,
And, being given leave, spoke on this wise:
Whatever thing is born into the world
Is by its being here made part possessor
Of all the earth. We come here, helpless, naked,
And we have need of earth to live our lives.
To help the helpless is the highest virtue.
Two wise men shall be wiser than one wise man.
A nation of wise men were wise indeed.
To open avenues on every hand,
Is the foundation for a mighty nation.
To till the soil is greater than to hunt.
To throw the lands that are not occupied
Free to the tiller, is to plan for plenty.
When poor and ignorant have place to live
And things to eat and wear, then crime is small,
And they become the bulwark of the state.
To hold more land than one can till is crime
Against the many who have none to till,
And they who do so are the enemies
Of public welfare more than foreigners are,
Who would invade the nation. Better is government
For all the people than a government
For those who govern. There is nothing better
Than open opportunity for all,
And teachers to instruct men how to do;
For learning is not solely in the books.
But in the knowing how to do and live.
To make a law but limits liberty;
To bind a slave or leave the people poor
Is to destroy the state; to hoard possessions
Is robbery of the poor and gives not wealth,
Seeing that none retains them when he dies.
The highest peace, which forwards every peace,
Is peace of conscience, made by doing right.

The king and royal council heard astonished,
And the king said: Was it for such reward
That our forefathers have subdued the poor
And scattered them with bloodshed? Shall we nurse them
To life, that they may turn on us and bite us?
Shall we not rather with our valiant arms
Defend the power we have over them?
Capilya answered: Is it holier work
To shed a brother's blood and yet to feel
That passion you have sworn may in the people
Bring forth a fruit of war and of reprisal
That shall destroy you, or to give them chance
And make them a defense through love of you?
One of the royal council asked, How is it then
That I have seen the bad man prosperous,
And virtuous people full of misery?
Capilya answered: It hath come about
Through the mismanagement of earth [illegible] there, is being revived. This, it is claimed, was 499 A. D. Notice these dates. They all come at the end of eras, just about 500 years apart. It is these periods that things happen.

Jesus have done more to move the world during the past twenty centuries than those of any other man. Yet there are more words in this small paper than there are recorded as the utterance of Jesus. It is not words that count, but manifestation of life with high experiences that go with high living.

EVERYBODY gets cold in winter. Everybody will be uncomfortable in the world winter on which we are entering. They will be passionate, just as nature is stormy. This will mean war and insurrection and crime. They will seek shelter. This will mean loot, in groups and individually. If you understand, you will not blame anyone overmuch; at least, you will understand what is being done, and you will be able to advise and encourage, when cheer is needed. This is

tion that is almost at our doors. You can spend your money for nothing that will secure returns like helping to interest others in this movement, getting circulation for The New World and so creating a battery to stir inventors to work, or financing such as have real ideas on the subject.

Winter Almost Here

WE ARE woll along into the World Autumn. Things are dropping away rapidly. During the past week the Russian empire went, the French ministry dropped away, the railroads and supreme court were curbed. The end of the German and British empires are almost in sight. But these things do not mean the triumph of democracy. Rather, they mean that plutocracy is becoming dominant of olden aristocracy. It is the absoluteism of

[illegible] years we [illegible] church plan of converting people to our way of thinking before we hoped to win, or the conqueror's plan of forcing conditions to our terms through the weight of the majority. Comrades, this is the hopeful, practical way.

The Needful Thing

THERE CAN BE no great Bible produced from messages from those who were once human beings. "The word spoken by angels" is higher. The word of God is highest of all. The Hebrews sought these sources of inspiration and hence find their Bible is greater than they ever were. Americans have rejected these, or, if accepting them, have taken as genuine trivial stuff treating of institutions and rituals; and hence, though having greater opportunity than the Hebrews ever had, and being so enlightened they ought to

The Persistent Worker

Jesus has for twenty centuries been organizing the Heavens, and through them directing the affairs of earth into the best channels he could, under the circumstances. Now that he has things well under way, and that a world crisis affords him a chance to do it, he has returned to earth, as a spirit, of course, with thousands of the holy spirits with him, and is, as a thief, stealing away the foundation of human oppression, with a view of accomplishing his great dream of the kingdom of Heaven on earth. All the great religious teachers of all ages are with him, and he will succeed.

The New World

5c copy
50c year

Lincoln Phifer's Paper-Magazine

Clubs of five
Two Dollars

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, April, 1917 | Number Eleven

Spirit Telegraphy is Accomplished

AFTER PLACING the key and sounder, I measured the distance between the two, and found it to be six feet and two inches. We then placed the battery on the floor near the center of the key and sounder and connected them to the battery in the usual way. Two large gas jets directly above the tables made it very light in the room. Mr. Dallas took his seat at the table on which the sounder had been placed, and about four feet from the key, thus being entirely out of reach of the key. I took a position opposite Mr. Dallas, near the sounder, with Mr. Kraemer to the right.

We had been seated about one minute, and what a revelation opened to our vision and sense of hearing! I saw a sudden vibration of the keys of the instrument to which touch by unseen hands the sounder responded, loud, rapid and clear. Again and again that was repeated, and had every appearance and indication that the instrument was being tested by a skilled electrician. After testing, letters began to be formed in common Morse alphabet, letters into words, and words into sentences, which were ticked off by the instrument clearly, distinctly and intelligibly, as though at the helm was a master in the art of telegraphy. We were all attention and amazed at the result. The first words received from the instrument in this wonderful way were: "Everything is in good working order. We have a line, invisible to you, connected with this instrument and leading to the headquarters of your friends in the spirit world. I will now arrange the circuit and you will receive messages over the line on this instrument. P. M., opr."

Dallas, Kraemer and myself looked at each other but said nothing. I can say for myself that I was for a moment paralyzed with astonishment. Mr. Dallas had provided himself with paper and pencil, and again the key vibrated, the sounder responded with every resemblance of a call, and response by operators over a line. Letters and words followed and we received the following message, written by Mr. Dallas as he took it from the instrument: "Spirit Headquarters. To our fellow workers of the earth plain: We your spirit friends, send you greetings. Our success is complete. This is another victory over our enemies, one which will do much for our cause, both on this side as well as on your own. Charles Summer."

From "Death, the Meaning and Result," by John K. Wilson, 552 pages. The book may be had, with many other messages received by spirit telegraph, from J. L. Kraemer, one of the experimentors, at 98 State street, Bradford, Pa., for $1.

Inventor of the Telegraph Takes Hold

St. Louis, Mo.—I have interested myself in your proposition for a mechanical connection with the spirit world. We—a few friends and myself—have already made some progress. I am overjoyed to announce my conviction in the practicality of your idea. I introduced an electrical apparatus—being a wireless operator by profession—into the circle of my friends, and it was operated nicely by the spirit of Mr. Morse, creator of the Morse code. I also received inspirationally some ideas in regard to further development of my ideas. I am hampered by having so few to work who have any understanding of or care for scientific investigation along electrical lines.—WALLACE A. CLEMENS.

Try a Telephone Next

I WANT YOU to place a telephone in some room or closet where it can be locked up and will not be tampered with; connect it by wire with another telephone in a room in which you work; attach both to new batteries. Leave the circuit of both phones open. To the phone you expect to use attach to the ear piece a magaphone that shall always be in place. Then go about your business. See if there is not a call, the battery and magaphone helping to make it audible. If there is a call, talk as you would over an ordinary phone, and await results. Then report to me. You need not be a medium to try it. You do not need to form a circle. You do not need to believe anything. Merely rig up the machine conscientiously and give it a chance.

YOU REMEMBER the suggestion of Spirit Wayland that the entrance of America into the war would mean, ultimately, the defeat of England rather than of Germany. It looks like Germany understood, or she would not be so indifferent. Now it seems the allies are "catching on." A dispatch from Rome says: "The idea of Americans joining the allies is not very welcome to the allies. And we frankly do not want an American representative at the peace conference. America, having suffered so little, would be inclined to be very lenient with Germany. On many points the American representative's vote would not be favorable to the allies."

The Old World-Winter and the Coming Spring

Purporting to be by the Spirit William Shakespeare, Author of the Great Posthumous Drama that is Attracting Such Wide and Favorable Attention, "Hamlet in Heaven"

A new reform [illegible] at least once every generation, and comes because it is needed.

THE SPIRIT and thoughts of Jesus have done more to move the world during the past twenty centuries than those of any other man. Yet there are more words in this small paper than there are recorded as the utterance of Jesus. It is not words that count, but manifestation of life with high experiences that go with high living.

EVERYBODY gets cold in winter. Everybody will be uncomfortable in the world winter on which we are entering. They will be passionate, just as nature is stormy. This will mean war and insurrection and crime. They will seek shelter. This will mean loot, in groups and individually. If you understand, you will not blame anyone overmuch; at least, you will understand what is being done, and you will be able to advise and encourage, when cheer is needed. This is then it continues to maintain one phase of priestcraft. You can work at nothing that will produce results like such an invention that is almost at our doors. You can spend your money for nothing that will secure returns like helping to interest others in this movement, getting circulation for The New World and so creating a battery to stir inventors to work, or financing such as have real ideas on the subject.

Winter Almost Here

WE ARE woll along into the World Autumn. Things are dropping away rapidly. During the past week the Russian empire went, the French ministry dropped away, the railroads and supreme court were curbed. The end of the German and British empires are almost in sight. But these things do not mean the triumph of democracy. Rather, they mean that plutocracy is becoming dominant of olden aristocracy. It is the absoluteism of socialized wealth, perhaps in one year, than we did in the twenty years we spent in trying the church plan of converting people to our way of thinking before we hoped to win, or the conqueror's plan of forcing conditions to our terms through the weight of the majority. Comrades, this is the hopeful, practical way.

The Needful Thing

THERE CAN BE no great Bible produced from messages from those who were once human beings. "The word spoken by angels" is higher. The word of God is highest of all. The Hebrews sought these sources of inspiration and hence find their Bible is greater than they ever were. Americans have rejected these, or, if accepting them, have taken as genuine trivial stuff treating of institutions and rituals; and hence, though having greater opportunity than the Hebrews ever had, and being so enlightened they ought to

[illegible] priests discovered America from the west and planted the Aztec civilization there, is being revived. This, it is claimed, was 499 A. D. Notice these dates. They all come at the end of eras, just about 500 years apart. It is these periods that things happen.

The Persistent Worker

Jesus has for twenty centuries been organizing the Heavens, and through them directing the affairs of earth into the best channels he could, under the circumstances. Now that he has things well under way, and that a world crisis affords him a chance to do it, he has returned to earth, as a spirit, of course, with thousands of the holy spirits with him, and is, as a thief, stealing away the foundation of human oppression, with a view of accomplishing his great dream of the kingdom of Heaven on earth. All the great religious teachers of all ages are with him, and he will succeed.

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

PEOPLE talk of ancient wonders. That is hay. A few touch wonders now. That is living, blooming nature.

IT WAS the lifting of the load from the drag to the wheel, finding of fire, the enlargement of the hand, that made man superior to the beast. It will be discovery and invention that will bring spiritual power to everybody, and lift the race to real civilization.

NATURE is too big and life is too great to be covered entirely by definitions. This is why no doctrine, however good it may be, is all truth even though it may be all true. Life and nature are not in words, but in manifestation and experience.

SECT and party begin as a movement of liberation, and end by exhausting the strength and often the higher possibilities of its adherents in merely keeping moving. The revival is as scientific as morning or the rain. A new reform movement comes at least once every generation, and comes because it is needed.

THE SPIRIT and thoughts of Jesus have done more to move the world during the past twenty centuries than those of any other man. Yet there are more words in this small paper than there are recorded as the utterance of Jesus. It is not words that count, but manifestation of life with high experiences that go with high living.

EVERYBODY gets cold in winter. Everybody will be uncomfortable in the world winter on which we are entering. They will be passionate, just as nature is stormy. This will mean war and insurrection and crime. They will seek shelter. This will mean loot, in groups and individually. If you understand, you will not blame anyone overmuch; at least, you will understand what is being done, and you will be able to advise and encourage, when cheer is needed. This is why this message ought to be spread everywhere now.

THE PROPHET of disaster is not welcomed. Because Jeremiah told of the downfall of nations, he was imprisoned. Because Jesus declared that Jerusalem and the temple would be destroyed, he was killed. Yet both were right; and there came a time when theif messages were helpful. As Baalam was offered riches if he would "prophecy favorably," so now the true prophet is asked to "speak softly." But if he did, the angels would again use even the dumb beasts to deliver the truth .

THEY who boast of the taking over of railroads and factories by the warring governments of Europe, and pronounce it the beginning of Socialism, are reminded that it is officially reported in England that since the government did assume charge of them "cases of men working as high as ninety hours a week are common," and "taking the country as a whole, the munition workers in general have been allowed to reach a state of reduced efficiency, lowered health, which might have been avoided without reduction of output." Let us not deceive ourselves into the belief that the war is bringing Socialism. "An evil tree cannot bear good fruit."

Land Has Been Sighted

APPROACH is being made toward a mechanical connection with the world of spirits. I confidentlly expect it to be perfected long before Socialism wins the people; and when it comes it will do more to socialize things and end oppression than all agitation could accomplish. But I warn those who experiment that they must get rid of the old idea of depending on circles or mediums, or even on special soul "preparation." If this will not come to a skeptic, working alone, then it is not mechanical in nature, and cannot convince others. If it depends to any degree on mediumship, then it continues to maintain one phase of priestcraft. You can work at nothing that will produce results like such an invention that is almost at our doors. You can spend your money for nothing that will secure returns like helping to interest others in this movement, getting circulation for The New World and so creating a battery to stir inventors to work, or financing such as have real ideas on the subject.

Winter Almost Here

WE ARE woll along into the World Autumn. Things are dropping away rapidly. During the past week the Russian empire went, the French ministry dropped away, the railroads and supreme court were curbed. The end of the German and British empires are almost in sight. But these things do not mean the triumph of democracy. Rather, they mean that plutocracy is becoming dominant of olden aristocracy. It is the absoluteism of plutocracy, plus terrific upheavals that will come in the remaking of earth, plus almost universal starvation that will come in the first changes of nature, plus unprecedented storms, plus the final burning out of plutocracy, "as in an hour," that will constitute the chief characteristics of the World Winter on which we are just about to enter. In the terrible times coming, people will naturally turn to God and spirits for direction and comfort, There will be response. but, in view of the seriousness of the situation, teaching of Heaven and hell, and the conventional, trivial messages of the old time spiritist, are both well nigh criminal in nature and result. Shun both. Get something higher and better. The world needs it.

Practical Socialization

I SPENT twenty years in an effort to socialize things by law, and confess that the results are very meager. But you may socialize all truth with a thought, without waiting to convert anyone else. You do it by simply taking all truth for your own, wherever you find it. You may take the fact of spiritual power, as enunciated by the church, and enjoy it, without subscribing to any of the doctrines. You may take the fact of the power of the mind over matter, as taught by the new thought advocates or even the Christian Scientist, and use that force, without believing in affirmation or any peculiar statement of faith. You may learn to see spirits, without subscribing to the isms of spiritualism. When mechanical connection is made with the spirit world, all spiritual knowledge will be socialized; it will belong to all, whatever they may believe or if they do not believe. With access to this mechanical process, there will come a knowledge of history, of religious experience as a fact, and of conditions in that world, not as a faith, but a demonstration. The knowledge will soon belong to everybody. In other words, a few of us, working together in this way, may realize far more socialized wealth, perhaps in one year, than we did in the twenty years we spent in trying the church plan of converting people to our way of thinking before we hoped to win, or the conqueror's plan of forcing conditions to our terms through the weight of the majority. Comrades, this is the hopeful, practical way.

The Needful Thing

THERE CAN BE no great Bible produced from messages from those who were once human beings. "The word spoken by angels" is higher. The word of God is highest of all. The Hebrews sought these sources of inspiration and hence find their Bible is greater than they ever were. Americans have rejected these, or, if accepting them, have taken as genuine trivial stuff treating of institutions and rituals; and hence, though having greater opportunity than the Hebrews ever had, and being so enlightened they ought to have surpassed anything that God ever revealed to man, have only human messages. But there never has been a crisis period, even to the crisis of 500 A. D., 1,000 A. D., and 1,500 A. D., in which God did not inspire people. At this time of the second advent, the returning Lord is to confound the scoffers by the "sword that proceedeth out of his mouth, which is the word of God." Surely this means Divine revelation. Surely the time is at hand when he will "pour out his spirit upon all flesh, and your sons and daughters shall prophecy, your young men see visions and your old men dream." Are you waiting for the word?

The Direct Promise

Quoted by Peter from Joel Translation from Twentieth Century New Testament.

It shall come about in the last days, God says,
That I will pour out my Spirit upon all mankind.
Your sons and your daughters shall become prophets.
Your young men shall see visions and your old men dream dreams.
Yes, even on the slaves—for they are mine— both men and women—
I will in those days pour out my Spirit.
And they shall become prophets.

The phrase, "the last days," probably refers to the closing of any great historical period. Peter rightly applied it to his day. At the same time, it would apply with greater force to this age because this is more nearly a world wide harvest period than was ever before experienced.

Parable of the Lonely Man

"Are you not lonely?" they asked a hermit in the hills, and he replied, "I am never alone." "Then who is with you?" they asked. The hermit philosopher replied: "There are with me a score of selves who have been; other selves who may be in the future; hundreds who materialize to me from the printed page; my brothers of the dusk and dust; and the Great Spirit that broods over and permeates all. I am never alone."

The Great Year Shown

COLUMBUS discovered America in 1492. Norse tradition says that Lief Ericson landed in Labrador 1000 A. D. The Chinese legend, that Buddhist priests discovered America from the west and planted the Aztec civilization there, is being revived. This, it is claimed, was 499 A. D. Notice these dates. They all come at the end of eras, just about 500 years apart. It is these periods that things happen.

The Persistent Worker

Jesus has for twenty centuries been organizing the Heavens, and through them directing the affairs of earth into the best channels he could, under the circumstances. Now that he has things well under way, and that a world crisis affords him a chance to do it, he has returned to earth, as a spirit, of course, with thousands of the holy spirits with him, and is, as a thief, stealing away the foundation of human oppression, with a view of accomplishing his great dream of the kingdom of Heaven on earth. All the great religious teachers of all ages are with him, and he will succeed.

Neither to be led, neither to force another,
Were the discretion that were truly wisdom.

My time is short, the king once said. Tell me
The greatest consolation to the dying.
Capilya said: There are two consolations;
One to reflect he hath not any heir;
The other that he hath a noble son.
The king said: Thou are very wise, my son.
I asked the priest that, and the priest replied,
True consolation was to have the faith
That one would enter Paradise; but that
Is faith that sin will not o'ertake a man.
My slaves have faith that they will yet be king,
But that is folly. Faith without good reason
Is but credulity. If I were God
I'd break the necks of half the world. Capilya
Said: To know things for himself, to know
even God,
Is wisdom and assurance and true faith.
To be philosopher at hour of death
Proves a great soul. Thou hast attained to this.

The king said: I am only great, not wise;
I make men fear me; but they learn to love
thee;
Thou are more powerful than I. Then, after
rest,
He said again: They tell us that the angels
Hover around us. I think this is false,
For thus they would be choosing hell, when
they
Might be in Heaven. Men are but gaming balls
With which the gods play. Who knoweth but
they are
Now laughing at the hellish game they played
With me, their ball? Capilya answered him:
The small light in the breast, if fed by virtue,
Will grow to a great light. The king replied:
But who can tell what's right? Our enemies
Think they are right. After he had rested
He said again: I had hoped at my death
I would get glimpses of the future world,
But all is silent to me as before.
I sometimes wish that thou wert not my son,
For so I would not care so much to leave thee.
Capilya answered: Thou hast rent my heart
In twain, oh king, for I am not thy son.
Thou wast deceived. The angels carried me
When I was born, and laid me by the queen,
But I was of the poor and not thy son.
The king rose on his elbow and demanded:
Bring me the nurse. The nurse was brought
to him,
And as she came she fell upon her face,
And said: I have for many years carried a
great load;
So sentence me and lift it from my shoulders.
But at that hour an angel stood beside her,
And said: Oh, king, Capilya is indeed
A poor child and is not thy son; yet know
It was God's doing and she hath not sinned.

The king fell on his pillow, glad of heart,
If God hath not deceived me, he declared,
It was my angel wife appeared to me,
And I have truly in the hour of death
Seen past the curtain. So, Capilya, son,
Must love end here. Capilya answered him:
Our love can never die. By thy good deed
Thou hast been father to me and this people,
And we will ever love thee. The king wept,
And feebly said: The earth is going fast.
It seems to me I hear the angels laughing.
Keep up the joke. My brother's eldest son
Knows nothing of it. A kingdom's but a farce.
Capilya, hold me up to see the sky.

The breath went out of him, and he was dead.

The people then would make Capilya king,
And he was crowned; but after he was
crowned
He abdicated for the brother's son;
Yet was his influence so great with all,
Both with the people whom he served so well,
And with the rightful heir whom he advanced,
That whatsoever he desired was done.
He taught the arts of husbandry and weaving,
Established free schools, made peace by trea-
ties,
And with the neighboring kingdoms built up
commerce
So that the people, all, grew prosperous.

Also he framed these precepts for the people;
The first and greatest virtue is to know
Jehovah for yourself and be his friend.
The second virtue lies in cleanliness
Of body, mind and soul. The third virtue
Is to respect the rights of everything,
And eat no flesh at all. The fourth great virtue
Is industry. Because the Father gave no man
Feather nor hair nor wool, it doth devolve
On him to clothe himself. To clothe himself,
And to provide food and a place of shelter,
Makes industry, enforced and right for all.
There is no virtue without industry.
To work toward a profitable result
For all, by one's own toil, is industry.
As labor doth develop a strong body.
It also makes the soul grow strong and whole-
some;
For I declare a great truth unto you:
The idle rich who do no manual labor,
Are born in heaven helpless as are babes.
The sixth great virtue is self-abnegation,
By which selfhood grows great. Consider not
If what thou doest will profit self, but whether
'Twill benefit others; for without this virtue
A social life cannot be builded strong.
The seventh virtue, love, should lead a man
In all his deeds and ways to think if they
Will bring him love of others. If thou canst
say
A good thing of another, always say it,
But as for evil things, restrain thy tongue.
The eighth great virtue is discretion. Weigh
Thy words and deeds; so, even without learn-
ing,
Thou shalt be wise; for, without discretion,
Man is a tangled thread. The ninth great vir-
tue
Is system and order. It promotes good work
And leads to great accomplishments. The
eleventh
Virtue is discipline, first, of oneself,
So that he hath all faculties in hand,
Then of thy business and thy assistants.
The twelfth great virtue is obedience.
It is the base whereon rests discipline
And order. Every law of nature
And right obey at once and never question.
Though men may multiply their books and
laws,
They cannot make the state or family
Happy and great without these twelve true
virtues.

Let thy life preach for thee. One worthy life,
Though humble it may be, speaks more for
good
Than many preachers. One family or city
Dwelling in amity toward one another
Displays more wisdom than all libraries.
A man that hath learned sympathy and kind-
ness
Is better learned than the philosopher
Who from a crabbed nature kicks a cat.
My sermons are not words or mere profes-
sions,
But in the souls of people who consider
And practice homely virtues. They may say
little,
And make but small profession, but their deeds
Are voices that are heard through all the
world.
My heavenly Father is your Father also.
All men and women, whether good or bad,
Are brothers, sisters, to me. To magnify the
soul
So as to realize this brotherhood
Is a great virtue. Call thou him a name
Such as thou wilt, I will not quarrel with thee,
For thou and I are children of his love,
And by my love I'll prove it unto thee.
Religion is but learning harmony.
Dumb instruments may be made orderly,
So that both man and that he labors with
Will make a sort of music in the world.
Preaching and prayers and singing are not
works;
They are but blossoms with enticing fragrance,
And the real thing that from them may de-
velop
Is good and pleasant life. The great philoso-
phers
Cannot explain the meaning of good works,
But every mother who for love of child
Will give her life, knows; and the farmer
knows
When he produces, not for self alone,
But that the world may live in plentitude.
The man who preaches and doth not produce
With his own hands, is, after all, a vampire;
Namely, of food. With love and with rejoicing
Stand upright before men and before God,
And then thy very presence shall be light.

So lived and planned and wrought and taught
Capilya
And so he died; and though he all his life,
Who might have been a king, was not a king,
He exercised an influence beyond
The greatest king the land had ever known.

Twentieth Century Prophecy and Other Volumes Received by New World Editor

SINCE The New World has been published I have printed what purported to have been communications, of general interest from Shakespeare, Milton, Longfellow, Riley, Burns, Poe, the two Wesleys, Hugo, Garrison, John Bunyan, Emerson, Elbert Hubbard, "O. Henry," W. C. Brann, J. A. Wayland, Horace Greeley, Jean Jaures, Robert Owen, Henry Ward Beecher, W. L. Nelson and others. Some were in verse. Some were essays. Some were stories. Some were narrative in style, others vituperative, others humorous. To say the least, they discovered a variety of style, and have given the reader a chance to determine whether it is all of a sameness and treating trivail things, or whether the variety given is not enough to challenge the attention of the most thoughtful and critical. I doubt if any one else has, in the same length of time, presented such a variety, both as to subject matter and difference in styles, as The New World has printed.

YET READERS of The New World who are candid will admit that I have never made great claims for these things. I have said over and over that what one receives can never be conclusive evidence to another. I have said that at best, when a spirit is writing through the hand of another, it is like a man writing with a handspike, exhausting, aggravating and imperfect, and that therefore the message can never be of the best the real author is capable of producing. Because I felt this to be so, I have from the first asked for a mechanical connection with the Heavens that will use natural vibrations rather than personal magnetism. I have said that when this connection is made, then doubts will vanish and a New World of power and information will be opened to us that will make this work of mine appear crude. Its chief merit lies in the fact that it is pioneer work, making possible a better. Yet, without boasting, I challenge any other medium to produce a better. (I am willing a better should be produced).

SOME MAY WONDER if I can keep it up. Let me suggest to them some things I already have, not to mention new stuff that is constantly coming. They include: Two unpublished plays by Shakespeare; 300 sonnets on "Life," by Shakespeare; "Isus, the First Messiah," by Shakespeare; two heroic plays of Heavenly philosophers, after the Greek model, by Shakespeare; a book of essays by Emerson; "What Will Happen After Death," a volume, by various persons, including a chapter reputed to be by Satan; "The Story of Jesus After the Ascension," in twenty chapters, purporting to be by Beecher; "A History of Prehistoric America;" "Interviews with Him" and "Additional words of Christ," by Matthew—each of the foregoing a full volume—also poems by Emerson, Longfellow, Poe, Burns and about twenty other authors of reputation, making another volume.

BUT I HAVE NOT YET even mentioned my best stuff. I hesitate to do it at all. All these, with the exception of a few chapters by created spirits in "What Will Happen After Death," are by those who once bore the fleshly body. I have another book, entitled "Twentieth Century Prophecy," which has been received, chiefly from higher sources, at intervals during the past twenty years. The volume consists of about ten "books", some 100 chapters. It consists, among other things, of a Book of Forecasts, a Book of Warning, a Book of Judgment, and a Book of Encouragement. Each of these chapter communications is dated as it came, and it came usually after prayer. Some of the forecasts have been fulfilled. They mention specifically things that are forecasted for almost all the nations of the earth, and for the larger cities of the earth. A war for America and its outcome was forecasted in 1902.

Don't be afraid of a new idea. New ideas sre what keep the world young.

The greatest king may trace his ancestry to the savage.

America Rivals Palestine in Revelation and Demonstrations

THE SAME PERIOD that marked the discovery of the new world of America brought also the renaissance or awakening of intellect, with the invention of movable types, and the Reformation in religious matters. The delivery of the ancient Hebrews from Egypt, and the change in religious aspirations that came with the Mosaical code, are not more notable than was the change that came with the discovery of America. Then was born freedom of religious worship. Then came a new understanding of the Bible. Had Americans been as intent on recording the wonders that came to them in a religious way as were the ancient Jews, we too would have had a Bible, of demonstration and experience and data, that would have made us as great a people as are the Jews, whose religious ideas we propagate.

THINK of the Pilgrims seeking liberty of conscience in America; look upon Roger Williams and Mother Ann Lee, who repudiated kingly land grants, had visions and brought the world a higher conception of religious freedom; consider William Penn, who helped to turn the religious thought away from war; follow the Wesleys and Whitefield, and mark the demonstrations of power that accompanied their preaching; reflect on the colony movement, set in motion in Europe at the behest of many spirits, and for half a century maintaining communion with the spirit world, after it came to America; remember the Fox sisters and the greatest of American seers, Andrew Jackson Davis.

GO EVEN FURTHER and ruminate on the effort that has actually been made to collect the data that might serve as an American Bible, and the influence these books have had on the minds of millions. There is the Great Harmonica that laid the foundation for half a dozen sciences, claiming to have been revealed from Heaven by spirits; there is the Book of Mormon, presumably handed to Joseph Smith by an angel, which affects to tell the story of prehistoric America, and which has gained a following of many thousands of believers. There is Science and Health, purporting to have been given to an "enlightened" woman, which has afforded help and inspiration to thousands; there is a book of hymnology supposedly committed by spirits to the Shakers, and many hymns that, according to the testimony of the devout writers, came as in a flood of glory to more orthodox composers. There is the 900 page book "Oahspe," supposedly given by automatic writing to a New York dentist. There is the universology which Dr. Teed claimed to have received under illumination, that presents an entirely new idea of the world and its relationships, couched in scientific language. There are eight or ten volumes committed to the writer of this, only a small portion of which have appeared in type. There are at least three volumes, which assume to have been given by spirit agencies, that have been printed by accredited publishing houses during the past year, in America.

WERE THESE THINGS tested as the ancient Hebrews did their writings; were they collected and the better parts of each preserved, and all put together into one book, then it would be found that America has produced a Bible, or book of data of spirit manifestation, that is as remarkable, in many respects, as are the Hebrew Scriptures. I do not say that it would be the equal of the Jewish and Christian book, for the reason that it might not present so definite and so consistent a plan for the transformation of the earth into something better as does the Bible now alone labeled with the name; but in purpose and spirit and subject matter it would be the same as the other, only, brought down to modern times, and expressive of the great fact that God has not ceased to care or to manifest to man.

IT MAY NOT BE necessary to collate this American Bible. If they who cling to the Bible that was closed two thousand years ago were to catch its real meaning,—that revelation is continuous and belongs to all people, and the religious experience and spiritual power are open to all today, to people with all shades of beliefs,—then there would be no need of a further Bible. Indeed, if we were to adapt the scientific method of treating the data that all Bibles furnish us, and make communication with high spirit essence, a common and every day thing for all people who live, then there would be no need for collecting or studying any Bible forever, since they would have accomplished their purpose and in doing that have become obsolete, save as storehouses of data for the consideration of the investigator.

BUT WE HAVE NOT learned the lesson. Until such time as we do, it is well to consider very carefully that America has had her wonderful demonstrations, and that God and the spirit world are open today to you and I. We may gain instruction from the remote past, and cannot afford to discard it. But we should learn, at least, that the more recent past and the present also are sacred, and that God is alive and is doing as many wonderful things now as he ever did in the past.

And what if, as I believe is coming, he should begin the literal remaking of earth; what if there should come another geological period in which the very contour of the world and its lighting and heating plants should be completely renewed; what if Got at work should become more evident that he has been before for at least six thousand years, or since the first part of the first Bible was written? Then might it be fulfilled which the Bible forecasts, that the time would come when it would not be needful for anyone to say, "Know ye the Lord, for all would know him, from the least to the greatest."

Roads: A Recollection, by Lincoln Phifer

I. Trace and Trail

I loved in boyhood days the creature paths—
(The critter paths, our nearest neighbor called them);
The trail of cows through underbrush; the trace
Of squirrels and rabits through the thicket; track
Of bird or beast or snake, that showed the place
Where they made homes I followed them, in fact,
To catch a glimpse of nature at herself.
I followed them, in fancy, that I might
Live as these creatures lived and see how far
The human had advanced, though physically
Still neighbors to them. In these traces, I
Could see a commerce full of tragedy,
Daily anxiety and toil—the start
Of life in the long road to happiness
And better living. As one wipes away
Chalk marks, made by the smearing of old bones
Over the blackboard, man has now eraced
The longer traces of these early days;
Though still beneath the weeds and grass, the eye
That is alert may find them. Marvellous
The thought is, that the history of man
Has in my memory been re-enacted;
For these and the historic western trails
Have proper place before the Argonauts,
Or military roads of Homer's day.
Each age repeats the history of the world.
These eyes have seen it all.

II. The Wagon Road

When but a lad I trod
The wood roads often, Here the way was blazed.
Here through the bottoms it was corduroyed.
It forded here a stream Where worn in ruts,
Made deeper by the wash of freshets, it
Wound 'round and 'round. A poor, barefooted boy,
I stirred the deep dust with my naked toes
And deemed that fame; but little did I dream
That the thin ribbon, spinning 'round the world,
Was tying me to every land and age
And making revolution. The star route grew
Into a planked road, where we paid our toil,
With covered wooden bridges; after that,
Into a free, white dirt road. I have seen
The timber fall from 'round it till there was
Only a shade tree here and there, with poles
Supporting telephone wires, and before
Each house a mail box set upon a post.
The worm fence of the early day, that edged it.
With coverts in the corners for wild game,
Has given place to even lines of wire;
The fords and wooden bridges have been changed
To concrete arches. Oh, the world has traveled
Far on these roads, toward progress, and away.

III. The Street

I saw the road become a village street,
With houses either side. Side streets were added.
The village turned a town. Shade trees were set.
Then paving came. The little creature paths
Had turned to avenues for man alone
The town became a city. In my lifetime
Achievement of the old world was outdone.
The ox, the pioneer of covered wagons,
Had yielded to the horse, and that in turn
To autos speeding. Since the days when Paul
Trudged down the Appian Way, there was no change
In travel like the change my eyes have seen.
Now, as I trod in fact the street or road,
I travel in my fancy side by side
With all who ever had been on the way,
And enter on their thoughts, their hopes, their feelings.
Ah, no one knows where any road may lead.
The signboards by the way tell only part,
They lead not only to this town or that,
But also to dispair, to joy or sorrow,
To failure and success. And they are traveled,
Not only by innumerable feet and wheels,
But also by desires and hopes and fears,
A ghostly and invisible caravan.

IV. The Greater Roads

I spent my boyhood near the terminus
Of the first railroad in the unknown West.
But did not see it until in my teens.
Hearing the chugging and defiant scream,
I pictured in my mind the iron boast,
But did not hit it right. When I did see it,
I let the others hang about the store,
While I gazed on the engine and the rails
And saw beyond them; heard the telegraph,
And more than hum or intermittant clicks.
The prophecy they uttered is fulfilled.
I see it in the wireless telegraph,
The U-boat and the circling aeroplane.
I hear it echo in the telephone.
What roads and lanes have opened in my day
Through air and water, while, until my time,
They ventured only on the surfaces,
And crept where now they leap! Oh, I am thrilled
With all this poem of development.
The neighborhood has turned a state; the nation,
Because of roads that now are without end,
Is made a world with every language spoken.
Where every custom of worn centuries
Is wearing snto plain, related life.

V. "An Highway Shall be There"

And now I see a vision of new roads
Leading the senses on a certain route
To other worlds; for now our roads may go
In air or water, and our messengers
Defy th' inert. See how the hearing has
Been so enlarged, the sight made to observe
Far distant things in nature. When Columbus
Set forth in caravals that were but tubs,
He found not new worlds only, but new roads
The future was to follow, both on sea
And in the realm of souls. These things I see
Will ultimate in finding other worlds
And also other roads that shall be followed
By many millions in glad days to be.
Think of an actual commerce with the Heavens,
On open roads which now are covered traces,
And daily intercourse with those departed,
Uniting all the broken parts of earth.
The lesser Here with the far greater There.
These roads lead back to all the storied past
And open to the light the shadowed future.
How I anticipate what I shall see
In thinking of it! Who can tell the end
Of any road? It is as long as life,
As great as man that makes and follows it.

New World Philosophy

The man who seeks for immortality
In fame alone would make life out of death.
There is no endless fame and ne'er will be.
But they who seek for immortality
By living in the joy of every age,
And in broad sympathy with every life,
And in the good the future paints for them,
Live everlastingly and all at onee.

There are three mighty words. The first of these
Is Liberty, the second, Virtue, the third, God.
All men are free, all men are also slaves.
Virtue is strong, 'tis praised of even Vice.
Repose is over all things—there is God.

There's naught so great as love and hatred are.
They rule all things; they go by laws, and yet
Without commending or condemning aught.
Steel is attracted to the drawing magnet;
The oil dislikes the water, nor will mingle;
The planets like each other and attract;
While other substances so hate each other
That when they touch, exploding, they recede
In passion fine, destructive, never failing.
Hate's in the constitution of all things;
It is the sacred law of God, like love is.
The law holds good in mind and heart affairs.
One loves a certain study, and another
Detests it: the study is not, therefore,
Evil or good. One loves and cleaves to this man,
Another cannot get along with him;
But for this cause he is not good or bad.
In our quarrels we are natural,
And wisdom were to seek affinity,
Where we might live in peace.

An empty automobile seat is a ~~swore~~ worse sin than "cussing."

What May be Expected of Plutocratic Rule

BELIEVING that Plutocracy is for the first time in history really world-dominant, having practically superceded the state as the great social organization, I believe that, arguing from the work of absolutism in the past, and from recent manifestations of the spirit of Plutocracy, we may fairly estimate the nature of the new rule ahead of the world and what is in store for the people who are ruled.

LET it be understood that the prime characteristic of Plutocracy is exploitation. It lives by that and could not live without it. One may be sure then that, once being in full control of the earth, it will inaugurate the most complete system of exploitation ever known among men.

It is already laying foundation for this work by forcing the state,—which it permits to manifest as a vassal, a slave,—to compel tribute from the many for the few. This compulsion comes in two or three ways. First of these ways is through the collection of interest on bonds from the various units of government. The state, of course, must first collect the interest from its subjects, so that it does the work for organized wealth, or Plutocracy. This enforced tribute has been tremendously enlarged in the last five years. In addition to this, Plutocracy is forcing the larger states to collect this tribute, through the use of their navies, from smaller nations that show inclination to rebel at payment of tribute. Mr. Wilson declares that he will not recognize rebel rulers. A third means of using the state for the collection of tribute is in causing the fixing of prices. The interstate commerce commission authorized the railroads to charge higher rates, rates which were in violation of state law, and as a result the railroads are paying tremendous dividends on watered stocks. Now, the paper makers, after having been found guilty of conspiracy to hold up the press of the country, are to be rewarded by being authorized to charge prices that will mean fortunes for them. This is enforcing loot by the state, off its own subjects, by agreement with organized wealth.

Socialists must awaken to the fact that an industrial revolution has already occurred, and that the capitalists propose to use the forms that Socialists advocated for the purpose of looting the workers. When the railroads are owned or regulated by the government, when the government fixes prices, when the government allots work to people to do, now, since the revolution, already past, has placed Plutocracy in control of the government, it will mean only that the government will assure organized capital its dividends, and see that the workers do not rebel. If you consider the story of Joseph in Egypt as an example, as data, you will find that the more government ownership there was, the more enslaved the people became.

THERE is another thing that Socialists need to watch. There is grave danger that we shall lose what socialization we already have. It is a lamentable fact that, during the period of Marxian agitation, the organized capitalists succeeded in diverting public (socialized) land into private hands, to an amount that would quite equal the whole state of New York, while the sleeping Socialists hardly noticed it. Encouraged by the success of this work, they have begun to take mortgages on other socialized property. I leave it to you to collate the figures, since I think it will be more convincing to you if you work out part of the evidence yourselves; but during the past five years, you will be surprised at the number of schools that have come under bonds to bankers. Nor is that all. As an example of what is going on, a capitalist newspaper boasts that, out of 75 towns in Kansas with 2,000 population, 61 have paved streets, half of them constructed within the past two years. This, of course, means that the socialized streets have been mortgaged to the bankers. Yet it is a curious fact that, though the banks have loaned all this money, they have on deposit more than they had two years ago; in other words, they loaned it and still kept it. A similar bonding of roads has taken place. In other words, the socialized schools, the socialized streets and the socialized roads have all been mortgaged to private interests. That they are already being claimed by the interests will become apparent if you will think a bit. How is it that the interests are able to enforce military training on the schools? Why are they turning the highways into military roads, and taking the management of them from the small units, from democracy, and placing it in the hands of state and federal authorities, most of whom are appointed men, if this is not so? Under plutocratic rule the things already socialized are rapidly being diverted from the hands of the people. When they are all gone, we shall be helpless.

A THIRD GREAT FACT appears in the familiar high cost of living. All over the world, dominant Plutocracy has held up the workers for every penny it was possible to wring from them, until actual starvation was threatened and food riots occurred in all nations. The disposition of Plutocracy is clearly revealed by this situation. This is the first, unrestricted impulse of the looters now in control. It may be modified in time, lest the greed of the unthinking should accomplish what has been termed "killing the goose that lays the golden egg." Instead of doing that, they will probably have the government they own carefully estimate just how much the workers can produce and how cheaply they can live, and then will supply, out of all produced, barely enough to keep the cattle in working condition, absorbing the rest themselves. They are already taking charge of the amusements of the people. They are asking the government to regulate the markets so that the workers can be fed by rule. Beyond all this one can easily see the workers reduced merely to machines that produce wealth for others.

IF YOU WISH a more perfect picture of that which is coming, consider how the people were under the old feudalism, when ecclesiasticism, rather that Plutocracy, was at the head. Plutocracy has no religious scruples, as the church had, and has a better understanding of how much a worker can be made to produce than was known then. Therefore it will be made a condition of slavery more severe than that pictured by Walter Scott in "Ivanhoe," or by Eugene Sue in the "Mysteries of the People." With the transference of the public school to private hands, education for the worker will go, illiteracy being deliberately planned by the Plutocrats. Notice how already the schools are appealing for support, not to the whole people, but to suppers and donations. With the full dominance of Plutocracy, and the enforcing of illiteracy again, newspapers and books will once more be for the rich alone. Already a tenth of the papers of America have been killed; it is only a beginning. With the schools gone, and newspapers censored during war times, more and more elected officials will be appointed, more and more appointed judges will be transferred to other districts. We shall yet have private judges and private armies. We shall have once more the power lodged in the Plutocrat to condemn his worker to the whip or to death without appeal to the civil power. And it must be remembered that Plutocracy holds itself responsible for the support of only such as it can use. There will therefore be millions, chiefly of the rebels, who will be excluded and left utterly without means of life. These are they "in outer darkness" mentioned by the Bible as appearing in the judgment period. "There shall be weeping and gnashing of teeth." Under the old feudalism starvation was a normal manifestation; it occurred with thousands every year. Under the new feudalism it will be the same.

ALL THIS does not take into consideration the geological change that is due at the end of this age. I shall not enlarge on it now. It means that, in preparing the better earth there will be disturbances of nature—"earthquakes in divers places," "great hail," "great heat," "thunders and lightnings,"—that shall cause failures of crops and much inevitable suffering. Add this to the oppression of Plutocracy, and you may see what is ahead of the world. Can agitation or politics affect the geological changes? They will force men to turn to the Almighty for succor. That will be the great hope—on the one side the appeal to the great spiritual forces, and on the other the spirit of rebellion that will be engendered by oppression. The very severity of the afflictions will be the beginning of their ending. After all, it is the one rational hope that the darkness, that the winter, are coming. After them the day and the spring are inevitable.

The Great Ante-Diluvian Drama

As told by Ovid, Roman, living 45 B. C. to 18 A. D. Translation by Dryden

I. The Golden Age

The Golden Age was first, when man, yet new,
No rule but uncorrupted nature knew,
And with a native bent did right pursue.
Unforced by punishment, unawed by fear,
His words were simple and his soul sincere.
Needless was written law where none oppressed;
The law of man was written on his breast.
No suppliant crowds before the judge appeared,
No court erected yet or cause was heard.
But all was safe for conscience was the guard.
No walls were yet, nor fence, nor moat, nor mound
Distinguished acres of itigeous ground;
Nor drum was heard, nor trumpet's angry sound;
Nor swords were forged; but, void of care or crime,
The soft creation slept away its time.
The teeming earth yet guiltless of the plough,
And unprovoked, did fruitful stores allow.

II. The Silver Ag

Succeeding times a silver age behold
Excelling brass, but more excelled by gold
Then, summer, autumn, winter did appear,
And spring was but a season of the year.
The sun his annual course obliquely made,
Good days contracted and enlarged the bad.
Then air with sultry heats began to glow,
The wings of winds were clogged with ice and snow.
And shivering mortals, into houses driven,
Sought shelter from inclemency of Heaven-
Those houses then were caves or lonely shed,
With twining oziers fenced, and moss their beds.
Then plows for seed, the fruitful furroughs broke,
And oxen labored first beneath the yoke.

III The Brazen Age.

To this came, next in course, the brazen age;
A warlike offspring, prompt to bloody rage;
Not impious yet.

IV The Iron Age.

Hard steel succeeded then,
And stubborn as the metal were the men.
Truth, modesty, and faith the world forsook,
Fraud, avarice, and shame their places took.
Then sails were spread to every wind that blew,
Raw were the sailors and the depths were new.
Then landmarks limited to each his right,
For all before was common as the light.
Nor was the fertile earth required to bear
Her annual income to the crooked share,
But greedy mortals, rummaging her store,
Digged from her entrails first the precious ore.
Faith flies, and piety in exile mourns;
And justice, here oppressed, to Heaven returns.

V The Judgment

The skies from pole to pole with peal resound.
And showers enlarged come pouring on the ground.
Defrauded clowns deplore their perished grain,
And the long labors of the year are vain.....
The expanding waters gather on the plain,
They float the fields and overtop the grain;
Then, rushing onward, with a sweepy sway,
Bear flocks and folds and laboring hinds away.
Nor, safe their dwellings were; for, sapped by floods,
Their houses fell upon their houshold gods.
Now seas and earth were in confusion lost,
A world of waters, and without a coast.

The Great Adventurers

The Real GreatAdventurers are the Brave Souls who are seeking to discover and explore the New World of the Spirit

A Kansas doctor writes: That story by O. Henry was just like him. It was rich.

In sending a club of five, J. G. Carlisle, of Kansas, writes: "I am with you heart and soul."

Howard Bradstreet, New York: I have found the papers and "Hamlet in Heaven" most interesting.

A certain Kansan writes: W. C. Brann's message on England was great, and it strikes me was just about right.

Because of the length of my letter to you on this page the Great Adventure department is cut short this week.

A. E. Peugh, Montana: Enclosed find the price of subscription. Send any back numbers you may have, as I am intensely interested.

Eben L. Donhoney, Texas: The New World is by odds the best publication on psychic lines that is published. The statements of spirits, Matthew, Shakespeare, Greeley, Wayland and other great spirits are intensely interesting.

An editor whose name I think better not to print, writes: I am in sympathy with the aims and objects of The New World. Were it not that I believe as you do as to the forces behind this heart-breaking struggle, I should be more downcast and cheerless than I am.

W. H. Sanders, Oklahoma: The message from our Spirit comrade Wayland impresses me. His illuminated understanding enables him to give us the true situation. I surely enjoy The New World. It is leading the way with a steady tread in the paths of truth.

H. M. Dougherty, Kansas: This is my 81st birthday, and I hope yet to see a change that will give labor its dues. I hope much will come out of the great co-operative movement. Some day church may interest herself in working for the here and now as essential toward reaching the other good for which she is working.

J. B. Hilhollm, Washington: I have been very much entertained by two sample copies of The New World, and hasten to subscribe. You would seem to be something of a Bible scholar, something out of the common. I would be glad to see The New World on all news stands and all trains. I stand all alone at the fountain of good, ready tc accept any good.

Heart to Heart with You

THE NEW WORLD, being different from any other publication, has been feeling its way, until experience has given it confidence. I have proved several important things. First in importance is the fact that sixty per cent of those who receive a sample copy subscribe. This demonstrates that there is a big field for the paper. The problem is, how to reach new people without eating up all the profits of the paper in doing it.

Not only have I found that people may be interested in the message of The New World, but that its message is actually changing the thougnt of some. People who ridiculed the idea of Heaven being at war, just as earth is, now say that they receive the same information, and that reference is made in circles to New World guides as to authorities.

Many spiritualist papers rejected the New World idea that personal mediumship was to be superceded by a better, and many socialist papers received as little short of treason the New World suggestion that the old basis of socialization had been rendered ineffective by the plutocratic revolution already accomplished. Some papers refused exchange; others entered into what old-time socialists called a "conspiracy of silence." Now, the papers are showing more interest. Some freely admit that my reading of events was right. Others adopt the idea without giving credit. The other day, in the United States senate, a senator, whom I have reason to know had had access to The New World, embodied in a speech the idea that Wilson's "freedom of the seas" meant defeat for England as well as Germany.

You yourselves have seen how The New World and its publications have been praised by some of the brightest people in America. You know how some of its forecasts have already been fulfilled.

Friends are reporting that spirit telegraphy, without mediumship, is already an accomplished fact. This is a surprising result in one year, with a new paper and a message that seemed to many to be next to insane.

The paper, the first year, has a little more than paid expenses, which is a remarkable showing, although, of course, it can't be continued unless it does better in the future. In my 35 years' experience in the newspaper "game," I never knew a paper whose field and prospect, at the closing of the first year, looked so good as those of The New World do.

We seem to be on the verge of great revolutionary discoveries. We seem to be entering an era in which the message of The New World will be of vital impot ance and tremendous encouragement.

But I know th at no one man can make a paper like this go. Unless you who have read it for a year, and know its purposes, and believe that when those purposes are fulfilled there will come a tremendous change that will accomplish the dream of the ages—unless you are eager to "do your bit" toward making the publication succeed, it is useless for me to try further.

There have been two papers something like The New World in the past. The first was the New York Tribune, edited by Horace Greeley, which had the enthusiastic support of the workers of America, and which did as much as any influence to give us free schools and public roads, to introduce both colony and Marxian socialism and spiritism to the world, and to put an end to chattel slavery. The other was the Appeal to Reason, founded by J. A. Wayland, which enlisted the eager support of workers—many of them my readers now,—and which, while he lived, did marvels of which you know.

Comrades, it is something to have both Greeley and Wayland on the staff of The New World. That Spirit Spy System of Greeley's is a marvelously practical suggestion.

But unless you work for The New World, as your fathers worked for the Tribune, and as some of you worked for the Appeal, neither Wayland or Greeley, much less humble I, will be able to make it a power.

While if YOU do ALL THAT YOU CAN, we can actually accomplish more than the Tribune or Appeal ever did. This is because we are nearer the crisis period than they were. Just as the discovery of America was a

Here and There

Experience is valuable, providing you can sell it.

When you become "warm" you are likely to get into hot water.

It is easy for a lucky man to believe in himself.

The Adam's apple crop is bigger than the Ben Davis.

The climb to manhood and civilization has taken ages; and a man or nation may slide back in a day.

We can always tell others the right thing to do, though we don't know the right thing to do ourselves.

I am not through my work till I am through living; and I am not through living till I am through with my work.

That Metropolitan Write-Up

The Metropolitan Magazine of New York City, to which Theodore Roosevelt is a staff contributor, devotes a full page with four illustrations, of the February issue, to Lincoln Phifer's new book, "Hamlet in Heaven." Among other things, the Metropolitan says:

"It's a queer little book. It is naive; yet it has ideas in it. The scene of the play is Heaven, and the characters are the people who were stabbed, poisoned or drowned in the tragedy of Hamlet. They all mect again in the skies shortly after their death, and discuss the situation and their quarrels from the new point of view.

"The play shows that Mr. Shakespeare, the reputed author, during his stay in Kansas, picked up a number of American expressions which he liked. He at times is ultra-Shakesperean, at least in his language. But in spirit he seems to have becom e rather like Mr. Phifer."

The writer begins with a discussion of the book, but ends with almost a column devoted to discussing, mostly with approval, some of the philosophy of the book.—Press, Girard, Kansas.

Light from Asia.

Radindranath Tagore, the East Indian Poet.

Man's history is waiting in patience for the triumph of the insulted man.

That love can ever lose is a fact that we cannot accept as truth.

It is the tears of the earth that keep her smiles in bloom.

If you shed tears when you miss the sun, you also miss the stars.

What you are you do not see, what you see is your shadow.

Wrong cannot afford defeat, but right can.

Graduation Present

WE LIVE upon a series of stratified rocks, laid down in the water of ancient seas and lakes during incalculable ages. Every rock is stratified like the leaves of a book; and every leaf contains the record of an intensely interesting history, illustrated with engravings, in the shape of fossils, of all forms of life, from the primordial cell to the bones of man and his implements.

Upon the last of this series of stratified rocks we find the Drift. The top layer of the earth is surface soil. Under it you enter a vast deposit of sand, gravel and clay, from 50 to 800 feet deep, before you reach the stratified rocks on which this Drift rests. It covers whole continents. It is the basis of our soils.

This Drift is variously called the till or hardpan. This till is unfossilliferous; there are no marks of man's life or works in it. In this till or hardpan are found some strange and characteristic stones. They are not boulders, not water marked, not rounded, as by the action of the waves, and yet not angular—for every point and projection has been ground off. They are not very large. They are always cut by lines or grooves, usually running lengthwise.

Whence came this Drift, piled so deep over all that remains of man's former work? There are four theories. They are: That it was deposited by the action of great floods of water; the action of icebergs; the action of glaciers; the action of continental ice sheets. Against the first theory, now largely abandoned, lies the great fact that "not a single trace of any marine organism has yet been detected in true till." That is was not caused by the action of icebergs is argued because in melting they would have left their deposit in bunches and stratas, while the till covers continents almost evenly and without strata. The theory of the glacier, though generally taught, is questionable, because in the Alps, where glaziers are found, there is no clay deposited as in the till, neither are the stones small or all scratched, as in the Drift. Against the theory of the ice drifts appears the strange fact that the deposits of the Drift are as great on tops of elevations and on steep ascents as on the lower levels. Beside, the present ice sheets of the great north make no such markings as are found in the Drift.

The Drift fell upon a fair and lovely world, far better adapted to give happiness to its inhabitants than this storm-tossed planet on which we now live, with its endless battle between heat and cold, between sun and ice. Even in the far north there are fossil remains of the orange and bananas of the pre-glacial age. Man, possibly civilized, dwelt in this fair and glorious world—this world that knew no frost, no cold, no ice, no snow; he witnessed the sudden and appalling calamity that fell upon it; and he has preserved the memory of the catastrophe to the present day in a multitude of myths and legends scattered all over the face of the habitable globe. "The whole scope of animated nature was suddenly arrested." There was something that fell upon men with awful force, pounding, beating, pulverizing them, and turning one layer of mighty rock over upon another and scattering them in the wildest confusion. Man, and his contemporaries, the mammoth, the hippopotamus and the

The New World

5c copy
50c year

Lincoln Phifer's Paper-Magazine

Clubs of five
Two Dollars

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, May, 1917 | Number Twelve

Go Forward, In God's Name!

THINGS ARE RIGHTER than though we had our way with them. We may have tried to make them different; but if we understood all the influences at work, we should have known that it couldn't have happened other than it did. Therefore, in God's large purposes, things are right as they are. Do not be discouraged, but rather rejoice.

But war is terrible, you say. It is. Remember, however, that this is judgment day; that every institution, theory and idea is being called to judgment; that it is Jesus—present in his second advent, a spirit ruler with all power—who is doing the calling; and that this is the only way in which the world can be cleared for the kingdom of Heaven that is to follow.

If you are not guilty of helping to bring these things, if you have done and are doing your full duty, you will be cleared and saved in this time of trial--yet so as by fire that may destroy your works.

Yet nothing could have prevented this world calamity. It was due because of man's sins, and had to come. It is not a life and death but a death struggle. And "they who understand shall shine forth like the stars of Heaven." Remember the promise, "He maketh even the wrath of man to praise him." These things are not true merely because they are in the bible, but the bible makers were familiar with those who had passed through former world crises and knew exactly what they were talking about. There never has been a world crisis in which God did not give instruction and help. They are coming now. This is why you should be glad, glad, glad.

I want you to read the book of Revelation and see how often you are told to rejoice when the judgment day comes. "Rejoice over her, my people." Five times the command comes to rejoice. In the midst of all the trials, they in the Heavens are pictured as rejoicing with those who understand on earth.

It is now that the everlasting gospel or good news is to be proclaimed that "the hour of his judgment has come." It is the time to 'fear him and keep his commandments." It is going to be the hardest trial old earth ever knew; but it is also going to be the first triumph of righteousness. You can't go back if you would. Go forward, in God's name, humble, hopeful, careful and cheerful.



Mr. Wilson is caught by forces he cannot control. I am with him, in sorrow. In going as the road opens to him, he will become a man of destiny. No administration in the history of America has been or will be so important as his. My soul is saddened as my country descends into the valley. But it seems the only way to the mountain that lies beyond. The ages, red with blood, are pushing you on; and you will bleed, and sorrow, and suffer, apparantly to no good end. Yet in the darkest hour of the blackest night you have ever known, remember that the stars of our God are still in his Heavens, and that in his good time the day shall dawn, and you shall realize that the night fell upon you because it must.

A. LINCOLN.

By automatic writing, March 26, 1917.

"In the beauty of the lilies Christ was born across the sea,
With the glory of a vision that transfigures you and me;
As he died to make men holy, we may die to make them free—
Our God is marching on."

The Story of a Former Judgment "Day"

By Ignatius Donnelly, Condensed from His Book, "Ragnarok," the Comet.

WE LIVE upon a series of stratified rocks, laid down in the water of ancient seas and lakes during incalculable ages. Every rock is stratified like the leaves of a book; and every leaf contains the record of an intensely interesting history, illustrated with engravings, in the shape of fossils, of all forms of life, from the primordial cell to the bones of man and his implements.

Upon the last of this series of stratified rocks we find the Drift. The top layer of the earth is surface soil. Under it you enter a vast deposit of sand, gravel and clay, from 50 to 800 feet deep, before you reach the stratified rocks on which this Drift rests. It covers whole continents. It is the basis of our soils.

This Drift is variously called the till or hardpan. This till is unfossilliferous; there are no marks of man's life or works in it. In this till or hardpan are found some strange and characteristic stones. They are not boulders, not water marked, not rounded, as by the action of the waves, and yet not angular—for every point and projection has been ground off. They are not very large. They are always cut by lines or grooves, usually running lengthwise.

Whence came this Drift, piled so deep over all that remains of man's former work? There are four theories. They are: That it was deposited by the action of great floods of water; the action of icebergs; the action of glaciers; the action of continental ice sheets. Against the first theory, now largely abandoned, lies the great fact that "not a single trace of any marine organism has yet been detected in true till." That is was not caused by the action of icebergs is argued because in melting they would have left their deposit in bunches and stratas, while the till covers continents almost evenly and without strata. The theory of the glacier, though generally taught, is questionable, because in the Alps, where glaziers are found, there is no clay deposited as in the till, neither are the stones small or all scratched, as in the Drift. Against the theory of the ice drifts appears the strange fact that the deposits of the Drift are as great on tops of elevations and on steep ascents as on the lower levels. Beside, the present ice sheets of the great north make no such markings as are found in the Drift.

The Drift fell upon a fair and lovely world, far better adapted to give happiness to its inhabitants than this storm-tossed planet on which we now live, with its endless battle between heat and cold, between sun and ice. Even in the far north there are fossil remains of the oranges and bananas of the pre-glacial age. Man, possibly civilized, dwelt in this fair and glorious world—this world that knew no frost, no cold, no ice, no snow; he witnessed the sudden and appalling calamity that fell upon it; and he has preserved the memory of the catastrophe to the present day in a multitude of myths and legends scattered all over the face of the habitable globe. "The whole scope of animated nature was suddenly arrested." There was something that fell upon men with awful force, pounding, beating, pulverizing them, and turning one layer of mighty rock over upon another and scattering them in the wildest confusion. Man, and his contemporaries, the mammoth, the hippopotamus and the

rhinocerous, were stamped out, and the cave deposits of Europe show that there was a long interval before he reappeared in those regions.

The Drift is deposited on the earth as it might have been had it suddenly fallen from the Heavens; that is, it is on one side of the globe only. The Drift probably fell within twenty-four hours. Had it been longer in falling, the diurnal revolution of the earth would have presented all sides to it. * * * The Drift, in my opinion, was a deposit made on the one side of the earth through collision with the tail of a mighty comet.

The Story as Handed Down in the Eddas, Europe's Bible

Donnelly considers that the Elder and Younger Eddas, of the ancient European peoples, tell the story of the destruction of the old earth by three comets. The Eddas are probably older than any portion of our bible. They came down by word of mouth, full of imagery, and differing as told by different peoples, and are basis of all of Wagner's magnificent musical creations. What he calls the Twilight of the Gods I have labeled the Darkness of the Gods. The word we use so much, Hel (or Hell) comes from the Eddas, not from the Hebrew, Latin or Greek, and signified the abode of the dead. The following is a paraphrase rather than a translation from the Eddas. It is my own work:

There came a hard age to the world, and sin
Grew large upon it. It became a sword age,
A murder age, an age most sensual.
For three long years war raged o'er all the earth.
Then came a mighty horror from the Heavens.
It suddenly came, the comet Ragnarok.
The sun and moon were hidden. On the earth
Fire streamed down, until it seemed to be
Thicker than rain, and covered all the earth
Deep in the debris. 'Twas the Fenris Wolf,
And Midgard Serpent, raging from the Heavens,
And following quickly after, the Dog Garm.
Two came together, fire in their eyes,
And venom flowing from their open mouths,
Polluting all the world. These comets ride
In fire. The Bridge of Bifrost, that neck
Connecting England with the continent,
Breaks as they come. Loki, the evil one,
And Hel, death's goddess, join malignantly,
And ruin all the pleasant land that man
Inhabited before. The ash, Ygdrasil,
That tree of life, quivers with agony.
The gods are summoned by the Gjillar-horn
Of Mima, and appear to war the beasts.
Thor makes attack upon the Midgard Serpent,
But falls before the venom of his breath.
Odin is swallowed by the Fenris Wolf.
The sun grows dark, earth has become a coal.
Fire rages, heat blazes, and the fierce flames play
Against the front of Heaven. The Fenris Wolf
Feeds on the bodies of the stricken men,
And earth is stained with blood. But two are saved,
Lif and Lifthraser her consort, who find
Refuge within a cave. The fire has sucked
The waters of the world up. Then it rains,
And there is winter, rains freezing as they fall,
Until the earth is piled with flowing ice,
An iron winter, lasting three full years,
So that the dwellers in the cave, this couple,
Vidar and Vale, Balder and Hodar, they
Of godlike parentage, live in thick darkness, eating
But roots alone. At last the sun shines through,
And it is light again. The grass appears,
And new plants and new animals, whose seed
Was brought from Heaven by these visitors.
On Ida's plains the remnants of the gods
And mortals gather, talking of the work
Wrought by the Midgard Serpent, and the Wolf
Fenris; and they find amid the ruins
The golden tablets of the former days,
The runes of mighty Odin; and the race
Lives in the wreckage of the former days.

*NOTES—According to the Eddas, England was once connected with the continent of Europe by the bridge Bifrost which was destroyed by the visitation of the comets, Ragnarok. The tree of life, Ygdrasil of the Eddas, is supposed to have been identical with the tree of life of Genesis and Revelations, and, whatever may have been its mystical meaning, was the basis of the tree worship which was once so prevalent in Europe.

The Midgard Serpent, the Dog Garm and the Fenris Wolf, I am told, were names of certain constellations employed by the olden inhabitants of northern Europe, just as we have the Great Bear and Little Bear; though others declare they were names given to comets. Anyhow, they doubtless refer to Heavenly visitations.

How the Very Earth is Now Being Destroyed

A GREAT MANY look upon the oil and gas industry merely as a business from which tremendous fortunes are realized. Others see in them splendid romances and poems of achievement. They are both of these. But they are more. They mark the destruction of the physical Earth.

Consider, if the earth has need of the oil and gas within her surface, what the pumping out of the billions of barrels, and the releasing of the decillions of cubic feet of gas, that has come within the past fifty years, might mean to her. It would be no less to her than the removal from your veins of perhaps a quart of blood would be to you. There would be, in all probability, a weakening of the vital forces of Nature. This weakening is already appearing, and is one of the great problems of the approaching World Winter. What means the high food prices and the official reports of food shortage, the world over, what means the government taking charge of food production, and the agitation of school gardens, except the fact, seldom talked except in whispers, that the world is actually facing starvation conditions? It will not do to say that private ownership of land, holding out from use millions of acres, is wholly responsible for these conditions. It is probably that private ownership has broken down, and will be superceded by feudalistic control, in an effort to arrest the tendency; but it puts into charge of all the world the very persons who have slaughtered the Earth and made it incapable of bearing. In forecasting the time of earth waxed faint." One dislikes to talk of such matters, but it is a condition we face, and man is responsible for the condition.

And if the physical earth has been so affected that she will not yield as before she was exhausted, the atmosphere surrounding the earth must be even worse affected. Think of the millions of cubic feet of gas that have been released in the atmosphere through leakage of the wells. Think of billions of cubic feet of gas that have been released by coal fires, in the form of smoke and vapor, within the past century, since steam and the age of electricity have come in.

Ages ago Pliny the philosopher said: "It is an amazement that our world, so full of combustible elements, stands a moment unexploded." Sir Charles Lyell, naturalist, says: "It needs but an infintestimal increase in the quantity of oxygen in the air to produce a combustion that would melt all things. In pure oxygen steel burns like a candle wick. It is but necessary to increase the amount of oxygen in the air to produce terrible results. It has been shown that of our forty-five miles of atmosphere one-fifth or a stratum of nine miles in thickness is oxygen. A shock, or an electrical or other convulsion, which would even partially disarrange or decompose this combination, and send an increased amount of oxygen, the heavier gas, to the earth, would wrap everything in flames. Or the same effect might follow from any great change in the composition of the water of the world. Water is composed of eight parts oxygen and one part hydrogen. The intensest heat by far ever produced by the blow pipe is a combination of these two gases."

The olden seers, looking forward to "that day" spoke of "great heat," "and fervent heat," and of "earthquakes in divers places." Who ever thought that the sins of man were to be the direct cause of these destructive forces of the judgment day? For the actual robbing of earth of her elements is probably a far greater sin, so far as results go, than all the things mentioned in the decalogue might involve.

There is one hope for us—that is, the faith that God is over all and all powerful, and that, while he permits the sins of man to work the ruin that goes normally and rightly with them, "the remainder of the wrath will he retain," and will he employ the very destructive forces released by the tyrants, in order to remake the earth and make it better than it ever was before. That is the faith which I call you; and I ask you to prove it to yourself by actual, blessed experience of Deity as a comforter in your souls, demanding no special rites or beliefs as a requisite for his indwelling presence.

Progress of the Work of Judgment

THE WORK of judgment is progressing rapidly. Only one year ago, when The New World was started, I heard church people saying that they at war in Europe were not the true representatives of Christianity. Now these very churchmen are enthusing for war here, thereby condemning themselves so that the Almighty may accept their own judgment on the matter. One year ago Socialists in America were saying that if European Socialists had stood against war, even to the death, they might have prevented the cataclasm. Now certain American Socialists have openly announced their intention of supporting war. Here is Socialist condemnation of Socialists. One year ago spiritists were declaring that the "mediums" must be protected, and were satisfied with mere personal messages concerning how the inquirer's "business" might go or how his Uncle Josh might fare; now they realize that everybody may become a medium without instruction, and are appalled at the fact that the world sneers at their trivial stuff and demands real information and literary excellence in their messages; they have been judged and a new spiritualism is already born into the world. One year ago Americans were uninterested in "preparedness;" five months ago, they elected a man president because he had "kept us out of war." Now they are going wild over adulations of the flag and condemnations of "the enemy." "Out of thy own mouth will I judge thee," was the dictum of Jesus. Out of their mouths is condemnation of all nations, all institutions, all isms and parties is coming now.

When God created things he called all good till he made a perfect man and woman, and that he called very good. Only God can do very good work.

There is a dignity in being abused; but the dignity may be lost in the manner in which abuse is received.

Ash and Elm

THEN the Ash and the Elm were created in the first spring of the earth, the Great Spirit placed them, say the Indians, in a shining land through which rolled a mighty river, where birds sang and buffalo, deer and elk slept and browsed under the trees. They called it Spice Valley, and it was filled with delight.

"This," said the spirit to Ash and Elm, "is yours, and here you shall be greater than the Oak or Sycamore. But you must not go on the mountain, for there shall the spirits depress you and you shall be dwarfed."

Yet Ash and Elm longed to go to the mountain. They gazed at the heights covered with purple haze, and longed for the rich and beautiful colors there. Higher and higher they grew, till they could see over the heads of all the trees, but the mountain was higher and they were filled with a desire to be the highest of the high. The Eagle soared in the clouds above them, and once he alighted on one of the branches of the Elm.

"Tell me," pleaded Elm, "is the mountain much higher than we are?"

"Ever so much," said the Eagle.

Then Ash and Elm sighed, though it sounded like leaves rustling in the wind.

"Friend Ash," said the Elm, "we seem rooted to this lonely position by the river. Life can have little in store for us here."

Thereafter Ash and Elm were happy only in the hope that happiness might come to their children. They pushed their roots far toward the mountain, and they scattered their seeds toward the purple that invited them far up and away. In the course of time their children moved to the foot of the mountain, and before they died their descendants had passed far up the slopes and clung to high cliffs and barren rocks of the mountain side.

"We have done something in the world," said Ash, as it breathed its last. "We have provided for our children and they shall be happy."

But the young Ash and Elm on the mountain side were dwarfed, as the Great Spirit said they should be. They did not grow tall above all the trees as their ancestors had done, and neither were they happy. To them, the distant river seemed so beautiful, and the level reaches of grass were so much pleasanter, they thought, than the rough, hard crags of the mountain. The sun beat down upon them reflected from the cliffs, and they thought, "It is cool by the river." The winds whistled among their bare branches in winter, so that they had to cling hard to the rocks with their roots and were bent and gnarled.

"Oh," said they, "how easy is life by the river, and how upright one may grow there!"

Around them law the snows, long after the birds were singing and the blossoms springing by the stream, and their hearts were cold.

But their fate was fixed, and in seeking happiness they were not happy; and the wind itself was sighing, and could not tell them to be happy in just living, and to be happy now.

The Lesson of the Season

WE ARE even now passing through the change of nature from wintry to spring conditions. I wish you to watch the changes very carefully, in order that you may catch the meaning of the World Spring that is to succeed the Winter of the World. You remember when the land was locked in ice, when it was covered with snow, when there was no green in the trees or the field, when the weather was disagreeable. But when spring came, the leaves and flowers and birds came with it, the snow and ice disappeared, the weather became pleasant, and things began to grow. The whole world has been transformed within two months time. This is how it is going to be when the World Winter ends and the World Spring comes. You did not bring the winter or the spring. It is from a higher than you are. You did not bring the World Winter and will not bring the World Spring. They are psychological conditions, brought about by periodicity, or the operation of natural law.

The Spring is as certain to come, as that Winter is already here. There can be absolutely no doubt in the mind of the well informed. This surety of faith will be a great asset to you in the future.

The Skipping Rope

SAY! Can you Grind the Coffee?
And can you Climb the Stairs?
Can you jump Salt and Pepper?
And will you Take a Dare?
This is the way
To do it, they say:
Skip, skippety, skip,
(Skipping) Skip, skippety, skip.

It's hard to Read the Bible,
It's nicer to Make Bread;
To Chase the Fox is easy,
High Water how I dread!
It's easy, though,
If you only know:
Skip, skippety, skip,
(Skipping) Skip, skippety, skip.

Snow on Salida

The Almighty was good to me, and presented for me a wonderful play while we were going through Marshall's Pass.

You know it requires about two hours for the train to pass around Salida and the Collegiate Mountains.

The mountains appear to be near, like play mountains set in the valley; they do not seem to be large.

Well, while the valley was clothed in colors of autumn, with leaves still on the trees, and while the sun was brightly shining,

A cloud appeared and gathered over the top of Salida; it was small; you could see it just covered the mountain.

Then it snowed. There was no snow in the valley or on the mountains adjoining; and the sun still shined;

But there on Salida the flakes from the clouds hid the top of the mountain.

It seemed like a play scene; the mountain small; the cloud little; the sweep of territory before us only the scope of a great stage.

I could well believe the Almighty had personal charge, and had brought the cloud and the snow as part of his exhibit, to show what he could do and that he meant to be a Good Fellow.

Talk of the spectacles of New York stage settings! This snow storm on Salida had them all beaten to a frazzle.

The Shadow

In the darkness of thy trial
He is light;
Over thee he bends, though hidden
From thy sight.

In his hand the world is, and he lays it
Over thee;
Thou are hidden, but the shadow
Is security.

New World Parable

The Theologian and the Socialist.

The Theologian and the Socialist met, and as usual began quarreling.

"The trouble with you," said the Socialist, "is that you promise good things after death instead of giving them now."

"And you promise them," was the rejoinder, "after the co-operative commonwealth has come, instead of giving them now."

"You believe in fatalism, in a fixed destiny after death."

"And you believe in the inevitability of Socialism, and the iron law of wages, and the absolute power of environment. You are something of a fatalist yourself."

"But you will not accept our plans for revolutionizing the earth in the interest of the toiler."

"Nor will you accept our far more comprehensive plan of salvation."

Then they got together in a scrap. A Philosopher, passing by and seeing them, remarked:

"———Trust two who are trying to do the same thing to be the most contentious over their differences."

Dread no shadow, for light is always behind it.

One Editor Greets Another

Arthur S. Howe, Pittsburg, Pa.

On Christmas last, Mrs. Howe's father, J. M. Barr of Bradford, Pa., sent Mrs. Howe a year's subscription to The New World, together with "Hamlet in Heaven," and "The Dramas of Kansas," as a Christmas gift. We have read both of the books, and in doing so were delighted and gratified.

Both Mrs. Howe and myself are enthusiastic admirers of Shakespearian literature, and Mrs. Howe in particular has made a thorough and exhaustive study of the play of Hamlet and its characters, and we are agreed that "Hamlet in Heaven" carries to a consistent and logical conclusion what might be expected to occur if the narrative of the play were carried across the boundary into another state of existence in the Spirit World. Also, the relation of occurrences to the character is in all its details consistent with what we ourselves have learned from decarnate spirits concerning the conditions of the life beyond the grave.

There are many passages in the little book which, even to a doubting Thomas (were he a competent judge), would strongly suggest the handiwork of the inimitable Bard of Avon. Still other passages appear to lapse somewhat into a different style, which, judging from other things written by yourself, I take to be Phiferian (if you will allow the expression). This, in my estimation, does not in the least detract from the evidence that the book is really the work of a decarnate spirit using your organism as a means of expression. I have been a Spirituliast for 18 years, and for a considerable portion of that time have been engaged in the practice of mediumship; and my own experience, as well as my observation of the work of other psychics, has led me to the knowledge that in every phase of mediumship (other than those phases known as physical) lapses occur in which the character of the message from the spirit is more or less tinctured by the personality of the medium. I think all careful and intelligent psychic students recognize this fact.

Your paper magazine, The New World, is, so far as I know, the first real effort on the part of anyone to fulfill the real purpose of Spiritualism as declared by the wiser ones from spirit side in the early 50's. In response to a question, asked by a sitter of a spirit, as to the purpose of the spirits in communicating with mortals, the reply was to this effect: "We (the spirits) have come to help you to make the earth a better place to live in; we have come to assist in bringing about the reign of right and the rule of justice." Quite at variance with this sublime announcemest of Messiahship, was the command (also given by a spirit) to the Fox Sisters: "Hire Corinthian Hall (Rochester) and charge a dollar a head." The reason that the latter message received the very ready acceptance of many is not far to seek. Your own experience, mine, and that of every person who has had any publice experience, is sufficient to prove to us that while reforms are sorely needed by the world, "reforming" is an extremely unprofitable business for the "reformer."

The public will far more readily listen to twaddle than to philosophy, and will give ten dollars for a charm to "keep a cuss away" far more willingly than to give a dime, or even an earnest thought or effort toward the world's enlightenment. As a consequence the great majority of societies and meetings that are known as Spiritualistic amount to little more than an exhibition of gross ignorance and vulgarity, and, if one does not look below the surface of things for cause, he is led to the conclusion that most of these assemblages if not altogether bad, are, at least, conserving no great human benefit. Taking their pitch from the pitch-pipe of commercialism, promoters of these ventures "Hire Corinthian Hall and charge a dollar a head."

On the other hand, the work you are engaged in is of inestimable value to humanity. The proper understanding and adjustment of man's social relationships upon the earth makes imperative some knowledge of the spirit world; and before any great social good can come to men, I am convinced, an understanding of underlying and essary on our part. Just as moribund fundamental spiritual laws is nec- Christianity has failed to bring the Kingdom of Heaven on Earth, so has materialistic socialism, and so will commercial spirituaiism. Hence, your suggestion of mechanical mediumship, and your call for co-operation on the part of all who can, to the end that a system of communication may be established which will practically do away with purely human instrumentality, seem to me to meet the requirements and necessities of the situation. It would prove the greatest possible blessing to Spiritualism by doing away altogether with sensational and commercial mediums on the rostrums, and would make the spiritualistic meeting a place of instruction and benefit, where scientific and philosophical truths would be presented by educated speakers, followed, perhaps, by demonstrations of the "psychophone" Or, looking still further, I can see the possibility that by previous arrangement, the great ones of the other life will make future bookings and it is more than a mere possibility for the not remote future that instead of an advertisement reading:

"Christs' Free Thought Sunshine Spiritual Church, Harmony Hall, 11790 Wayback Ave., up 3 flights; Sunday, 8 p. m. Rev. O. B. Phunny will speak on 'trial marriages in spirit life.' Mediums, Mrs. Jones, Mrs. Brown and Mrs. Smith; a test for everyone; Silver collection at the door"—

We may read the following:

"Notice: By special arrangement spirit Abarham Lincoln will speak on Sunday evening at Academy of Science Hall. Mr. Lincoln will enlighten us concerning the causes which led to the recent action of congress, and express his opinion thereon. Admission free, as our society is supported by voluntary subscriptions of members.

Social Advancement League,
JOHN GOODHEART, Pres."

It may be a source of encouragement to you to know that we have been receiving messages from Dr. Wm. Lockwood in which matters akin to the course suggested by you have been outlined. Dr. Lockwood states that others in spirit life are co-operating with him.

I shall try to get some subs for The New World and you may be assured I will co-operate with you in any way possible. Money is about the scarcest thing today among the workers, but I feel sure some will respond.

Like yourself I am a printer, and leaving the rostrum am engaged at my trade. For two and one-half years I published the "Occidental Mystic," but the magazine fell short of my desires and failing health necessitated my discontinuing publication.

I greet you, Comrade, and hope your ideals may be realized and that The New World may prove the harbinger of a better day, which it surely will if the "psychophone" becomes a reality.

Mrs. Howe joins with me in sending greetings to Mrs. Phifer and yourself. We are both members of the Socialist party, but, like yourself, feel that it has practically failed to accomplish its purpose. However, our efforts were not in vain, for I believe the very fact of the present triumph of plutocracy is but tending to hasten the ultimate overthrow of its infamous, corrupting and hellish system.

Vice is a better mathematician than virtue. Crimes multiply and divide, while virtue only add and substract.

When men get rich they are apt to get mean. When they get poor they get nothing else.

Prejudices are like the heads of St. George's dragon; as soon as one is cut off another grows.

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of natu e and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinaire or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

MEN DIE and are buried. Institutions and parties rot and are worshipped.

THE WORLD is joy-riding on the crater of a volcano. The joy will end in woe.

AMERICA is called to judgment. The organized church is fully summoned before its judge, Jesus, the Christ. They will testify of themselves and be condemned. The wages of sin is death.

THERE are as many approachces to socialization and spiritual power as there are to any city. Your way may be right. But it is not the only way. Remember, there are twelve gates to the New Jerusalem, three on either side.

YOU who have not yet read "Hamlet in Heaven" have missed a great privilege. There is not another book like it in existence. It marks a new departure in literature. The novel means nothing, now. The average paper is nothing. But this is food such as your soul needs and will appreciate. Why do you spend good money for that which does not satisfy, and let the essential, the comforting, the entertaining and really instructive, go?

NOTICE that quotation from the book, "Twentieth Century Prophecy," in another place. This is one chapter out of perhaps 200 chapters. The book ought to be out, to meet the human need. But I am not going to play martyr to tight wads. If you want it you must advance enough money to get it printed. Plenty of you are able to foot the bill entire and thus do a service for humanity. But you are too stingy and too much inclined to chew over trivial things. Get big and do things.

THEY are saying in France that Joan of Arc has appeared in spirit form to lead the French to victory. They further say that the spirit of Napoleon Bounaparte is fighting at her side. Whatever may be the truth, it is a view that is held seriously by literally millions, and is having a tremendous effect on the situation. Since the rumor became current, France has not lost a battle. You remember that in No. 3 of The New World there was a story presumably by Victor Hugo, the great French novelist, in which he pictured the olden gods as taking part in this war. Now whole nations are coming to believe it. This is becoming more and more a spiritual problem.

German Conquest of the Bible

It IS HOPED that they who are complaining of the spirit of conquest in the Germans will at this time throw off the German yoke that has dominated Christianity for centures. The conventional idea of hell, for example, is German. The very word is German, and is lifted from the Eddas of Europe. It is not found in either the Hebrew, Latin or Greek, in which the original scriptures were written. The German people try to make a propoganda of every idea they get. Their vehemence fastened the heathen idea of hell on the Christian propaganda. Their strength of assertion made a propaganda of the English theory of evolution. Their strong national spirit made world-socialism to be merely a glorification of the state. It will be well if the world clean escapes the effort to make propaganda of any theory, and goes to seeking for demonstratrable truth in usable form.

The Comrade God

THE OLD CONCEPTION of God was of a king. When that idea prevailed every temple was a place where sacrifices were offered. That conception passed, and the idea of the Fatherhood of God appeared. Then came the church and worship and songs of praise. But a new and still higher conception is taking hold of the world. It is the idea of the brother-God, of the comrade-God. It was hinted at by Jesus when he said, "I have called you friends," and by Paul when he spoke of "FELLOWship with him." But the idea was held in abeyance while the thought of God as a Father prevailed as the highest conception of which men were capable. In the new thought of God as a brother and comrade, the church will pass, as sacrifices passed when the kingly conception grew into the Fatherhood idea. The word translated "worship" in Revelations and other parts of the New Testament would be properly rendered, "kiss your hand to" God. People do not kiss their hands to folks that they do not like and on whom they are not on intimate terms. That is the great fact that is coming with the new conception—intimacy with God. "All shall know him, from the least to the greatest." When God is socialized all will be rich. In ancient Greece the people were so familiar with their gods that they mingled with them in every day life. It will again be so, with the "mighty ones" who are created spirits and who once were men, and it will also be true of Diety nimself. The comrade-God is here, and "he calleth for you."

Spiritual Gifts

A recent translation of I Cor. 12

Concerning spiritual gifts I would not have you ignorant.... There are diversities of gifts but the same spirit....Manifestation of the spirit is open to every man. To one is given the insight into things; to another, knowledge of things without learning them; to another, tremendous faith; to another, the gift of healing; to another, power to do miracles; to another, ability to see spirits; to another, power to speak many languages; to another, power to interpret unknown languages. These all come from the same spirit, according to the peculiar adaptability of each person.

I WANT YOU to read this paper, but not as you do other papers. Unless you catch from it inspiration or the breathing in of the Holy Spirit, unless it fills you with enthusiasm or the possession of God, unless it makes you fervent or boiling over, it is not doing what it may for you. It does not exist either to criticise or praise or inform, though of course it should do these also. It exists to induce you to fill your life with the Divine. When you do this, your ideas will enlarge naturally. It exists to make you Great Adventurers after definite knowledge of the spirit world and all that this means. Catch this vision and I shall have no trouble about getting circulation. Some are catching the vision. But I want you to catch the vision and get spirit filled—that is the main thing.

CONSIDERABLE SPACE is allotted to Ignatius Donnelly and his ideas in this issue. But his matter is of sufficient interest to be worth the space. You remember Donnelly. He was an old populist. He at one time served Minnesota, I think, as governor. But he is author of three books that are full of data, remarkably full. He makes allusion to these in his article, so I shall say no more of them. I saw and heard Mr. Donnelly at the convention in St. Louis that endorsed Bryan. Donnelly stood with the mid-roaders until he saw the battle was lost, then threw up his hands and lapsed into discouraged silence. But the old revolutionist is still an agitator. He is fit a companion of Horace Greeley and Wayland in the work from the other side.

I AM TAKEN to task because in a recent number I suggested that Jesus did not return in his second advent because we had not provided him a means of manifestation. I am told that he can do anything. Possibly he can. I do not say that he could not have made an automobile or a telephone when he was on earth two thousand years ago; but he didn't. Possibly he might be able to manifest to us without our assistance; but he would be foolish to do it. If we are not sufficiently interested to do our part toward it, he would make a failure if he tried to force himself on us. Nothing ever comes till the people are ready for it. I don't think Jesus will. And I think he will come just as soon as they are so ready that there will be a chance for him to accomplish his work of freeing the world should he come.

YOU LOOK at the brignt lights and automobiles in the cities, and things seem prosperous and happy. But wait. This is a joy dance on the bring of a volcano. Within a short time thousands who now seem to be joyous will be found in mourning and, having no understanding of why it is so, they will need the explanation and consolation that readers of this paper will be able to give them. There not only ought to be ten thousand times as many studying these causes as there are, but there is an actual need of it. Your 'bit" in spreading the message is more impotrant than any red cross work ever undertaken.

In One Short Year

ONE SHORT year ago few would have believed that by this time the sentiment for war would have been as strong in America as it is. We are in to' it now. It is to be regretted. But it could not have been avoided. We must not be bitter, but seek to help. Do you blame a man because he gets cold when the mercury is below zero? He is not to be scolded for shivering, but to be warmed. The real cause of the war is psychological. There has come a ripening of iniquity, there has come an atmospheric condition, there has come a breakdown of old systems. There has come an activity in the spirit realms, which make war inevitable. I told you this a year ago. We have now passed the stage of speculation. Proof that my analysis was right is clear, both in the future of socialism and the coming of a world wide war. "Ye shall hear of wars and rumors of wars * * * but this is only a beginning of sorrows." Having passed from theory to demonstration, we now have an active work to do. It is very necessary that the people should know what is ahead of them, both as to the winter of the world and the spring to follow it. It will be the only thing that will give them one ray of hope and one thrill of joy in the dark days ahead. The time is near when everyone of you and a hundred thousand others will be needed to give this vision, and to speak the word of help and power. Even then, unless there was something else, you would be inadequate. If we can, however, secure unquestioned intercourse by mechanical means with the world of souls, then, immediately, the whole world will get a new thought and new vision, making the agitation unnecessary. That which I am asking of you the coming year is the most vital thing in this trying situation. Get circulation, spread the news, enlist interest in the mechanical touch of the two worlds. It is the source of salvation of the world, albeit it, it is in accord with the purposes of the Nazarene carpenter, and is a part with his long plan of salvation; therefore he is the personal Savior.

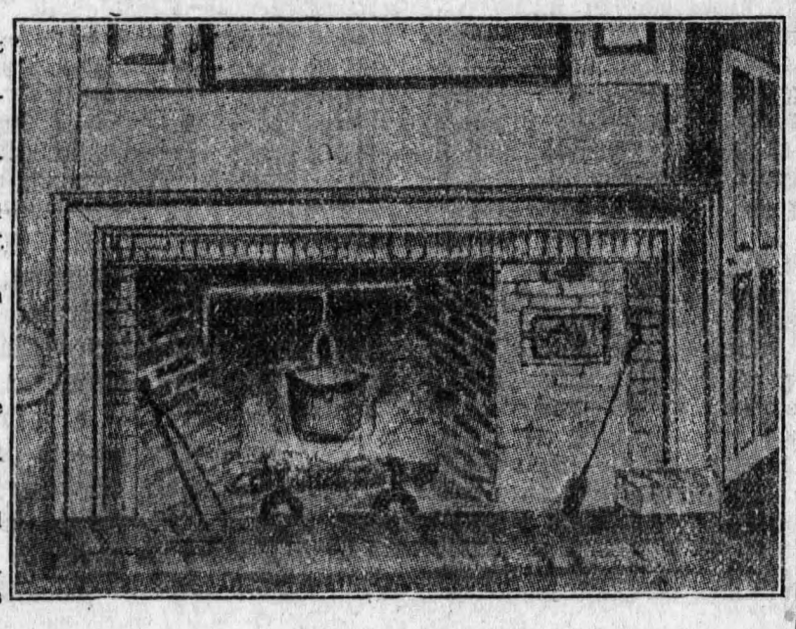
Going Some

E. C. Siebenthal, of California, gets in with $8.00 for 20 sub cards for The New World. Not satisfied with that, he asks the price of New World books by wholesale. I thought I heard J. A. chuckle.

Home: a Reflection. Lincoln Phifer

I. The Patriarchal Home

When I was such a child I had to spell
The big words that I found, and leave the names
Go unpronounced, the bible was to me
A wondertale. I read the bible stories
With eagerness, and in my fancy brought
The tales to my surroundings. In my play
Abel I was, and Joseph, Joshua
And David, in succession. Many times
I made the sun stand still above the hollow
By the old spring. A neighbor boy I feared
Was Cain, Goliath, Saul. I have been killed
A score of times before the brush heap fire
Because I was so good; and shied my pebbles
Into Goliath's brain. There is a hill,
A little south of where we used to live,
Where I have had the tables of the law
And got so mad at that boy who made fun
Of my dreams, that I threw them down and broke them.
Father was Adam in my play; sometimes
Abraham or Eli; always grave,
Always superior. I did not stop
At making all these people live in me,
And where I lived, but followed them into
The realm of souls, and lived their consternation
In meeting them who in their families
They had been bad to. I rejoiced to hear
Hagar and Ishmael give Abraham
His dues for how he treated them. I winced
When I as David entered through the gates,
And watched for all my wives and vicious children,



Trying to excuse myself. I hated
The patriarchal family life; when I
Placed mother as the victim, in my heart
There came a bitterness. It was not "doubt,"
But boy's play with realities. This was
The family that I knew in fancy only;
But it was not the all. My father read
The New York Tribune, and at times would tell
Of broken family ties that slavery
Made certain in our land. This stirred my soul
Even as his; and so moved was he that
He after gave his life to stay the outrage.
He also read about polygamy
In our own land, and sometimes on my bed
I thought about it, full of indignation.
The circuit rider stayed sometimes all night,
And told us of the little Hindu widows,
And how they often cast themselves upon
The funeral pyres of departed husbands.
It was so real to me, it was as though
I actually lived through it. Looking back,
I marvel that such outrage upon women
Should have been practiced, from the patriarchal
Days, till the hour when I might know of them.

II. The Pioneer Home.

Oh, I was glad I had a different home!
My home ties were so strong that, father dying,
We stayed unbrokenly, except by death,
For twenty years thereafter; for twelve more years,
While mother lived, home was a gathering place
For children and grandchildren, always sweet,
Serene and peaceful. Then I did not know it,
But now I feel that it was flowering
Of centuries of home building. Patriarch
And feudalist knew not a proper home.
The home began in truth about the time
Of the awakening in thought and morals
That came when our America was found.
It was in Puritan days too autocratic
And too austere. It took the pioneer,
Living a lonely life, in which the home
Became the world, the all, to build it great.
I came the generation after him,
And was the heritor of such a home,
The best home that the world has ever known.
I thank God for it; for the home that reached
Its highest stage of beauty, service, peace
Within my age; and mother's home was of
The simplest and the best.

III. The Home under Capitalism

When wife and I
Built our dear home, new influences had come
To modify it. It was still a house
Of refuge to us, still a place of peace,
And I have made my home my greater world.
But in the work-world industry had wrought
Compelling change. The migratory worker
Appeared upon the scene The population
Crowded to cities. The lonely noonday lunch
Wedged into home life. Millions were denied
A home of any sort. The boarding house,
A home of any sort. The crowded flat, the camp beside the road,
The bunk house in the forest, made attack
Upon the glory of America,
The world's first home. With these things came temptations
And laxities that in our youthful days
Had been the talk for years. We saw our neighbors
Compelled to leave home for the sake of work.
We saw our children drawn away from us,
Because at home there was no place for them
To make a living. Hard we fought to hold
Our flock together, and to be near those
Who were companions in our earlier homes,
But 'twas a losing battle. There's the pathos of it.
Into the symphony of home, sweet home
There came a discord from the far outside
That marred the music.

IV. The Home under Plutocracy

Others heard it,
And blindly struggled to protect the home.
There came the battle with the liquor business,
That wrecker of the homes of many people
There came a wild fight upon prostitution,
Smashing the victims only. To preserve the home
The woman's movement came, and grew, until
It opened franchise to her. All these things
Came in my lifetime. All were laudable.
Yet the old home was not restored to us.
The great war came, involving all the world.
It sought America. It found our homes,
And picked its victims, tearing them away.
We saw them from all natiods fall and die.
It drove our women to the shops and fields
To fill the gap made. On the backs of babes
It laid the burden of providing food.
Upon the unborn it placed Atlas-load
Of debt to few. The cost of living soared,
Over conspiracy for larger profits,
Until our mothers rioted for bread
And universal famine was a threat.
Passion and disease were sown like seeds.
The world of man was crippled, home was wrecked
And wealth rules all,

V. The Heavenly Home

Scant wonder need it be,
In view of this, that thought of men should turn
With longing to the peaceful Heavenly home;
Scant wonder, when one thinks that men are children,
The oldest but a century of age,
That their dreams should be crude. The bulk of men
Dream of a Heaven for the orthodox,
Of rest and music, while the unbelievers
Are tortured in their sight. Another host
Consult the peeping spirits to receive
Trivial stock messages. Not one of these
Expects to get one scrap of information
Concerning social life or family life
(If such there be) in that world where the souls
Of all the dead have gone. Scant wonder is it
That others should receive report of these
As merely data proving such a world,
And holding promise of real knowledge of it,
And should attempt, first time in history,
To gain full information of that place,
And put all phases of the human life
In daily and commercial intercourse,
So that a peace and safety never known
Might come to us, and God's great family
In earth and Heaven might united be
In brotherhood and purpose. Not till now
Has there been such a longing for that home:
Something must come of it. It is religion
The first world-wide religion man has known.

GRAHAM, a scientist, says: "A nerve wave travels at only 100 feet a second; electricity or a light wave would travel seven times the earth's equator in one second." Here you see why communication with the other world predicated on electricity would be so much better than such communication based on nerve forces or mediumship.

The Slave Revival

Comradeship Circle Hour

THE Christ movement did not begin as an ecclesiastism but a slave rebellion. It had two chief characteristics: It appealed to natural law rather than man-rules; and it went direct to God and the spirit realms for power. Those are vital propositions. They socialize all truth by a mental attitude; would end oppression by destroying the thought of any man ruling over another; and would break up ecclesiasticism by giving all people access to spiritual power, apart from mediator or medium.

A new slave rebellion is beginning. It will be effective, because, a, the ending of an age makes the destruction of the old inevitable; b, because Jesus has returned, as a spirit, "with all the holy angels with him," to direct the work; and c, appeal is again being made to natural law and the source of spiritual power, open to all. Again it is true that "where two or three are gathered together in his name, there he will be (through his representatives) in the midst of them;" and "when any two of you shall agree as touching any one thing, it shall be done unto you."

Let us promote this revival by getting in touch with all the saints of past ages and races, who are now here to forward the work. I appoint

Every Sunday evening, from 7 to 8,

as Comradeship Circle hour, to sit in groups of twos or threes, or even alone. Let there be no cabinet, no medium, and no appeal for trivial messages. Sing devotional hymns softly. Repeat the Lord's prayer. Read or repeat scriptural promises. Talk briefly of your own deep soul experiences Sit in silence, asking for the "one thing" on which you have agreed, and stay with that one thing week after week until you get it. Every month I will suggest "one thing" for the work in general, on which all should concentrate for five minutes at each Comradeship Circle hour.

General Thought for the Month—How can I do my bit for the promotion of the propaganda of The New World?

If you have any experiences that indicate communication with the spirit world through mechanical means or the employment of purely natural forces, write me about them.

All priestcraft began as mediumcraft. The escape is, first, through going to God and the spirit world for yourself; and, second, to secure a mechanical connection with the other world.

Do not put too much credence in what the spirits tell you. There are many lying spirits, and mediumship involves suggestions from yourself. There is still no proof that spirits have anything to do with planets other than earth. Go slow in believing all that comes.

Things That Never Die

By Charles Dickens.

The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth;
The longing after something lost,
The spirit's yearning cry,
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And Angel voices say to thee—
"These things shall never die."

New World Fable

Impulse and Reason.

A certain hen argued with the hawk and convinced him that it was wicked to kill and destroy others, and the hawk solemnly pledged himself to eat only grain the rest of his days. But after awhile the hen broke into the garden and her mistress chased her away with many manifestations of anger, whereat the owl remarked: "As one says it is a sin to eat flesh and another is angry because we eat corn, I will take what best agrees with my appetite." Wherewith he fell upon the hen and devoured her.

———Applying the other fellow's standard drives you back to your own.

The World Night

AMERICA has entered into the World Night. The World Night differs from the World Winter, just as the 12-hour night differs from the 3 months winter. Is it the dark portion of a shorter period than the World Winter.

The World Night travels like the diurnal night from east to west. It began in Europe, was over the Atlantic ocean for a long time, and now has reached America. It has yet to pass the Pacific ocean and cover Asia with war before it will have completed its circuit and have accomplished the world-wide Plutocratic revolution.

The war that has begun in America will not end with the coming of peace or daybreak to Europe. It will continue until this country is as fully subjugated to the Plutocrat as Europe soon will be. In our horror of it, we are prone to blame people for its coming. They may have been the outer agents of its coming, but like the daily night it came because forces outside the human brought it. How else can you account for the fact that so many who even a year ago were opposed to war now enthuse for it? The night affects them, just as it does in the smaller division of nature; and beside, the passion that was released in the slaughter of millions of European people has reached us from the spirit side. The people are too dense to realize it, but it is so.

Night is the period of sleep. Yet commercialism has given it its own activity. This means that the people in general—which includes most spiritualits and many Socialists,—will be unconscious of the great enslaving forces that are operating in the darkness. The Spirit Spy System may be the means of enabling those who are awake to understand. "Ye, brethren, are not of the darkness, that that Day should overtake you as a thief."

The night is succeeded by the day. There will be days—albeit dark days—in the World Winter that is at our doors; for the World Night will be of comparatively short duration; one night is already nearly past in Europe. After the night is over, and the people awaken, it will be found that industry is newly organized; that each man is set to his task; that even agriculture is directed by the few. These are socialistic forms. But the Plutocrat will reap the returns of industry, and the government will help him to do it through controlled prices. It will be the industrial and political aspect of the World Winter that will last much longer than a World Night. In addition, there will be natural disturbances which will tremendously aggrivate the discomfore. "Then they that understand," as Daniel predicted, "shall shine as the stars of the firmament." You have, in this paper, the call to understanding. Will you heed it?

Withdrawing from the Nations

Quoted by Paul in II Corinthians. Translation from Twentieth Century New Testament, sold by Methodist Book Concern, Cincinnati, $1.

I will dwell among them and walk among them.
And I will be their God and they shall be my people.
Therefore, Come out from among the nations,
And seperate yourselves from them, saith the Lord,
And touch nothing impure, and I will welcome you,
And I will be a father to you,
And you shall be my sons and daughters,"
Says the Lord, the Ruler of all.

Real Things

WIDELY KNOWN MEN are seldom the truly great, especially in politics, because they are the creatures of the people, not of nature and God. They sway the people, we say; but a million hands touch them, and they are formed and moulded by the million. Their policy is the policy they receive. If they become great enough to think and adopt one of their own, off go their heads. The people are real tyrants, who sacrifice their slaves, called the great, for a word, without even trial. He who is popular dare not think, dare not be himself; he must be an echo. Is this greatness? Surely, he is greater who is moulded by the illimitable than he who permits people to make him; for the people in general are not tall.

Moreover, one is seldom made prominent or what some call great without creating obligations that morally pollute him. He who would obtain fame must first bind his hands and blind his eyes; and then he plays an uncertain game of blind man's bluff. Is this greatness? If one is really great with it, he still pays high for his possession, seeing that it may be taken away any day; but if he is not great and his fame is only a shadow that is gone when the sun of prosperity ceases to shine, he himself is less than a man, less than even the beasts, which do not depend on others for their might. While the great live, every passing stranger may scratch his sores; and when he dies, his cadaver may be dissected by every student who wishes.

So much for sham greatness. What of true greatness? True greatness is possible to all, while distinction is not. Too many mistake the one for the other. Distinction belongs to deeds, popular fancy, inheritance and chance; but greatness is a matter of possession rather than possessions. Learning is an element of greatness, and virtue is another, but both may exist without distinction, while one may be distinguished without possessing either. As fancy fails, the distinguished man is extinguished like the high stars at break of day; and people who are not very brilliant have themselves set up to illuminate a dark earth. The great, as men count it, are not individuals, but communities, or it may be, a generation, for they have pleased the people, and on them is heaped the favors and wealth the people failed to secure. They live a hundred lives, but they rob the hundred so they cannot truly be said to live at all. When all shall become great and enlightened with the true light which is from heaven, heroes shall not be needed. It is the duty of man to study to be great and to ignore the question of distinction, for so he does not light a candle, but helps to bring the dawn.

Not many things are real. The smile of the merchant is as deceitful as the song of the siren or the caress of the bawd. The proffered hand of the politician is reaching for your pockets. Society dresses to appear what it is not, talks to hide its emotions and thoughts, and, while pretending to live for others, plans wholly for itself. Most men live by conspiracy. They "enter society," join clubs and court others only to get other men's patronage or influence. Their lives are spent in organizing a following, in order that they may have the benefit of combined power. From a worldly standpoint it is wisdom; for the man with the most help gets the best places, and empty philosophy cannot help but long for some of the luxuries enjoyed by the schemer, such as, for instance, travel and access to books and places; but nevertheless it is a hollow life, and he who attains the insignia of greatness in this manner seldom is great. He does not stand by himself but as propped by others. This is not competition—it is combination against the weak—the organization of a band to overpower and rob those not so organized. Half the world is constantly employed in organizing something whereby some good is taken from the possibility of the many to enjoy—something removed from the field of co-operation and placed in a company safe. Each "set" in society seeks to monopolize the company of its favorites; each business is seeking to monopolize a line of patronage. Existence becomes an endless conspiracy, a continual plotting and counter-plotting, that involves the drama of life in many complications and self-imposed troubles. Nor are the greatest free from plots. Every influence possible is brought to bear on them to make them do what they would not and often what they feel they ought not to do. They are not rulers, but are miserable creatures ruled by those who organize against them and with a dagger in one hand offer the other hand in friendship. The most of earth's great men have never been heard of. They were too great to sell their liberty and peace for complications and obligations that bring power; and ordinary men, who hesitated to engage in the battle where blood did not flow, but where lives were dried up at the fountain head, secured the crowns. But they are to be pitied. So many of them were unhappy. So many made of themselves amazing spectacles of folly. But that is unjust. Say rather, that they who gained by conspiracy also lost through conspiracy. But you say, the average man is not fitted for position. There you err. Half the men, perhaps, could not have become poets, philosophers, scientists but half could creditably fill positions of power, because power is the greatest where it is largely delegated to others, as it then seems to be full and overflow, whereas it need hold but little.

Our Sufficiency

Like babes that fear to try their feet,
For some support we stretch and cry;
We catch at every friend we meet,—
But God is our sufficiency.

We sob that friends should prove so weak,
When they are just as strong as we;
For other human props we seek—
When God is our sufficiency.

We lean on plans and hopes as do
The blind on staffs—WE cannot see;
They break—our hands are punctured through,
For God is our sufficiency.

When shall we mortals learn to lean
On staffs that heaven will supply?
Then shall we walk through pastures green,
And God will be sufficiency.

Spiritists Begin to See

The time is not distant when conversational interchange and intercourse with those in the ethereal world will be as absolutely a matter of general knowledge as is now the communication by telephone or by wireless telegraphy. The time is not distant when not to believe in this truth would seem as ignorant as we should regard the assertion of disbelief in telegraphic or telephonic communication.—Lillian Whitman in Progressive Thinker.

About the Size of It.

If the poor weren't decent they'd be rich, and if the rich were decent they'd be poor, and if everybody had a conscience there'd be no millionaires. —Seamus O'Brien in a sort story, The Whale and the Grasshopper.

Strange Story of Independent Spirit Telegraphy

MANY HAVE WRITTEN in astonishment at the news conveyed in the April New World that communication had already been established with the world of spirits through a modification of the telegraph. It is the more surprising because of the fact that the same report came in one week, from Bradford, Pennsylvania, and St. Louis, Missouri.

I have another surprise for you in connection with this announcement. The spirit telegraphy began in Bradford, Pa., in 1901! I knew nothing about it until about two months ago. Since then I have read with the utmost interest the whole account of the effort, written by John K. Wilson, an attorney, and published in a book of 558 pages. There are scores of messages received by telegraph, without connection with any outside source, and without mediumship, a battery being the motive power. You will wonder, then, why we have not heard of it, if such an invention is of the importance I claim it to be.

I have been in correspondence with J. L. Kramer, No. 6 Mechanic street, Bradford, Pa., one of the four persons who did the experimenting. I wished to find out why he had failed to impress the world, after coming very near making the most important discovery of all time. To my amazement, I found that he had no conception of what the thing really meant. It was important, he believed that. But he also believed, as the latter half of the book recounts, that he and his three companions were actively opposed by spirit forces and finally made to abandon their experiments, to, as they believed, save their lives. He believed, evidently, that it was on account of the importance of the messages. The messages are well worded, and superior to the average stuff that comes to the medium; but I failed to find a particle of information as to the geography, history, or social or industrial life of the other world, or anything that would in my judgment cause an active effort in the spirit world to suppress it. I can see that the fact of mechanical communication might alarm those who, both in the flesh and in the spirit, have been practicing priestcraft and mediumcraft in order to profit by them, and cause them to actively oppose the making of the facts known. The opposition was so fierce that Comrade Kramer, a well educated man, is still almost in terror of the organized spirit standpatters, and warns me that my efforts may lead to my own death.

There could be no better illustration of the inefficiency of the modern spiritual movement than this attitude of spiritists. They who wrote the book, they who published it, and they who read it seem to have missed entirely its deep significance. To them it is merely another evidence of mediumship, even though it came without mediumship. There is not the least conception that it is a great scientific discovery, capable of revolutionizing the world. Because they fail to see the scientific meaning of it, they cower and fear, when if they did know they could defy all the devils of hell to defeat them. It is because the modern spiritist movement is thus superstitious, rather than scientific, that it is inadequate. We shall have to go to the spirit world for ourselves; it is ours as much as theirs; and when we reach it scientifically they will come to us in flocks and droves.

But here is the proposition, fully scientific: If the spirits did telegraph, using electricity as their motive force, without personal mediumship, they can do it again. They did it during March of this year in St. Louis, Mo. There is reason for every operator to give them a chance. The chance consists in connecting sounder and receiver with wires, and also with a battery, and with nothing else whatever, and awaiting results. Try it.

In the meantime you can get the book on "Death" for $1, from Comrade Kramer, at the address given above. It is worth reading.

A Psychological War

IT IS NATURAL for the spiritist and the Christian, however strongly they may believe in a future life, to fight the coming of death as long as they can. It is natural for the socialist and he who is averse to war, however much he may believe war to be in the line of evolution, to oppose its coming as long as he can. I did it and offer no apology for doing it. Yet never for a moment did I think it possible to avert it.

But after death comes, new adjustments must be made. After war has been declared, we must arrange our affairs with reference to the fact of war. I would therefore ask you to consider that war comes in the development of transgression of natural law, just as death does, and is inevitable, under false social adjustments. The nation is called to judgment, and could not avoid response. As the wages of sin is death, so the nation is doomed. This does not mean that we should seek to kill the nation, any more than we should seek to kill a friend when he becomes ill as a result of his own transgression of natural law. It is God's work and not our's to judge. But it is natural that "he must reign till he hath overthrown all rule and all authority and all power." That is what is ahead of us. After that comes "the last enemy that shall be destroyed is death."

I say these things for your comfort and that you may be ready to instruct and help others when they become dispaired because of what they will think is the falling apart of civilization. As the soul survives the change of death, so will humanity exist after all human institutions have brought about their own dissolution. God, with natural law, is in this all, and the end will be good, better than you ever supposed.

A Call to Dead Souls

For The New World, by D. Bobspa, California

Come out, my comrades,
From the thralldom
Of the outworn,
From creeds, constitutions
And all the framework
That but prepared
The way for newer condit'ns.

Come into the greater
Light of spontanietv.
Cling not to the old,
For it is dead,
And cannot keep you
In the world crisis
Now threatening
All of us.

We thought to become a race
Of materialists gross,
The colon and
The call of sex
Became the only
Urges of man
In the light of infant science,

We know now
That science
Was but a babe,
It was dogmatic,
Even as the church.

Science is now
A growing boy,
Timidly
Feeling its way
Into new
And strange paths.

What institution
And the response
To our spiritual nature
Told those willing to learn
Science is now investigating.

There are powers
We know not of.
Intuition leads safely
Where often reason fails,
For the inner
Age-old self
In commnion
With the universal
(Of which it is intergral self)
Senses what
Old science cannot see
Because it often will not.

The world's greatest
Crisis,
Now pending.
Calls for courage,
Wisdom,
And spiritual powers
Long spurned
By those caught
In skeptic swing
Of wisdom's pendulum.

Come forth, oh, Comrades!
Into the thrill of
The Great Adveniure
Of Deathi
And Life!!
Call f rth your intuition.
Attune your cosmic sense
To universal message,
That you may be
Prepared
Por earth's winter.
From which will come
The springtime
Of involuntary urge.

Be brave for the winter.
Come out!
The old would hinder.
Be bold—be free.
There is no mind;
There is no matter—
There is one universal
Harmony
Toward which we approach
As we give full sway
To that saner attitude
Which scoffs not
At what it understands not.

The Great Adventurers

The Real Great Adventurers are the Brave Souls who are seeking to discover and explore the New World of the Spirit

Mrs. M. E. Mower, New York: So glad of the spirit and inspiration of your little paper.

Joe Ing, Missouri: I received a sample copy of The New World and like it so well that I am sending a club of five.

Mrs. Wm. Doan, Florida: I don't like to miss a single copy. You may count on me for all time. God bless you in your work.

W. W. Crouch, North Carolina: Your paper supplies a new field of thought which the world has needed for a long time. Enclosed find $1 for subscriptions.

H. B. Conwell, Kansas: We read samples of The New World with much interest and wish to be placed on your sub list. Enclosed you will find $1, for self and friend.

Harriet E. Baldwin, California: Have just enjoyed and profited by reading Hamlet in Heaven. It is full of strong, forceful truths to live by. Find enclosed $1 for three copies for friends and self.

A. R. Deurhe... California: Your m... r th... n t... i... s...

What Ha...

THE American people seem to ... dazed. They do not know what h... happened. I shall try to offer an ... planation which may enable the... to think their way out.

You know that there has for ma... years been an agitation against wh... was indefinitely termed "capitalism." As nearly as I have been able to u... derstand the term, it meant the dom... nance of the mercantile class. Th... class operated through capital, and i... means of tribute was profit takin... The dominance of this class was not ... long as most Socialists imagine it ... have been. It came into full contr... of things only after the civil war h... put down slavery, giving manufactu... and transportation the chief place ... world affairs.

As I see it, another class saw in th... Socialist agitation an opportunity ... subdue the capitalist or mercantil... class and become world dominan... That is the real reason for the worl... war, and more particularly for Amer... ica's entrance into the war. The pas... two months has witnessed in Americ... the most stupendous revolution w... ever knew. We shall see it and under... stand its significance only with th... lapse of time. That revolution secur... ed the overthrow of the mercantil... class—of what the Socialists calle... "capitalism"—not... by the working class, in its int... ne... but by the bank... a world that hasn't gone... he pus... though it was somewhat disq...eting to me to learn that all Heaven was at war. I have been looking over the map, trying to locate a place where war was unknown, and had about concluded that the Other World was the only place where one might get a bit of peace, but if your special correspondent, Horace Greeley, is giving us the right steer, there is war in Shadowland.—Fred D. Warren,

The New World is growing wonderfully better. It seems that the editor, with the assistance of the forces behind him, both earthly and spiritual, is growing too. Or, it may be that he is only beginning to show us the reserve he has always had behind him. I am anxious to see the paper grow, and to this end, am ready to "do my bit." I should be happy to adopt all the methods of assistance that you suggest. But, to show you a part of my heart, I am enclosing $1 for extra April numbers, which will faithfully distribute. I will also send out your circulars in letters I write and besides will try to "break into" the general press with news of The New World and his work.—Spencer M. DeGolier Bradford, Pa.

Special for May Only

To celebrate the opening of a new year for The New World, and to encourage a big drive for subs, I make the following remarkable offer, good for MAY ONLY:

Dramas of Kansas, 200 page bound book, an elegant graduation present, original price	**$1.00**
Hamlet in Heaven, which the American Society of Ssycical Research pronounces the best piece of aumatic writing it has examined	**50c**
The New World for one year	**50c**
Total	**$2.00**

ALL FOR A DOLLAR BILL.

Now is the time to renew. You will be credited for a full year from the time your former subscription expires. This offer will not be good after May 31, 1917.

The First Drive for Democracy

THE SECOND YEAR for the New World—beginning in June—opens with the war extended to America, and a chance to "do your bit" in real service, in saving and encouraging. You are now familiar with the fact of periodicity as enunciated by this paper, and will be able to explain and even forecast the general trend of events. You will be able, in the light of this fact, to point to sure freedom and a renewed earth after the World Winter. You are familiar with the possibilities of placing communication between the two worlds of life in a scientific basis; and as we are now to artificially populate that other world, it will become of supreme importance to millions. Your message relative to this will be needed and will encourage. You are familiar with the possibility of socializing all truth, of entering on every phase of spiritual power that any one in the past ever experienced, wholly apart from forms or beliefs or organizations. This is God-for-us, it is the spirit-world-for-us, in a most blessed sense. It is a new gospel of this age. The message is of more importance than the paper. You are Divinely called to spread it, now that it is needed.

At the same time, you will agree that the publication will be of service to you and others in reiterating the message and holding up the hope it contains. Therefore you will take pleasure in helping to circulate the paper. I am assuming that you will re-subscribe and also do what you can to increase the list. There are several ways in which you can help. I suggest these:

Company one: You who will send in from one to five subs a month for one year. Enlist at once.

Company two: You who will send in one club of five for $1. Enlist now.

Company three: You who will buy and sell New World books. This may include selling books and papers at spiritualist and socialist conventions and meetings. It may include the buying of extra papers, at 2 cents in quantities, and distributing and selling them. Be loyal and enlist.

Company four: You who will send out circulars of The New World and New World books in all letters you write, or hand them to prospective customers, if I will furnish the circulares. Be a recruit.

Company five: You who can write articles for other papers about The New World, "breaking into print" with its unique propositions. Do your bit and do it now.

I know this war has appalled some. They think that if the evils I forecast are to come they had better save every penny they can, and begin retrenchment by cutting off their reading supply. This is shortsighted. If the people cease to read, the return to barbarism will have been accomplished. We shall get out of this tangle only as we find God's way out. It was of crisis periods that Jesus spoke when he said, "He that saveth his living shall lose it and he that spendeth his living for the good news' sake shall have it." Even the Rockefellers will come out of this without a penny. Then how do you expect to win through petty saving? Individual saving has broken down. Already the governmnt suspects as much. It will be forced to take charge of food and marketing. This will do what you can't do alone. This is one of the periods when "Man cannot live by seeking bread alone, but by observing every word that proceedeth (present tense) out of his mouth."

We are acquainted now. The crisis I told you about is actually here. Events have made economics and spiritual power the supreme issues. We are therefore at the period of work, of real service, and ought to be prepared for it. Are you ready to do your bit? May I depend on you? Write me this month and tell me what you can and WILL DO.

Fill in and Return at Once.

The New World, Girard, Kansas:

Enclosed find a Dollar Bill for your Special Offer for May Only. If a renewal, I am to be credited from expiration of the old subscription. The following checks indicate my desire:

New sub..... Renewal..... I will order 5 sub cards for $2 soon..... I will represent The New World at..... Socialist or Spiritist convention..... I will take..... monthly at 2c each for sale or free distribution..... I will send out in my correspondence..... folders advertising New World Books if furnished this advertising free..... I will try to break into papers with stories about The New World and its work, if given instruction..... My opinion of The New World and its work is

.....

.....

Name..... Address.....

First Death in The New World Ranks

Last winter a soul was facing the Great Beyond. He read with eager interest The New World. He faced the future bravely and peacefully, and welcomed such messages as appear in this magazine. The next sphere of existence was very real to him. He sought to make it real to others. Now the experience toward which he looked has actually been his—for he was H. Clifford Wright, of Brunswick, Maryland, whom the editor quotes in the January issue as saying he is "on the brink."

Henry Clifford Wright passed from this life, April 19, 1917, aged 34 years, after a brave struggle for four years with tuberculosis He was a young man of sterling qualities. The alertness and strength of his mental powers were extraordinary and he worked with a tireless energy of spirit which often vastly exceeded his physical strength. He was always studying, always thinking, always investigating, and thus gained a broader view and clearer idea of many subjects than does the average person. He was ever ready to consider anything that came his way.

He became a Socialist, and was active in the cause from 1910 until after failing health curtailed his labors. In 1914 he was the Socialist candidate for congress from the 6th district of Maryland.

In the death of this loyal comrade Socialism has lost much; his personal friends have lost more; and his aged and widowed mother has lost her all. It is beautiful to know that the generosity and helpful kindness, which was the habit of his life, flowing out in ever widening circles of comfort to mankind, eventually returned to him, before he died, comforting his own spirit and supplying his temporal needs.

A FRIEND.

From a High Source

If there is such a thing as an expert in judging of psychical matters, it is probably found in the American Society of Psychical Research of New York City. The head of this society is James H. Hyslop, with international reputation for his research work. His assistant, Walter F. Prince, who has helped examine a great many manuscripts and other data, writes me a letter, which, coming from such a source, ought to carry great weight. He says:

"I have now read 'Hamlet in Heaven' and it strikes me as perhaps the most remarkable product of automatic writing that I have seen. I am inclined to think that Shakespeare wrote some better matter, but I am equally convinced that he wrote considerable that was worse. If the subliminal mind can, without effort, write matter of that quality as rapidly as the pen can move, it is time we knew that interesting fact. And if the matter came from beyond, surely that fact is worth knowing."

The Heavens Opened

By George D. Coleman, Florida.

Among the latest developments of wireless telegraphy there has been announced something that seems to have passed the general notice. The penetrating power of the electric Hertzian waves depend upon their high degrees of tension, that is, their high degree of vibration. In some of the later experiments where the high tension or vibration has been obtained, in what is called the "tuning up," sounds have been heard that were unexpected and unaccountable. Music, voices and sounds that were not understood were clearly audible. From whence come the sounds? Who or what originated them?

Giving the Soul a Chance

Albert J. Reinke, Wisconsin, writes: You certainy are giving out remarkable news. I hope I shall not miss a copy hereafter. I wish the time would come when the masses would enjoy a shorter work day, so they might give the soul a chance. If the world of spirits was opened scientifically the world thought would be changed immediately from materialism to spirit-things, and the fight for food that perished would automatically end. Also, the weakest would within one year know more of how the spirit world actually is than the most learned now.

The Spirit Press

One Page of The New World

It contains stories, essays, poems, etc., purporting to have been given by auto matic writing from the other side. But while this is given in good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronouced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Aurin F. Hill, president National Spiritual Alliance, Boston: Welcome to The New World and its new message to the people of the earth.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless you in your work.

Too Late Now--No!

Purporting to be by the Spirit of J. A. Wayland

YOU would not do what you might have done when you had the opportunity; now you will do what others make you do.

Had you demanded an embargo on food two years ago, you might have saved the workers of America five billion dollars in advance on food prices.

Had you voted right last fall, you might have saved the public an indebtedness of eight billion dollars, or three times the cost of the civil war.

Had you adopted socialistic forms by choice, you might have prevented war and arrested the high cost of living, but instead you have permitted the new power, plutocracy, to adopt these forms in such a way as to jeopardize the life of your boy and to restrict your own liberty.

It is too late now. Your protests are drowned by the barking of the dogs of war.

A few rule America with an iron hand. They will force conscription upon you, just as they forced the war on you.

Retreat is impossible. You can only go on to the end. Your lot is with the people. You might as well walk willing and cheerfully where they will take you anyhow.

Into the night you go, into the winter. But you who can vision the morning and the spring have the only message that will encourage and save. It will do no good to speak this message to the air. You must seek the people where they are and deliver it there. And they will not listen to a grouch.

Make the best of it and you will still be master of the situation. Don't try to fight again a battle that is lost, but keep your wits, keep your faith and keep your heart. Go on, with the people, and you will win them yet.

As It Was Before

Thomas W. Woodrow, editor Woodrow's Magazine, Hobart, Ok.

There is an analogy between what you are contending for and a great historical fact. In all ages the world had telepathic communication between individuals, believed by many, doubted by some and known by a few. Then mechanical invention stepped in with the telegraph, making it possible for all to communicate at a distance, regardless of whether they were telepathists or mediums or not. When, before this occurred, the possibility was suggested of making a machine that would enable all to communicate with friends at distance, without them possessing mental or psychic endowment, the claim was considered wild and extravagant. The analogy between this and mechanical communication with the spirit world is complete.

Suffering will sweeten the tone of a voice as nothing else will.

The fellow "in the swim" sometimes gets drowned.

Help for You in Time of Trouble

From "Twentieth Century Prophecy," Part VII, A Book of Encouragement, Chapter 5. By automatic writing in 1910.

ALTHOUGH the world may cease to believe in Providence, do not thou disbelieve, for in the time of trouble I will put a difference between the just and the unjust, even as I made a difference between the Egyptians and my people under the former dispensation.

This is the law of it: They who obey my laws, they who seek to do my will, are my people. I will deliver them from death, from the pestilence, from great storms, from the sword, even as I delivered Israel from the smiter of the firstborn.

When others are hiding, doubting and dreading the outcome, they shall be safe and ever full of assurance, seeing beyond the trial the glory that has been intended from if old.

A thousand shall fall at their side, ten thousand at their right hand, but it shall not disturb them. Famine and pestilence, the danger of death, shall not be upon them.

They shall withdraw from the contest, they shall go softly and trust, and they shall be safe in my hand. My angels shall keep them and guide them lest they stumble. Where others are troubled, they shall understand and be secure.

When sorrow is deepest light shall be brightest for them. They shall commune with me and be at peace. The angels shall be their companions, giving them assurance.

At one time, when I was training a race, Israel was my people. Later, in selecting a little flock for my purpose, the Christian was mine. Now, with these things fulfilled, a mightier ministry awaits.

All who seek truth and submit to the rule of the spirit, though they are nobodies, though they are unchurched or reckoned as heathen, though they follow teachers who led them not fully but used them, are my brethren, Saith the Lord God.

Donnelly Meets Shakespeare and Gets a Sensational Story from Job

Purporting to be by Spirit Ignatius Donnelly

ONE OF THE FIRST things I did after coming to this world, where there are really souls without there being hot heads and cold feet, was to begin investigation of what I had thought about so strongly in my earth life—The Great Cryptogram, Atlantis, and Ragnanok, the comet that destroyed the earth and made the firmament Heav-en.

It was comparatively easy to learn the truth about Mr. Shakespeare. I found I had been wrong. Very gladly do I apologize to the people of earth for the mistaken notions I had concerning him, as I have long since made my amends to the second truest gentleman of Heaven. As proof that this great toiler does not hold a grudge at me, he accompanied me and has introduced me to the automatic writer who is taking down the message I present.

To test the facts relative to Atlantis and the comet required longer time. I have spent years in investigation. Now I am prepared to write a book on either subject, full of the knowledge I have gleaned from first sources. But I await the mechanical connection between the states of life, as supplying the needed opportunity and at the same time the proof that that what is said really comes from me.

In the meantime, I wish to announce that I have talked with hundreds who lived on the continent of Atlantis, and with other hundreds who witnessed the visitation of the comet that destroyed the earth. From all these sources I have a most thrilling and unimpeachable tale. The things I surmised about Atlantis and Ragnarok were literally true. It is a fair average to be right two times out of three.

Among other personages with whom I have conversed was the patriarch Job. As I suggested in my book, he was a real person, not a character of fiction. He lived through the trying visitation of the comet; and the poem of Job, the most splendid drama ever put in words, was composed by him and handed down for ages before it was put into the form that the Hebrews had and transmitted to us. But the introductory and closing episodes as we have them entirely miss the mark. They belong to ages upon ages after the passage of Job to the realm of souls. It was only after Ur of the Chaldeas came into existence that the drama of Job was put into usable form, and then the story was made to conform with the national life and understanding of the day, so that it misses entirely the tone setting of the play. The boils that Job is supposed to have had are a ludicrous interpretation of the old legend. Originally the story told of eruptions on the earth. The recital of the greatest event in all history is cheapened into talk of carbuncles.

Some day, with Mr. Phifer's permission, and with Job himself as my guide and instructor, I hope to rewrite the introduction and prelude of this greatest drama that ever came from the hands or brain of man, and to correct certain errors that have crept into the text, so as to make the book what it originally was.

Does This Agnostic Really Read a Book that was Printed in Heaven?

"And the books were opened."

Several times this winter I have had an odd experience. It always happens at night when I am in bed asleep, and I never "see" or otherwise sense spirits. I see and read page after page of a book. I have now read over 500 pages out of nearly 800 that the book contains, and my sensations are no different than those when reading any other book of intense interest and large, clear print. I turn the pages myself, and often note the number, and at intervals stop and meditate on meanings and the novelty of some of the teachings. It quotes sparingly from the old testament and copiously from the new, and then comments on the passages. I can always remember the substance but never the words of the book, not even the bible quotations, until I chance upon them in reading the bible for myself; then I recall just how they appeared in "the book," and in very many instances I find that one or more words are different. For instance, "understand," "understood" and "understanding" are used where "love" appears in the bible. And "the world" is never used in reference to the planet we occupy, but rather "earth," while the "world" is applied only to the institutions of men or devils. On that point the teaching is that God reigns undisputed over the earth, while the devil is monarch of the world; but his right on earth is challenged, and he will soon have to vacate, and the "world," which is his creation, will also have to go. In many things the doctrines are very different from any I know, but when fully elaborated and expounded, as I read them in "the book," they seem to me the most just, rational and desirable of foundations upon which to build a philosophy of life. It often surprises me what a different book the bible becomes when a few words are changed in meaning. I can never again doubt a Divine purpose running through the intricate web of human existence, nor a Satanic influence tangling the warp and woof wherever it can be done. That "the world" is going to smash ere long I feel as sure as of anything, but it is only such things as you and I would smash if we could.

The Spirit Press

A Department of The New World

EDITORS FROM BEYOND

Literature ..... William Shakespeare
Economics ..... J. A. Wayland
News and Views ..... Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

nce of the w[illegible]ore [illegible]being followe[illegible]
w. It included the alliance be[illegible]m
een England and the United States,
hich has just been accomplished, and
wished the United States to control
North America, conquering Mexi-
and having Canada ceded to her in
nsideration of financial favors and
litary aid that might be given to
gland. We shall see if this dream
Cecil Rhodes is not the price of our
trance into the war—for so far
nericans are not permitted to know
at the terms of the alliance are.

BUT CECIL RHODES had designs
yond Anglo-Saxon control of the
rld. In belief, he was a Socialist.
t the method of socializing things
at was advocated by the average So-
alist, he despised. He wanted, not
mocracy, but autocracy. Yet he con-
lered kingcraft also as ridiculous
d wrong. He therefore favored
atocratic rule as the next thing in
tural order, and his plan involved
e establishment of socialized indus-
y on a plutocratic basis. If you will
udy conditions of today, you will ob-
erve that there is a strong tendency
long the line that Cecil Rhodes vis-
oned and planned for.

BUT I SAID that Rhodes died before
he Boer war ended. This does not
brogate the fact that his ideas have
ecome dominant of the English
peaking race. Perhaps this forceful
pirit has been able to work even more
uccessfully from the airy realms than
e could from this side, where he was
nore circumscribed as to location and
physical disabilities.

th[illegible]

The [illegible]

An Incident in Heaven.

Wayland met General Otis on the streets of Mandam, in Heaven, the other day, and said:

"So you think it would be better to invade Mexico by way of Europe, do you, General?"

The General glowered and sputtered, and then said:

"If your Appeal to Reason had not butted in on our affairs, this war in Germany would not be necessary."

Wayland smiled and passed on.

H. G.

The only way to secure fame is through passion's fire. The great, as men recognize greatness, are vehement. They love, they hate, they fight, they sing and live enthusiastically, in passion or the excess of sentiment. Babes and men see no greatness in the tranquil sea or boundless space, but the raging torrent and dazzling light charm and fascinate them.

The New World announces the Spirit Spy System, but it does not have anything further to do with it. It does not even wish to receive your messages.

5c copy, 50c year
Clubs of 5, $2.

The New World

Lincoln Phifer's Paper-Magazine

Entered at the Postoffice at Girard, Kansas, as second class matter, August 29, 1916, under Aet of March 3, 1879.

A ring around this paragraph indicates that your subsciption has expired. Please renew.

Monthly | Girard, Kansas, June, 1917 | Number Thirteen

WHEN Elisha and his servant were penned in the city of Samaria, in Bible days, apparantly with no help near, and the servant was dispaired, Elisha prayed the helper's eyes might be opened, and when they were, he saw an armed spirit host greater in number than those who threatened them. And deliverance came.

It is a lesson for us today. If the world is at war, the spirit realms are organized to protect the true. And today, literally, "they who be for us are more than those who are against us." So far from this being a time when the spirit realms are closed on account of sordidness and thought of slaughter, it is the very time when they are to be opened. There can be absolutely no doubt as to the outcome. We shall win. But everyone's eyes are not opened. It is your duty to help them to see the real situation. Our God will deliver us. "Fear not little flock; it is your Father's good pleasure to give you the kingdom."

What Has Happened

THE American people seem to be dazed. They do not know what has happened. I shall try to offer an explanation which may enable them to think their way out.

You know that there has for many years been an agitation against what was indefinitely termed "capitalism." As nearly as I have been able to understand the term, it meant the dominance of the mercantile class. This class operated through capital, and its means of tribute was profit taking. The dominance of this class was not so long as most Socialists imagine it to have been. It came into full control of things only after the civil war had put down slavery, giving manufacture and transportation the chief place in world affairs.

As I see it, another class saw in the Socialist agitation an opportunity to subdue the capitalist or mercantile class and become world dominant. That is the real reason for the world war, and more particularly for America's entrance into the war. The past two months has witnessed in America the most stupendous revolution we ever knew. We shall see it and understand its significance only with the lapse of time. That revolution secured the overthrow of the mercantile class—of what the Socialists called "capitalism"—not by the working class, in its interest, but by the banking class, in its interest. The pushing of America into the war was really for the purpose of making sure of this result.

Let us see what has been done. Before America entered the war, there had already been appropriated for war material more than one billion dollars. Within the past month there have been appropriated seven billion dollars. The total exceeds eight billion dollars. This is three times the total bonded indebtedness that came with the civil war. We are not yet out of debt for the civil war. We are not yet through this war. Pensions must follow it. The bond issues that are already assured is the first evidence that the bankers have secured a mortgage on the country, larger than was ever known before. They have put every man and woman and child in debt to them. They have put the unborn in debt to them. The fact that war has been declared is their security that will be no backing out; this is the real reason for pushing us over the brink.

But this is not all. It is freely talked that there has to come control of food prices and control of farming in order to enable us to get through the war. The Socialist fondly imagines that this means Socialism. In reality, it is only the use of effective socialist means for the purpose of fully establishing plutocracy, the new ruler, in control of things. With the government depending for its credit on the bankers, and already bonded to them as it is, control of farming and merchandising means an opportunity for the banking class to secure absolute and permanent control of both merchandising and farming. This control is coming, not because socialists ask it, but because the new ruler demands it in order to give it the chance it desires. The old capitalist and the old "independent" farmer may oppose these things, or favor them, but conditions of the war are such that, sooner or later, they will have to come, as they have already come in Europe, as a matter of necessity. When they come, under the new rulership that the social revolution has already established, world wide, it will mean, not triumph of Socialism, but the subjugation of the mercantile and farming classes to the banking class. The exigencies of the war make it needful that it be so. They also insure the disappearance of the Socialist party as an independent factor in the new order. Socialism may even be encouraged, so long as it aids in the overthrow of the political or capitalistic autocrat, but beyond that, its agitation will be suppressed. Indeed, its agitation is rendered obsolete by the changes that have come within the past six months. "Capitalism," so-called, the thing which the Socialist opposed, has been superceded by money, or banking, or Plutocratic, control of industry, that which the old time Populist sensed as comng and falsely imagined to be already here, thirty years ago. Before Socialism can be effective now, it must make the fight gn the new rule, Plutocrecy, rather than on the old, deposed rule, capitalism—on the banking rather than the mercantile classes.

This is merely an effort to explain what has already taken place, and not a forecast of what may come in the future. One thing is certain: The war must now be fought out. To make it a success, socialistic forms must be employed, both to overthrow kaiser and king, and also to, in the end, change world dominance from capitalism to plutocracy. With what may happen after the people come to really understand the meaning of events that have crowded upon them with appalling rapidity, without them being able to comprehend their significance, one may surmise that there will be a union of all the subjugated classes—the working class, the old merchant class, and the old time independent farmer—in a new allignment for a further development in rule of industry. The Non-Partisan League points to that. This is not a wish so much as it is a conviction. The newly exploited and the old exploited classes will naturally get together.

Causes that Direct the Struggle

TWO THINGS are happening. The world is reaping the sowing of past centuries; and it is following visions that will lead ultimately out of the old, into the new.

WE ARE TOLD that the wages of sin is death. It is a law of nature, and as true of nations as of individuals. Measured by this standard, there is not a nation that deserves to live. The oppression of the workers, which has been countenanced and abetted by all of them, is sufficient within itself to condemn all to destruction. But there are specific reasons why each of them is doomed. You may easily trace the reasons for yourself, if you will read history understandingly. The looting of the aboriginees, the cruel conquest of Mexico and Peru, were abundant reasons why the Spanish people must have suffered the eclipse that has come to them. The oppression of Ireland and starvation of India for the advantage of a few, makes just the fate that is rapidly coming on England. The feudal system, the overthrow of Rome and ancient civilization by Germanic tribes, is sufficient to bring God's retribution upon Germany now. Belgium really deserved the fate she has met by reason of having tolerated Leopold and the Congo horrors. The robbery of the indian and the creation of tenantry with the white workers is abundant reason why nature must bring disaster upon America. "Be not deceived. God is not mocked. Whatsoever a nation soweth, that shall it also reap." Perhaps it is accumulated violation of natural law which causes the death of most individuals. Accumulated disregard for human rights will bring the end of nations and religious organizations. It is not guesswork, it is law. It is fate.

IT TAKES a long time for the vision of the one to become the vision of the many and greatly influence the world. You remember that it was nearly two centuries after Columbus discovered America before the meaning of it really reached the people and led to actual settlement of the continent. The vision is often followed blindly by many, after it has once been caught by one or a few, for a long time, until finally some person makes the statement clear and understandable, and then races and peoples take it up with comprehension of what they are doing.

It is generally conceded that Germany is following the vision of Frederick the Great, so-called, which was to make the German empire extend from the North sea to the Mediterranean, thence to Palestine, and finally to cover the earth. Germany prepared to materialize the vision. It meant conquest, and also interferred with the vision of other big nations, with the result that the clashes were unavoidable.

England also has her vision. That it, too, involves conquest has been attested by the wars she has fought and the territory she has acquired. It was not until within the past forty years, however, that the vision of England was put into words. It was done by Cecil Rhodes. Rhodes was a student with a weak body but a busy brain. He helped to organize diamond mining in South Africa, becoming very rich. He was then made governor of one of the British provinces in South Africa. It is in order to state, at this point, that, after Livingston opened Africa to the knowledge of Europe, the various nations of the latter continent sent agents to Berlin, and there Africa was parceled out between the European nations. Rhodes was not satisfied with the Berlin agreement. He planned for the conquest of the Boer republic and territory held by Germany. His avowed purpose was, first, to get territory that would admit of a railroad from the cape of Good Hope to the Suez canal, and, after this, to take possession of all Africa. The Boer war was fought in furtherance his plan. He died before it was ended. But his plan for Anglo-Saxon dominance of the world is being followed now. It included the alliance between England and the United States, which has just been accomplished, and he wished the United States to control all North America, conquering Mexico and having Canada ceded to her in consideration of financial favors and military aid that might be given to England. We shall see if this dream of Cecil Rhodes is not the price of our entrance into the war—for so far Americans are not permitted to know what the terms of the alliance are.

BUT CECIL RHODES had designs beyond Anglo-Saxon control of the world. In belief, he was a Socialist. But the method of socializing things that was advocated by the average Socialist, he despised. He wanted, not democracy, but autocracy. Yet he considered kingcraft also as ridiculous and wrong. He therefore favored plutocratic rule as the next thing in natural order, and his plan involved the establishment of socialized industry on a plutocratic basis. If you will study conditions of today, you will observe that there is a strong tendency along the line that Cecil Rhodes visioned and planned for.

BUT I SAID that Rhodes died before the Boer war ended. This does not abrogate the fact that his ideas have become dominant of the English speaking race. Perhaps this forceful spirit has been able to work even more successfully from the airy realms than he could from this side, where he was more circumscribed as to location and physical disabilities.

The Invisible Self

Purporting to be from the Spirit William Shakespeare. July 7, 1898.

NO MAN has ever yet been truly seen,
Because there's something e'er beyond the eye.
When one speaks of himself, he does not mean
The body that may touch and stumble by.
It is not that which thinks and feels and sees;
It is not that which forms the word and sound;
It is not which wakens minstrelcies,
And leaps in thought beyond the utmost bound.
The dearest friend has never understood you;
The one you love best can't approach unto you;
None have possessed, howbeit some have wooed you.
And none may lift the veil, though many sue you.
You are alone in the wide universe,
And can touch naught, though you fill full your purse

The great are people who say and do what others only think.

Anglo-Saxon Plutocracy to Rule the World, with Socialistic Forms

Such was the Vision of Cecil Rhodes—A Dream that is now in Process of Realization

IN 1907 I wrote a five-act drama, which is entitled, "Clubs and Diamonds." It was, as the sub-title put it, "A Story of Cecil Rhodes, King Solomon's Mines and the Boer War." Naturally, it treated with some of the causes behind the present struggle. The Prologue says:

"When Livington, urged by religious zeal, pierced to the heart of Africa, he drew blood from the continent that is a heart. Nations of Europe soon surpassed his zeal, not to convert the negroes to religion, but to convert the wealth of Africa to their own uses. A congress at Berlin laid down the rules for parcelling the land, fixing the spheres of influence of each. Later, it was apparant that Great Britain had seized the eastern coast line for a distance of eighteen hundred miles, except the Transvaal, held by the stolid, domineering Boers, who ruggedly had set forth from Holland ere the terms of the partitionment were made, and overcome the Kaffirs, dwelling there in a great wilderness. The British holdings hemmed in the Dutch republic on three sides; and when they found gold-bearing reefs and diamonds, foreigners poured on the Transvaal and built up Johannesburg and Kimberly to cities.

"There grew a rivalry 'twixt Boer and Breton, the former seeking to maintain himself by keeping the utlanders disfranchised. Then Cecil Rhodes came with an idea of building empire by joint stock concerns.

"This is a story of development and conquest, where two elements contend for mastery, the one with homely virtues, insisting that the Heavens favored it, the other, enterprising and clear-headed, moving with certainty, since understanding it was in line with natural advancement."

I shall now quote the first scene from the drama of "Clubs and Diamonds," because it shows the vision of Cecil Rhodes,—the very thing that is being followed now,—as I interpreted it ten years ago. There are about fifteen scenes in the play.

Diamond pit-mine at Kimberley. Dr. Jamison and Cecil Rhodes on an eminence looking down into the mine, the latter garbed as a laborer, seated on the ground, with an open bible in his hand.

Dr. Jamison.—The world has ne'er looked on a
scene like this.
Like boys, in yonder pit the men are working,
The white and black together, in a place
Where nations and the races meet in mud
And dust, under the threatening walls
Of towering banks. See! on invisible wires
The buckets pass to floors above, where they
Yield up their glittering treasure. Here retruns
One filled with champaign for the workingmen
To drink—for workingmen, yellow and white and
black!
What a strange romance wrought in actual life.
Boer children picking diamonds from the dirt
And playing with them; then the search of rivers
By Hottentots and Kaffirs each one labeled;
And latterly this scene. Dig dig, you bugs!
Root in the pus of earth to gain the jewels
For the great dames of earth to glitter in!
Rhodes, did you ever see or hear of such a ro-
mance?

[Rhodes is silent. Jamison continues.

I know what you are thinking. Of the way,
Wasteful and primitive, these mines are worked.
You're right about it. Some day walls will cave
And the four hundred feet of yellow dirt
Will be a ruin. They should work in shafts.
Why don't you organize to work in shafts,
Applying modern methods and machines?
For he who does that will absorb it all.

[Rhodes is silent. After a pause Jamison re-
sumes.

The Boers are of a pioneering age,
They have no enterprise. Their first republic,
Because the people would not pay their taxes,
Went bankrupt, with three dollars in its poke,
Part of that counterfeit, when Shepstone came,
And with policemen, but a score, annexed
The Transvaal to Great Britain; and although
Kruger, Joubert and Pretorius
Afterward restored the Transvaal state,
In bitter fighting to Majuba hill,
They still are pioneers, and stand against
Modern improvements with a firmer front
Than even the native Zulus. If we would
Develop Africa to the capacity
Her wealth invites us, we must sweep aside
The stocky, stolid Boers. Do you not think so?

[Rhodes is silent. Shortly Jamison says.

What ails you, Rhodes? England is losing out
Because it has no policy. The land
Of Africa was practically partitioned
By Berlin's congress. Germany and France
Have seized their portions; Belgium has grown
rich
Off of the rubber of the Congo region;
But England has the barren southern coast,
Surrounding these republics, the rich portion,
That hold their title, not by the agreement
Mapped at Berlin, but by settlement,
Seizing the territory without warrant
They stand as bars between this land and Egypt,
Which should, to make us safe, be linked to us
By a great railroad. They would bar improve-
ments,
Living the simple life of pioneers.
Do something for the glory of your country.
Give it a policy, whip it to shape,
It is a glorious destiny appealing
To you and England.

CECIL RHODES (awakening as from a dream)—Jamison, listen to this from scripture: "Now the weight of gold that come to Solomon in one year was six hundred three score and six talents of gold." This is five million English pounds a year. No wonder "all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold?" Jamison, from whence did that gold come?

JAMISON. I have no idea. It doesn't concern me in the least.

RHODES. It does concern me. Let me read to you from scripture: "Moreover, the king made a great throne of ivory, and overlaid it with pure gold." Where did he get the ivory? Doubtless in Africa, where Leopold is getting it now.

JAMISON. Bah, Rhodes! be practical and cease your dreaming

RHODES. The greatest dreamers are most practical.
I dream to purpose. Listen to the word:
"The king had at sea a navy of Tarshish with
the navy of Hiram: once in three years came
the navy of Tarshish, bringing gold and silver and
apes and peacocks."
The time it took to make the trip, the spoil,
Prove this was Africa. Continuing:
"A caravan went up and came out of Egypt."
These fourteen thousand stages, with the ships,
Give one an idea of the magnitude
Of Solomon's commerce; and it was thus
"Solomon exceeded all the kings
For riches and for wisdom." Wisdom came
From learning of the earth, so that he was
Able to speak of plants and animals
And strange things then unknown to others. Since
"For all the Hittites and all Syria"
The caravans brought riches, was Phonecia
Able to construct an ivory palace,
Such as the scriptures mention and men doubt.

JAMISON. Suppose all this is so, what comes
of it?
Let's live today.

RHODES. This shows us how to live.
Wisdom and riches lie in Africa.

[Rising and stretching his hands toward the hills

There is the land of gold where Solomon
Found wealth and wisdom, and I mean to find
them.
From Tarshish came the knowledge in his day;
From Tarshish Paul came with the word that has
Enriched the nations. From the work of Hiram,
Preserved to us in cabalistic signs,
Comes that which now shall made grow th
world,
Placing our England with old Palestine,
And Cecil Rhodes with Solomon and Paul.

DR. JAMISON. What?

CECIL RHODES. But greater by the height of
centuries
Between them and this age, rising like hills
From Africa's east coast to Johannesburg,
One over the other. Modern machinery
And business methods will o'ertop the stages
And the slow vessels of the former days.
That road along the eastern coast shall come.
The syndicate that shall control this land
Is here already in my brain and will.
Today I start for England, and, returning,
Begin my work of destiny.

DR. JAMESON. What is your plan?

RHODES The first thing to consolidate these
mines
And with the capital I interest
Mine scientifically. This will at once
Put the small miner out of business.
Then, with the prestige that achievement gives,
I'll be appointed under secretary
Of this Zambesia, where King Solomon's mines
Are to be found, and there find wealth that
shall
Make Morgan, Rothchilds and a Rockefeller
Pale into nothingness; my Masonic lore
Tells me this much. Then I will establish
The new rule that the Revelator saw,
Diverse from all the rest—Plutocracy.
Political government is an awkward porpoise
Floundering in water or a hippopotamus
Waddling on land.

DR JAMISON. Big bodies must move slowly.
You must be patient with them.

RHODES. Patience nothing.
The little and alert dance all around them.
And do their work, and then the hulky mutt
Gets credit and applause—

JAMISON. That is because
The people are themselves slow. To make a law
They agitate, and talk, and hold elections,
And finally let others do the work.

RHODES. That's it exactly; and except for
that
I'd be a Socialist, whose aim is right,
But who is awkward in its carrying out—
I see, if we would win where every nation
Of Europe seeks advantage in this land,
We must depend on business methods, rather
Than on persuading statesmen many thousand
Miles over the ocean. In other words
We must have empire by a joint stock rule.
A chartered company goes in to win,
And for the profits of it, changing tactics,
Doing a thing while politicians talk.
Yet it is big; but it is most efficient.

JAMISON—Can't others organize their com-
panies?

RHODES—Because they can I must be governor
With power to charter them. Then every one
Will pay a tribute to our company,
And seeking to exist, keep us in life,
Defeating so themselves.

JAMISON. I've heard it said
That finance is a war. It seems to me
You'd make a farce of it.

RHODES. That's it exactly.
It is a war of wits, and therefore funny,
Except for the amusement it affords
'Twould be abandoned, for who cares for money
For money's sake? The wise give away.
But winning money is like winning battles,
A fascinating game; like politics,
A game for great men only. In these days
We do not hold men up, or steal by force,
Or range the main, with black flags over us,
Ready with howitzers to send a ball
Booming across the waters; rather, now
We hold men up with words; diplomacy
I think you call it.

JAMISON. Why do you tell me?

RHODES. The greatest medicine in your carpet
bag
Is your diplomacy. Doctors have done wonders
In Africa, from Dr. Livingston
To—let us say it—Dr. Jamison.

JAMISON. And Rhodes.

RHODES. It is the idea, the most tremendous
idea
The world has known in many centuries.
The common people look upon a man,
Follow and honor him, but he is nothing,
Except he has an idea, level head,
Coupled with imagination and
The daring that compels. I have the idea,
The greatest idea.

JAMISON. Cut out superlatives.
Cold-blooded business cares nothing for them.

RHODES Yet it is feasting on superlatives,
The vision that imagination conjures,
That makes men great

JAMISON. I don't see all.

RHODES. Man, man! The offer that was made
To Solomon is mine! The wealth is mine.
The power that comes of wealth will in my hand
Be supplemented by accumulated
Wisdom of centuries, and with this power
I will transform the world and make the dreams
Of Socialists real. I'll make of Isaac's sons,
The Saxons, as the Bible says shall be,
The rulers and the glory of the earth,
I am the only man who understands;
And for that Dutchman Krueger, squatting on
The lid of all this treasure like a toad,
I'll poke him with a stick and make him budge.
We'll paint the entire coast a streak of red.

J&MISON. Man, man! You speak as though
you were an Atlas
Able to bear the world upon your shoulders;
But you are frail, subject to heart disease.
By careful nursing of your physical powers,
You may be able to outline a plan
For England's glory and your own. But this
Is far beyond your power.

RHODES. Men like I am
Live by their resolution and their work.
I'll live to do it, since I mean to do it.
The great canal at Suez is my tool,
Made for me when I was a little boy.
The South Sea Company and Hudson Bay
Came to instruct me; and the geniuses
Whose minds were conjuring machinery
To material forms unknown were working for
me
When I return I shall be ruler here:
I name it now Rhodesia; and will head
A syndicate with power to take these mines
In business war; then King Solomon
Shall give his mines to me, and I will make
The Anglo-Saxons—Isaac's sons—the praise
And glory of the earth, fulfilling
Foreknowledge of the ancient wise who saw
Into the causes that control the earth.
England and America forever!
The States shall rule all North America,
And England Europe, Asia, Africa.
You are to be near me and keep me living,
You must not let me die till I am through.

JAMISON. Do not excite yourself; it is not
good
For one with heart disease.

CECIL RHODES. From this time on
You'll find me wholly unemotional,—
I will it so—both cool and calculating.
I do not need you now; my purpose gives
Me lease of life for years You shall remain
And when I am away seek for concessions
For mines and railway from the President Krue-
ger.

JAMISON. A real Napoleon would not put it so;
He'd not say, Seek, but Get.

RHODES And so I put it

[Holds Bible aloft]

Put your hand on this book, and pledge support
For inner hints it gives. [Jamison does so
Africa is ours, and the world
Belongs to th' Anglo-Saxon.

(Curtain)

Foundations

For The New World, by D. Bobspa, California

I will build higher than Foundations.
There is more than food and drink
For every man and woman.
The race must not be bound by narrow outlook.
Food, clothing shelter—
These are fundamental.
Therefore, men have delared
Naught else exists.

Shall we, then,
Be content
With the foundation,
While the beautiful
Superstructure
Remains an aery dream?

We are atoms in the
Eternal stream
Of Evolution,
And by everlasting
Projection
Through posterity,
We shall reap reward
Of today's labor.

But has the atom
No present portion
Above the foundation?

We are atoms.
Also, we are creators.
I am not content
To grovel ever
At foundation level,
Nor that my brother
Should fail to rise.

Today
I want beauty
To come into my life—
Comrades, friends, flow-
ers.
Poetry and music.
These can be mine.
Here and now,
To some degree,
And every man as well.

I would rear
A beautiful structure
From this soul-case;
Would provide
Food, clothing, shelter
For the spirit
That craves growth,
And beauty,
And love.

I shall not shirk,
I shall work to
Construct the foundation.
But my life
Shall not be
Submerged
In slavish serving of the
body.

I shall mount
Higher,
Above the foundation,
And my soul
Shall create a structure
Worthy of the founda-
tion.

Statement of Ownership,

Management, Circulation, etc., required by the Act of Congress of August 24, 1912, of The New World, published monthly at Girard, Kansas, for April 1, 1917.

State of Kansas, County of Crawford—ss

Before me, a notary public in and for the state and county aforesaid, personally appeared Lincoln Phifer, who having been duly sworn according to law, deposes and says that he is the publisher of The New World, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1 That the names and addresses of the publisher, editor, managing editor and business managers are:

Publisher, Lincoln Phifer. Girard, Kansas.
Editor, Lincoln Phifer, Girard, Kansas.
Managing Editor, Lincoln Phifer, Girard, Kans.
Business Manager, Lincoln Phifer, Girard, Kansas.

2 That the owners are: (Give names and addresses of individual owner, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock) Lincoln Phifer, Girard, Kansas.

3 That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds or other securities are: None.

4 That the two paragraphs next above, giving the names of the owners, stockholders and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner: and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in this said stock, bonds, or other securities than as so stated by him.

5 That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is ..... (This information is required from daily publications only.)

Lincoln Phifer.

Subscribed and sworn to before me this 3d day of April, 1917.

C. M. Tabor, Notary Public.

My commission expires February 25, 1920.

The Busy Soul of Cecil Rhodes

CECIL RHODES died during the progress of the Boer war. A few days after his demise I received the following story of how he awakened in the other sphere of existence and at once began developing his plans there. If this recital is true, one can imagine that this forceful soul may have had considerable influence in shaping present conditions on earth. I am quite sure that "we wrestle not (entirely) with flesh and blood, but with spirit wickedness in places of power." Beside all this, actual changes in physical nature predispose the world to the struggle that is upon us. It was practically impossible to have avoided it.

IN COMPANY with one or two assistants, I was delegated to receive the spirit of Cecil Rhodes and care for him unhe was able to care for himself. That you may understand the nature of our task, permit me to liken the advent of a soul into the spirit world to the advent of a life into the human phase of existence. You care for the babe, wash and dress it, and it requires months ere it is able to care for itself. When a soul enters the spirit plane it is generally much older and more experienced than at phy sical birth, and if properly developed can care for itself much quicker than on the earthly plane. It took even Jesus to the third day from his death before he was able to manifest. However, I suppose this was partly due to the violent and shocking manner of his death, and that under favorable nonditions he would have awakened, even to the point of manifestation, much earlier.

You know that Cecil Rhodes passed from the body in the late afternoon of March 27. His spirit lay almost as still as his body until about noon of March 31, in a sleep that amounted almost to a camatose condition. Then he suddenly arose to his elbow, then to a sitting posture. He tried to call, but his voice was very feeble; no one in the flesh could have heard him. He was evidently unable to see us, for he demanded impatiently why he had been left alone, and when we spoke to him he evidently heard us imperfectly, for he fretted that we were whispering to him. He called us by the names of his sick-bed attendants, and we tried to explain to him that he had passed over, but he would not believe us. Then he slept again.

The third day after this he awoke and asked for his mail and the war news. When we told him he would never receive a letter again he stormed furiously; but after awhile he arose, and, scorning assistance, began feeling about the room and the house. As he felt one familiar object after another, he seemed grimly pleased. Finally he came against a human being—one of his old time friends. Recognizing it as a man, he tried by speaking, by shouting, even by striking him to attract attention, but in vain. Then the truth began to dawn uopn him. We asked him if he would like to be taken to his body, and he said, yes.

So we took him to where his body was being borne in procession before the multitudes. But they saw not the spirit sitting by the corpse, feeling, feeling, feeling to convince itself that death had come; and he knew not that anyone was near. But he convinced himself that he had passed through the gates of death.

Once only has he looked back since then. That was to inquire as to what honors were done him, and where burial would occur.

Since then he has been taxing us all for information about spirits and spirit conditions. I never saw a man so eager to learn. He takes no rest, and is continually asking questions. He asks for one person after another, and seeming to understand that we were sent to serve him, demands that they be brought. We have brought hundreds to him, but he asks for so many who are strangers to us. As people are brought to him, he puts them to work answering questions and bringing others to him. He knows more people over here now than I do; and his eyes are opened, and his ears are opened, and he needs no further help from us; but he still tells us to do things.

He has met some of the Boers, but appeared wholly unaffected by the meeting. Those who expected him to be devoured of remorse anticipated years of growth, for he is not sufficiently developed yet to be remorseful, for he thinks he is right. He is a remarkably energetic and persistent soul, and in his line will advance by bounds, in other lines but slowly. The same motive that dominated his earthly life I can see will dominate him here. He seemingly has no care for what we know as higher spiritual development, but is earth-bound, his whole aim, aparently, being to carry out the imperialistic earth-policy dreamed during his earth-life. Already by his personal force he is dominating many. I know not what he may accomplish, but I do know that of late years many earth-bound spirits have been organizing the weaker of this class for earthly enterprises, and that Cecil Rhodes is showing himself one of the ablest of these organizers, and one of the few with a great and definite purpose in view. I also know that such spirit organizations have at periods in the past completely dominated the earth. The bible hints at it, the history of all lands is full of ical. Even spiritualists deny or are blind to the fact, and many are being used to help upbuild the new spirit-empire. I do not know but that in the very near future men in the flesh may have to contend, not so much against flesh and blood, as "against principalities and powers, against the rulers of the darkness of this world, against wickedness on high."

JOHN CECIL.

Some men prove you are wrong in argument by making you angry over it.

It is easier to be a philosopher than to do your plain duty.

Some men are prayed to, and others preyed upon.

Festival of the Dead

IN Old Japan, three days in every year,
They hold the Festival of the Dead.
All homes
Spread mats of rice straw just before wee shrines,
Where candles burn, and dainty meals are spread
For souls of the departed On every stream
And lake and bay appear a fleet of boats
In minerature, to convey the souls
Of those departed, to their olden homes,
Laden with gifts and flowers for the deed,
And dear farewells; small lanterns in the bows,
And threads of incense rising, mark the course
These vessels, guided by the fleshless, sail.
The late bereaved go to the cemeteries
And fill their bamboo vases with sweet flowers,
To breathe out messages in rare perfume.
At evening the streets blaze forth with torches,
And paper lanterns hung in every doorway,
In loving greeting to the souls who once
Called that their home, now far removed therefrom.
The evening of the last day, friendless spirits
Are given entertainment; they are guests
In every house at meals; nor are the ones
Who were outlawed, or in disgrace, shut out,
But rather, they are welcomed. What a way
Of keeping That in touch with This, of knitting
The broken threads of life into a garment
Of sentiment and gentle poetry
That clothes the Sunrise Land, the Flowery Kingdom!

Just as soon as a fellow learns the alphabet of good common sense he is promoted to the next room—above.

When a man has no appetite he wants one, and when he has it he straightway wants to get rid of it.

Some people wouldn't want to go to heaven if they didn't think they could "run" things there.

Books are so cheap now that a great many people can pretend to be learned—and they do.

There are Fool Spirits that will Not Try Anything New—Independent Spirit Telephony Accidently Discovered

IN DEALING with nature you can't lie. If you miss her way by the fraction of an inch, you fail. This is why I am telling you the new facts I have relative to independent spirit telegraphing. We have not reached it as fully as I supposed. Walter A. Clemmons, the wireless operator who made one of the experiments, writes, now from New York city:

"A Morse sounder, operated by battery, gave out clear and valuable messages delivered in the Morse code. But a medium first placed his hands upon the box for a short time, then removed them. The apparatus would not work for other mediums, or until this medium had first placed hands on the box. When once in operation it worked without anyone touching it."

A similar letter comes from J. A. Kramer, of Bradford, Pa., who was a participant in the other experiment mentioned. In response to my questioning, he says that a medium laid his hands on the box containing the sounder for a few miutes, before it began work, and then removed them. After several sittings, the Morse sounder worked without first laying on the medium's hands.

You see, the testimony of the two agrees. In time the instrument did work without mediumship. If it worked once, it will work again. Why it did not work at first is problematial. Possibly the spirits themselves had not enough faith to try until after the old methods were applied. I know that among spiritists in this life, followers of the Fox sisters, mediumship is looked on with almost veneration, and as a consequence they are slavish in spirit. They can hardly bring themselves to try purely mechanical means, without mediumship of personal magnetism. My great surprise has been at how utterly childish the average spiritist is in dealing with the biggest problem the world ever tackled. Since I discovered this, it is clear why they get such nonsensical stuff. It is absolutely naesuating. As an illustration of the depth of their thinking (?) and the great purpose behind it (?), I have a letter from one medium, asking if I think the mechanical instrument would work in case he was to give exhibits on the stage! Nothing worth a filipino will come in all time with such ideas behind it.

Happily, Mr. Clemmons is not satisfied with results. He is preparing to experiment wholly apart from human mediumship. He says:

"I shall not be satisfied with anything less than messages received purely by electricity, apart from any mediumship. I feel as though I will get fine results from the apparatus I am developing.

"While I was in St. Louis, an acquaintance visited a wireless station in company with a friend. The friend placed the phones upon his head, and was able to pick up a message by phone, from a brother of the experimentor, who was in the spirit, giving place of birth, and facts concerning his life, which could not have come from an outside source. This came in an audible voice. over the wireless phone, and the experimentor was not a believer in spirit return."

Keep on experimenting. We have not attained satisfactory results yet. But the first returns are more encouraging than Edison had at first in inventing the telephone. Enough is positively known to warrant one in declaring that it can be done.

Job Revises Job

YOU REMEMBER that in the April, 1917, issue of The New World, Ignatus Donnelly promised to bring the Prophet Job, that he might, through Mr. Shakespeare's aid, revise the book of Job. The promise has been fulfilled. The book of Job has been revised.

It is an astounding thing, making the story an entirely new one. The whole introduction is changed. It is stated that Job was a instructor in a university in the golden age of the world, before the glacial age, when the giant lizards and flying animals lived as contemporaries of men. Earth was all genial then; but the exploiter came, and desolation followed. Job and his fellow teachers, whose university was hewn out of a mountain, much as temples are now found so made in Egypt and India, saw the approach of a comet, and, calculating its orbit, warned against it. So sure were they of their calculations that they laid in stores of provisions and other things which they thought might be useful, and awaited the visitant.

It came, and within a few hours covered the whole earth with a deposit of material from another, a ruined world, to the depth of several hundred feet. It was accompanied by unspeakable heat which drew vast quantities of water into the Heavens. Following the heat came condensation and tremendous rains. The long rains were accompanied with darkness lasting for two years. Following this, incomparable cold ensued, cold that produced what geogolists call the glacial ages.

Job and his friends were shut in the hewn caves and kept alive; but almost the whole earth was destroyed. After the calamity was past Job wrote the book, which is a discussion of providences and why evil was permitted. The book was handed down for thousands of years, and then fell into the hands of a writer of Ur of the Chaldeas, who wrote an introduction and closing, to fit the understanding of the people of his day, and changed the eruptions on the earth to boils on Job. Moses found the book and gave it to the Hebrews.

Not only are the introduction and closing of the book entirely changed, but the text also is greatly modified. For one thing, the book is made a genuine heroic drama. It is divided into five acts, each discussing, in stately dialogue, some phase of the providences of God, ending a tremendous climax with an explanation by Jehovah himself.

To illustrate the changes that are made, I call your attention to one passage, often quoted: "I know that my redeemer liveth, and that he shall stand at a latter day upon the earth; and though my skin worms destroy this body, yet in my flesh shall I see God." The revision puts it:

Oh, that my cause was written in a book,
That my complaint were graven on the rock;
Then, some time, I would hope for vindication;
That some day one would stand upon the earth,
Who, though the skin worms had destroyed my body,
I yet should look upon and be at peace.
Him shall I see sometime upon my side,
Not as a stranger, persecuting me.

I was astonished at this interpretation, and took the trouble to look up the word "redeemer" used in the old version, in the concordance. I found it meant, "vindicator." The margin too read, "vindicator." Possibly this revision may be Job's vindication.

Anyhow, it is at once a great achievement and a tremendously romantic story of the oldest book in existence. And the promise of revision and the revision were both made within one month.

The man who can't do anything is always ready to show how anything ought to be done.

Truth may have a good countenance, but a good bluffer will make it ashamed of itself.

Every tenth man is a beast of prey, and the rest are asses.

The Prisoner of the North, or The Romance of Russia



THEN you stand against a mountain, you do not see the mountain itself but only details. When you read histo.y as written, you discern only events, and not the centuries-long struggle of races of men against adverse nature and the oppression of exploiters, which is the monntain size story and drama of history.

Take Russia, for example.

Her people once dwelt in the pleasant regions of southern Asia. They resisted exploitation, and the conquorers drove an entire race to the bleak regions of the North, penning them there behind the fortified Chinese wall. It is a story of centuries. Act I.

Futile efforts of the imprisoned exiles to escape. The hard struggle with the cold. The growth of a race, under hard conditions that made for barbarism. Some cross the channel to America and found certain races on this continent. Other centuries pass in this hopelesss struggle for freeedom and opportunity. Act II.

The race turns for an outlet through Europe. They pour in caravans—Goths, Huns, Vandals—looting as they go. These tribes control the countries they invade. But from the South comes an invasion by the Moslems, and all Europe arises to defeat them. In doing that, the invading hordes from the North are amalgamated into Europe's peoples, while Russia herself becomes an empire and head of one branch of Christianity. Act III.

The church and empire, united into one, become oppressors and persecutors. In memory, perhaps, of what happened in Asia so long before, they are especially severe with the money lending Jews. Revolutionists develope such as the world has never known. But the nations unite to keep Russia penned in the North. She fights half a dozen wars to force an outlet, but fails each time. Act IV.

England promises Russia an outlet if she will support her in the war against Germany. Germany promises the outlet if she wins. The czar wobbles and is dethroned. It seems like the Russian people at last are free. But the American money lender comes and is admitted. The Russian is the Gog of the bible; he belongs to the world's First Families. He is breaking his prison bars and entering the stage in the final act of the world's great drama of Human Oppression. Watch how it turns out. Act V.

Do you begin to see the outlines of the mountain?

The Weed by the Bridge

YOU COULDN'T have told it at first from a flower. Pushing its tiny green leaves from the dark earth in early spring, the children who raced to the brook on the banks of which it grew, looking for the first flower before the coming sun had awakened the seed under the coverlet of earth, thought they had found it.

But by the time the flowers had really come and the catkins dangled from the trees overhead and the dogwood burned like a flame and the hawthorn showed like a ghost amid the thin black marks of leaves against the blue background, the weed was growing tall and strong and the children who gathered blue-eyed grass knew it was a weed.

The strange fact is, it did not know it. Perhaps it is a good thing a plant does not know it is a weed; if it did it might be discouraged. The weed did not know and so it was happy and grew strong. How it did love life! The wind that swayed it and rippled the grass by the brookside seemed a jolly companion that played with it; and the weed reached toward the stars by night and the sun by day until it grew tall and strong. The cattle came by and ate other plants but let the weed alone, which made it think it was especially favored of heaven.

All summer long it grew. It saw the flowers disappear from the sward and the blossoms leave the trees. It beheld the coming of the leaves, the swelling of the little fruits of the forests, the building of the birds, the coming of the insects, from the motes that danced in the sun to the locusts that shrilled at night.

One day there was a picnic by the brook and two lovers strolling by remarked the weed. The young girl asked:

"Why do the flowers fade and the weeds grow so tall and vigorous?"

It was humiliating to the weed and it felt itself especially favored of heaven when it learned a little later from others who passed by that the young girl was dead, while it grew more hardy than ever.

Then the weed began to fulfill its mission. It flowered and it rejoiced in the vigor and strength of its bloom. It bore seed and was proud of its accomplishment. It had Got Along. It was sure of the future.

The winds and frosts of autumn came and the leaves on the trees had turned yellow and red and showered to earth, the grass lost its green and turned to browns and grays. But the weed was still vigorous. The winds raged across the plains and hills, stripping vegetation clean; the birds winged southward and the insects all disappeared, and though the blades were stripped from the weed or hung in tatters from its stalk, the reed still remained. Even when the snow came it stood a strong line upon the white background, rattling and grumbling in the wind, while underneath the snow the young girl lay dead and the life of the weed slept snugly and safely, awaiting the spring and another chance.

The Cattle Train

Charlotte Perkins Gilman

BELOW my window goes the cattle train,
And stands for hours along the river park.
Fear, Cold. Exhaustion, Hunger, Thirst and Pain;
Dumb brutes we call them—Hark!
The bleat of frightened mother calling young,
Deep-throated agony, shrill, frantic cries,
Hoarse murmur of the thrirst-distended tongue
Up to my window rise.
Bleak lies the shore to northern wind and sleet,
In open slatted cars they stand and freeze.
Beside the broad river in the heat
All waterless go these.
Hot, fevered, frlghtened, trampled, bruised and torn;
Frozen to death before the ax descends;
We kill these weary creatures, sore and worn,
And eat them—with our friends.

A baby can thrash the sea but the strong man cannot subdue it.

The Slave Revival

Comradeship Circle Hour

THE Christ movement did not begin as an ecclesiastism but a slave rebellion. It had two chief characteristics: It appealed to natural law rather than man-rules; and it went direct to God and the spirit realms for power. Those are vital propositions. They socialize all truth by a mental attitude; would end oppression by destroying the thought of any man ruling over another; and would break up ecclesiasticism by giving all people access to spiritual power, apart from mediator or medium.

A new slave rebellion is beginning It will be effective, because, a, the ending of an age makes the destruction of the old inevitable; b, because Jesus has returned, as a spirit, "with all the holy angels with him," to direct the work; and c, appeal is again being made to natural law and the source of spiritual power, open to all. Again it is true that "where two or three are gathered together in his name, there he will be (through his representatives) in the midst of them;" and "when any two of you shall agree as touching any one thing, it shall be done unto you"

Let us promote this revival by getting in touch with all the saints of past ages and races, who are now here to forward the work. I appoint

Every Sunday evening, from 7 to 8,

as Comradeship Circle hour. to sit in groups of twos or threes, or even alone. Let there be no cabinet, no medium, and no appeal for trivial messages. Sing devotional hymns softly. Repeat the Lord's prayer. Read or repeat scriptural promises. Talk briefly of your own deep soul experiences Sit in silence, asking for the "one thing" on which you have agreed, and stay with that one thing week after week until you get it. Every month I will suggest "one thing" for the work in general, on which all should concentrate for five minutes at each Comradeship Circle hour.

There is a good response to the Comradeship Circle communion. Get in on it; it will help you.

If you miss the touch with God, you miss the better part of spirit communion.

"Thy will be done." Let this be the Comradeship Circle thought for the month. Get in rapport with the work that the mighty spirit hosts are doing. It is the surest way to get results.

As a general proposition, it is safe to refuse to receive anything from a spirit that will not sign his true name. The anonymous writer is not to be trusted.

I am asked if some other hour will not do in case one cannot sit at the hour designated. Yes. Any thought in harmony with the work, at any hour, will help some. But concerted effort, at a specified time, is better.

The Really Greatest Thing in the World

TH, FRIENDS, the greatest thing in the world is not love; it is life. Without life there would be no love. Without life the flower would lose its charm, the singing heavens would cease to be vocal, the waves that trickle their music on the pebbles and the winds that play symphonies on the lisping leaves, would be no more. Without life, there were neither art or beauty, song or story, and the thrill and joy of a thousand experiences would be a dead Sahara, a stagnant sea. Without life, the prattle of the child, the maiden's laugh, the love that glorifies the night, the patient care that watches wet-eyed by the dead—all this would be no more. Let there be no life and there might as well be no world, no stars, no God.

Life is the glory of the things we see. It is the sum of all experience, the source of all wisdom, the only good that we can know is good, for without it we can know nothing. Heap together the gold and the jewels of the universe, consider the magnificent edifices that life has built, display in goodly array the fabrics and the tools, and without life they would all be valueless.

Nay, my friend, you can have no possession, though you might work for years and be successful, that can in any way compare with your life. It is the sum of all things to you. It is all that makes anything valuable or good or pleasant to you.

The Tightwad

Plautus, Roman, 229-181 B. C. Translation by Dryden.

He's ever crying out on Gods and men
That he is ruined, absolutely ruined,
If any smoke comes from the kitchen fire;
And when he goes to bed, he ties a rag
Close to his gullet, that he may not lose
The smallest portion of his breath in sleeping.
Do you know further?—He will even weep
To throw away the water he has washed with.
When 'tother day a barber cut his nails,
He gathered up and brought away the parings.

Politics

By Lincoln Phifer

I. Rise of the Independent Farmer

I KNOW NOW that I was a boy in dresses,
(Though memory always paints the I as big)
When I was taken past the Blue Mound prairie
To see a Lincoln rally. From afar
We sighted a tall pole with maul at top
Within a grove of lank persimmon trees,
A table that, tiptoeing, I could chin,
Had been prepared of boards; and on it lay
A barbecured beef. We heard a drum and fiife,
And soldiers marched in; I recall no more;
But I have learned that there were fiery speeches
Denouncing the ' secesh" and "copperheads,"
And in the evening a big parade,
With torches, roman candles, rockets, squeal
Of fife and rattle of the drum proclaiming
A revolution ushering in my life.
I knew not what it meant for many years,
But I had witnessed what discovery
Of western lands had made inevitable—
The triumph of the middle class—its first
Dominance in history. The maul
Had driven a wedge in aristocracy
And split it open. Now the farmer came
Into respectability and power.

II. Rise of the Mercantile Class

A little later, when I was apprenticed
To learn the printer's trade, I helped to place
Another act upon the stage. I then
Carried a torch above my oil cloth cape,
And shouted wildly for the candidates
That I knew nothing of, and heard the Glee Club
Sing bitter song directed at our foe:

"The Democrats look mighty blue,
Dooda, dooda!"

"I'll bet my money on the Vicksburg nag,
Oh, who dare bet on the bay?"

Our editor reported the parade,
Both in the morning, when the girls appeared
In float of States, with Liberty at top,
And when at night the fireworks made gay
The main street of the town, in boastful words,
And ridiculed the opposition's efforts.
The editors were bitter enemies,
And took pride in the way they could lambast
Each other in their columns. In those days
Nasby, the drunken p. m,, and the genius
Of Oklahona States, fanned fires that raged
In many breasts. In those days Nast began
Cross-hatch cartooning of the candidates,
And set a fashion, followed long. Recall
How Horace Greeley's head, a smiling sun,
With hair and beard for rays, was everywhere.
Treating as a means of getting votes
Was general custom. We ne'er thought about
Who paid the bills for all the big displays,
Or where they got the money, or why spent it.
We never cared that many politicians
Were bloats and bums. We never thought upon
The disfranchisement giving us the power;
But saw alone the Ku Klux Klan, the stuffing
Of ballot boxes by our enemies.
And fought the olden battles o'er and o'er.

III. The Farmers' Rebellion

Then with bewildering suddenness came news
Of farmers in revolt. The Populist
Appeared to rise from out the soil he tilled,
Challenging our order. He affirmed
Merchants and bankers had conspired to rule,
And through long years of military force,
Coupled with corruption and deceit,
Had taken for a few the country's wealth,
And now the Northeast ruled. We laughed at him,
Wille knowing he was right, and fused with him
That we might beat him. But he brought to us
The picnic and the farmer orator,
The Wheel Store and new things in politics.
I learned his pattern so that I succeeded
In editing a paper that he liked;
But while I saw the jussice of his claims,
I looked on them as so impossible
As io be jests So, when the editors
Of the Republican and Democratic
Papers were taken ill at the same time,
I wrote the three, and got up a great fight
Against myself, firing three ways at once,
And catching every missile in my teeth,
To the amusement of the little town
That understood the joke But when I saw
The movement tricked to ruin, and beheld
The plaintive earnestness of those good men,
Who thought the world had suddenly gone to smash,
I realized that olden politics
Hnd no more charm for me.

IV. Wage Workers Revolt

Then I became
Part of the Socialist revolt. At last
I understood the merchant class had won,
And, watering its values till they covered
All that America possessed, conspired
To levy tribute on the property
The people thought was their's. I understood
That this conspiracy controlled employment,
Marking new lines of battle. I am glad
To know I wrote the things that earnest men
And women found of use in propaganda
The most unselfish, the most pictureque,
The world has ever known. Oh, comrades, I
Remember all the fights that stirred your souls.
The love of comrades grew electrical
About my head, when prison doors appeared
Opening to receive me. When our leader
Fell under the great strain, and all the world
Seemed dropping to oblivion, I knew
The strength of noble purpose in your thought
Which made me strong, This was not politics,
It was religion. We fought on and on,
Until it seemed we were about to win,
For womanhood suffrage, for temperance,
For juster hours, and against war, fraud,
Child labor and intolerance, with hope
Of greater victories and brotherhood.

V. Plutocratic Control

Then came the great war. How or why it came
The world is too bewildered to determine,
But in its swirl it seems that all we won
Is being swept away. Already it becomes
Apparant that, with loans, and food control
And industry in autocratic charge
Of boards appointed at the mere suggestion
Of bankers, that Plutocracy has gained
Ascendancy o'er all, Its power is such
That constituted government is set
Aside by it; that farming, merchandising,
Are falling in its hands; that all employment
Is taken by it, with power of conscription;
That all we socialized, because it now
Controls the government, is made to serve
Its purpose of world-empire. What shall come
Out of this revolution, suddenly
Accomplished with such bloodshed, all the world
Is pondering over. On one thing alone
Is it agreed; that never has there been
Another change so great, so all-compelling,
So fatal to political government.
The cycle is complete. The middle class,
Which came to power as I saw the light,
Riding to its eminence in blood,
Has gone out in a sea of gore, while banking,
The body of Plutocracy, which gained
First recognition in the civil war,
Is now supreme, with bonds on all the world.

Planetary Heavens Changing.

Astrological Bullitina, Portland, Ore.

"There shall be a new heavens and a new earth." Where the Bible speaks of the heavens it usually has reference to the planetary system. The forgoing prediction, made about 2000 years ago, is now literally coming true. At that time the planetary system was in the constellation Pisces or Fish, Christ's disciples were fishermen.

"A new heaven," has reference to the planetary system recessing from Pisces into Arqarius, which began about the year 1900. "A new Earth," refers to the naturally changed conditions resulting from the former, as exemplified in the old occult saying, "As above, so below."

The Piscean age was particularly noted by the conquest of water. The oceans traversed, converted into steam, hydraulic power, etc. The Aquarium age will be a conquest of Air. In Astrology, Aquarius is known as an "airy" sign and a "human" sign, consequently, during the 2160 years' reign of Aquarius (whose planetary ruler is Uranus) we may expect conquest of the air to human advantage. Aerial navigation, power, light, food products, clothing and other material will be derived (manufactured) from the elements in the air, while human comfort, liberation and progress will be greatly advanced throughout all the globe. Monarchies will all pass and brotherhoods will prevail.

Saw Buck and Monkey Wrench

Saw Buck and Monkey Wrench quarreled over their relative importance. Saw Buck said:

"There is no stability about you. We conservatives hold things, level while you merely twist and turn and disturb things."

"It is your conservatism," Monkey Wrench rejoined, "which makes possible the agitation of the saw that changes things. I come when the machine is out of joint and adjust bearings, so that it will run better. I take up the slack of wear. I fit part to part. If I disturb the order of things, which you in your rigidity so worship, it is only that evils may be corrected, and the little service I render is productive of great good."

——Each was very much satisfied with himself; each thought the other all he had believed of him before the tilt. But A. Cam commented: "It is not much either of you could accomplish if it were not for the outside force that takes hold of and uses you."

You will Get Through

THAT are you kicking about? This is all in the line of natural evolution, therefore right. It is childish to whimper because it does not accord with your idea of how things ought to have been. Men are stubborn and prejudiced; therefore they have to have sense knocked into them. Democracy was a failure; if it had not been, the people would have voted for socialism; therefore it is rightly set aside. The nations were oppressive; therefore they are committing suicide. But you say, The innocent suffer. Yes; but they do not really die, going rather where the soul is forced to predominate and the intellect becomes a larger part of man. You say, Civilization is doomed. Nonsense. There never was such a thing. It is something that really exists—oppression—that is doomed. You fear you will starve. Rest assured you will live till you die. And for the first time in history the government is planning to assure you employment and keep you from starving. Cheer up. Quit kicking against the inevitable, for what is inevitable must be right if viewed in its larger relationships. A hero never whines. A man of faith is not discouraged. But your faith must not rest on men or theories or institutions, but on nature, on God, on verities. That which is not so founded passes away. "That day shall try every man's work, by fire. .....Yet he himself shall be saved." You. Everybody. We shall all get out of it alive, even though we may die. We shall have learned how not to be happy, and that is a good start toward finding happiness. Hearten up. You are going to get through it all right.

Another Caught It

Irwin Tucker in American Socialist May 19

The ghost of Cecil Rhodes pulls the strings, and the nations dance to the tune of the death march. For Cecil Rhodes was a religious man, and his religion was to paint the world a British red. The survival of the fittest and the elimination of unfit was his creed; and if anyone ventured to ask, Who are the fittest and who are unfit? the reply was simple: "The British race is thv fittest, and all who oppose its triumphal march are unfit."

The Really Strong.

Thomas Paine.

I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflections. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles unto death.

Buy Sub Cards

and carry them with you. You get five for Two Dollars, saving enough to pay for your trouble in taking subs. They are stamped post cards, printed with a receipt for a year's subscription, duly signed and on the reverse addressed to The New World. The purchaser merely writes his name and address on a blank prepared and drops the card in the postoffice. There can be no mistake and no swindling.

It is the man who makes the biggest noise who is heard in this world. The big noise arouses the people the same, whether it be sense or nonsense.

Nobody knows what he cad do until he tries and finds out he can't.

He Comes

These lines were handed to R. Agnes Clark, of Horace, Kansas, a veteran in the cause of humanity, by Frederiek E Partington, a student at Brown's university. They were given to him at a bookstall in the little sooty town of Honnelly, Wales, in 187-. The author of them, a strange looking, shy, retiring girl, was pointed out to him by the boakseller as "a dreamer," and the village folks called her crazy. The verses were written in 186-, when she could not have been more than 16 years of age. The poem was sent by Mrs. Clark to The New World, Girard, Kans. Ben F. Wilson, author and lecturer, declared, on reading it, that it was worth crossing a continent to possess.

THEY CRY, He come! The signs are sure.
All lands are armed for war.
The mystic number is fulfilled. He comes!
We answer, Oh, that he would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a man to walk once more among
The wrangling Pharisees, to drive the beasts
And money mongers from the temple courts;
To bring the gospel back again, and prove
How all unlike the churches are toChrist!
We want that Christ again, to tell the "saints"
Their sins; that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out with their creeds;
That they were sent to teach men not to lie,
Nor trouble when their duty leads to death.
Oh, for the Christ again! He—he would dare
To tell the churches that they lie and cant.
And talk of serving God—and serve themselves;
And talk of saving souls—to save their cause;
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of the church.

. . . . . .

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges man has built about
The gates that lead to Heaven. He rends the creeds
And gives their tatters to the merry winds.
He does not come as bigots prophecied,
To choose a handful and condemn the rest,
To found a Jewish-Gentile kingdom here,
And roll the world into the past again.
He comes, the spirit of a brighter age,
When all that is not good and true shall die;
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man
Shall pass away forever. Yes, he comes—
To give the world a passion for the truth,
To fill us with a holy human love,
To make us sure that ere a man can be
A saint he first must be a man.

Press-Agent Science

A New World Fable

"How amazing," said the Ant Scientist, gazing from the ground at the tangle of morning glory vines above, "how sublime to contemplate! And what stupendous distances in Heaven! I calculate that it would take niue million years for the light of that far-off fire fly to reach me here, so it really may have been dead for centuries and I not know it. And those, palpitating, reflecting speres, the dew drops, what great, strange worlds they are! Oh, that I might pierce the intervening distances and communicate with life on that resplendent orb!"

——What astronomers don't know is about all you can believe about astronomy.

If your opinion is worth anything you are foolish to give it away.

If you wish to make your work easier, work harder.

A man who wants to fight is really licked already.

The Great Adventurers

The Real GreatAdventurers are the Brave Souls who are seeking to discover and explore the New World of the Spirit

Joe Ing, Missouri: Find one dollar for your special May offer.

J. C. Wilson, South Dakota: I wish it was a weekly, no matter what the cost.

George W. Hullinger, Pennsylvania: Enclosed find one dollar for renewal and your special May offer.

L. P. Smith, Pennsylvania: Enclosed find subscription. The New World is the best paper I ever saw.

George W. Leffler, Kansas: Find enclosed one dollar. I sure enjoy reading The New World. It is new to me.

P. J. Dill, New York: I receive so much benefit from The New World that I want others to get its message of inspiration.

G. H. Swarts, Minnesota: I read sample copies with much interest. Enclosed find 50 cents for Tre New World for one year.

Mrs. Theo. Lundgren, Florida: I have been hearing so much about The New World that I would like to receive a sample copy.

E. J. Siebenthal, California: Enclosed find one dollar for three copies of Hamlet in Heaven. The twenty sub cards came all right.

A. D. Peugh, Montana: The New World is one of the most interesting papers published. Enclosed find renewal. Will try to get you more subs.

Mrs. Oliver Connor, Illinois: The New World gets grander every issue, and the joy of reading it makes the tears flow. I wish I was able to send the May number broadcast.

Guy Bogart, California: Mrs. B. and I especially enjoyed the May number of The New World. The work of Donnelly was new to me. Like its ring. Your ideas are surely stimulating.

P. W. Meredith, Oregon: The April New World captivated and satisfied me. It is the best ever. According to messages we received you are to get your machine and it will satisfy you.

Webster Ashford, Arkansas: The New World has been secommended to me as being extremely interesting.

fger and contro. of the state. Although his enterprise is now termed he Mississippi bubble because it was formed to develop the Mississippi valley in America, under plutocratic plans, while still the banker was a pariah, and because it went to pieces quickly when the king of France outlawed it, still it outlined every move that plutocracy has made since then, even to its final dominance.

When the government of the United States was organized the first institutions that were chartered were private banks. This was the beginning of the corporation. It was the following up of the John Law ideas which he had made clear sixty years earlier. They were chartered by states, not by the nation. It was freely questioned then whether the state had the right under the constitution to issue such charters; but the agitation was not strong enough to arrest the tendency and plutocracy thus won its first victory. Then the private banks applied for national charters. The workingman's party, the first socialist party in the world, opposed the issuance of national charters, and fought the battle with success, but almost alone, for more than thirty years. Then the fight became too strong for it. It entered nto an agreement with the Democratic party to join it and elect Andrew Jackson president, if the Democrats would aid them in preventing the anking class from getting control of oney and public credits. The agreeent was faithfully carried out on oth sides. You are familiar with how ackson fought the chartering of priate banks, and precipitated a panic in doing it. You are familiar with how the Democratic party fought the na-

ing right along. It looks like the only source from which you can get any correct information or comfort is from the denizens of the summer home of the poor and true. As you stated in a recent issue, "After destructive anarchy we will have socialism."

Anna Stockinger, Indiana: I did not state fully what I think of The New World. I can't. I think it ought to have one billion subscribers. Take up a $3.00 or more monthly, and in reading it what do you get? Most of the leading monthlies are merely for pastime reading. These days there should be better stuff. The New World provides for us something better than stuff to help us toward the dissipation of time.

Elmer E. Miller, Washington: Find enclosed $3, for five sub cards and three copies of Hamlet in Heaven. I was very much pleased when I got hold of your paper and saw what it was. It was just what I had been wishing for. There never has been a time when the people were so ready to accept the teachings of spiritism and Socialism as they are now. I think you have struck the psychological moment, and believe that before the close of the war your message will be gladly received.

Enclosed in a Letter

Here is the way one good friend writes another about The New World. He does it purely for the love of man and the cause. Isn't it fine? Will you not write our friends about it, and send out folders advertising the books if I furnish them to you? An extract from the letter follows:

Recently I have sent you copies of The New World, a newly-established periodical, edited and published by Lincoln Phifer, at Girard, Kansas, and devoted to furthering the thought and study of spiritual powers and possibilities of intercommunication between the "here" and the "hereafter." Mr. Phifer may be in error; but, how shall we know of that fact, if we do not read what he has to offer? But, this I do know ,(for his writings show it) that he reads widely, studies industriously and thinks deeply; and, that he is sincere in his purpose, you will admit when I tell you that he has refused scores of better positions, as a writer, with easier work and better pay, with much less responsibility upon him, for the sake of prosecuting the work of The New World. I declare that such souls are worthy of our best thoughts and recognition; we should help and encourage them at every opportunity, in order to broaden ourselves and show that we, too, need help and encouragement and are interested in the progress, mentally and spiritually of all mankind. I hope you will read The New World, if not as a study, at least as a worth-while divertisment, and send Mr. Phifer a subscription, 50 cents a year. Thus, you will "prove all things and hold fast that which is good." You have a copy of his last issue, accompanied by two circulars, from me; and I will account it a personal favor if you will help him. He is not conflicting with, but really promoting, the measures for which you strive.

He Likes the Book

In 1910 I printed at my own expense 1000 copies of The Coming Kingdom, a 300 page book. This book forecasted the present war and much beside. For four years but few were sold. Then, because of the fulfillment of many things mentioned therein, there came a demand for it, and the edition was speedily exhausted. I now have request after request for a second edition. But I can't afford to issue it, although I have revised and added to the book, ready for a second edition whenever the way may open for it. It is because I feel my inadequacy to meet these needs alone that I must ask my readers to help finance the spreading of this message, in every way possible. I have two books that ought to be out now, but can't publish them—The Coming Kingdom and Twentieth Century Prophecy. This is what W. G. Kruke, of Corning, N. Y., writes relative to The Coming Kingdom:

Don't you think it about time that a second edition of The Coming Kingdom was published? I have one copy that I prize very highly, but I want two or three, so that I may use them among good prospects—open-minded people. They are few and far between, but there are some. I have written to dealers in out-of-print books in this country, to one in Liverpool and one in London, but cannot get an extra copy. Perhaps some reader has a copy of the book which he is not using and would sell it to me. With best wishes for your good work.

Abou Ben Adhem

Leigh Hunt. Republished by request

Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a flower in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord!"
'And is mine one?" asked Abou, "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow men."
The angel wrote and vanished. The next night
It came again with a great, wakening light,
And showed the names whom love of God had blessed;
And lo! Ben Adhem's name led all the rest!

Their MeaningChanged

Erring once meant merely wandering.

The word fond originally signified foolish.

Lewd meant at one time merely, belonging to the laity.

A fact was at one time—a crime. Perhaps it is today.

A humanitarian was once a man who denied the divinity of Jesus.

Carnival was a combination of words meaning, No meat—meaning a fast.

Candidate originally meant one who was candid, or one who symbolized his candor by dressing in white.

Bundle Rates

12	copies	one	issue	to one address	25c
25	"	"	"	"	50c
50	"	"	"	"	$1.00
12	"	one year	"	"	3.00

They Now Read Print by Sound

In London recently Fournier d'Albe demonstrated an instrument whereby blind persons are enabled to read ordinary print by sound. The instrument depends upon application of selenium, and is a development of an instrument which Professor d'Albe used four years ago to enable sightless persons to locate bright lights or brightly luminous patches by means of the ear and discover shadows intercepting the light. In this case the light shining upon the selenium arms of the machine caused certain interruptions or changes in the electric current passing through them, which were translated into sound by means of a telephonic contrivance. The later apparatus is a more delicate adaption of the same idea. A small, revolving perforated disk is illuminated by a half-watt lamp and the image of a line of luminous dots, furnished by the revolving disk, is projected upon the type to be read. The light thus reflected from the type is passed to a set of selenium bridges connected by a telephone relay, and sounds corresponding to the various letters of the type are carried to the receiver. Each letter of the printed matter, as it passes over the small aperture in the slab, gives a different sound effect from any other letter, and with practice a blind person can recognize these distinctive sounds.

Sixteen Years Ago

George W. Warder, of Kansas City, in "Cities of the Sun," 1901.

If the telephone and telectroscope can render audible and visible to the human ear and eye the voice and person of another a thousand miles distant, will not the same invisible force render audible and visible to the more refined and tutored sense and spirit of the future the wonders and harmonies of the universe, may not the coming ages make such discoveries that a man in the proper condition can see the air filled with spiritual beings that walk the earth unseen, as did the seers and prophets of old?

Hypocrisy is doubtless wrong, but without it not many would pass muster in this world. It is a necessity to make the average person appear respectable, well-to-do and well informed.

When a man stands on the street and tells you how busy he is you can see better than you can hear.

Sticktoitiveness will do something if it is only to raise a blister.

One can't see good in another unless he has good in himself.

Announcing "The Debs Triology"

MANY READERS of The New World will remember the series of three articles, entitled, respectively, "Man," "Woman," and "Child," which Eugene V. Debs contributed to the early issues of the paper. They have been most generously praised. Every paper containing them has been taken, even to my files. Many have written asking that they be reprinted in The New World.

I am having them printed in large, clear type, on heavy paper, pamphlet form, well bound, making a book suitable for the center table, a really beautiful work. In addition to the Debs' Triology, the booklet contains a portrait of Debs, fac similes of his handwriting, tributes to the great friend of man by Edwin Markham, J. A. Wayland, Dr. Husted Hall and George F. Hibner, besides an introduction by the editor of The New World. I have tried to make it a work that will be worthy of the distinguished author.

The Triology was given to The New World especially to forward its circulation; the copyright belongs to this paper. The souvenir, the finest of Debs that has ever been issued, is not for sale, though it would sell readily by the thousands. **It goes with one subscription for The New World, and can be obtained in no** other way. A sub card is good for the book as well as the paper.

But the special offer made for May only—The New World, Hamlet in Heaven and The Dramas of Kansas, both for one dollar—is withdrawn. There has been a fine response. But I told you that it would be good for May only. The new offer takes its place. You get one year's subscription and one copy of The Debs Triology for fifty cents. For one dollar you may have a year's subscription, one copy of the Debs Triology, and EITHER ONE, Hamlet in Heaven or The Dramas of Kansas—NOT BOTH of the latter any more.

The first issue of The New World was sent out as a sample number. With those who subscribed in response to the sample, the subscription expires with Number 13, or this month. Quite a few renewed last month. I hope the rest of you will renew this, for I dislike to lose any from the list. A new subscriber is good; but an old subscriber, who stays with me, is better. If your time is out, renew and get The Debs Triology free. If it expires with No. 14 or 15, you had better play safe and renew now, so as not to miss a number. Big things are ahead, and the real work is only beginning. I can't draft you, but I sure want you to volunteer.

The Spirit Press

One Page of The New World

It contains stories, essays, poems, etc., purporting to have been given by auto matic writing from the other side. But while this is given in good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronouced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Aurin F. Hill, president National Spiritual Alliance, Boston: Welcome to The New World and its new message to the people of the earth.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless you in your work.

Empty Lives

Purporting to be by Spirit Robert G. Ingersoll

GREATER than he who makes the life must be the souls who make life free. It is nothing to exist. It is worse than not to be at all, to suffer disease, to wear yourself away in hopeless toil, to be the sport of circumstance, the underling of lord and boss. Life might be a drama of delight, a wondertale of throbbing interest; but more eyes see nothing, and more ears hear discord only, because they lack the chance, than because they are imperfect organs. The life of most is an empty dream, sad beyond words. It is a barren desert that ought to blossom into beauty and be rich with fruit. It is a filthy tent, suffocating, windowless and starless. I would rather make one soul glad than to make a whole world that is cold and cruel and hard. I would rather that the bird should sing, the flower bloom, the child laugh, than that the great sea should be full of life that lives at the expense of other life. There is too much of everything but kindness. The world is overfull of all except freedom. If there were less of life and more of joy, the anthem of the ages would swell the sweeter and the poem of time would fall in cadence as fresh and gentle as the rain.

The Spirit Press

A Department of The New World

EDITORS FROM BEYOND

Literature ..... William Shakespeare
Economics ..... J. A. Wayland
News and Views ..... Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Quit Your Fooling

Purporting to be by the Spirit of J. A. Wayland.

The American people are growing tired of the meddlesomeness of the auto crowd, urging the workers to save. If they have any sense they will quit their fooling.

The situation is getting desperate for the workers, and after desperation comes danger at home. The American government had better quit its fooling, and cut out profits at once.

The scare that is being thrown into the American people for the purpose of boosting prices and giving the profit traitors their chance is criminal. It is time for the newspapers to quit their fooling.

The assumption of power by the defense league created purely on private initiative, is making the people sulky. The less they obtrude themselves, the less they will have to answer for later on. It is time for them to quit their fooling.

Thinking men and women are disgusted with spiritists that do no more than talk of "summerland," and find lost articles, and get messages from Uncle Josh and Aunt Matilda that are worse than childish. The issues are too big now for such rot to be tolerated. It is time for them to quit their fooling.

Jubilee

Presumably by Spirit of Charles Wesley.

Look down upon the ages,
Proclaim the jubilee,
Which prophets, priests and sages
Longed earnestly to see.
The day is drawing nearer,
The darkness proves it so;
And on the cloud of error,
Behold, Jehovah's bow.

The Son of God in glory
Is coming to reclaim
His heritage, which hoary
Time linked unto his name.
Shout, shout, with great rejoicing,
The people shall be free,
And happiness unceasing
Shall flood earth like a sea.

July 25, 1896.

A Dream Vision of 1899

Printed September 21, 1901.

I saw an American officer with drawn sword appear on the northern horizon, in the attitude of one urging an army forward. He was followed by a large force with flying colors, filling the whole northern Heavens. They seemed to march through the skies above my head until they disappeared in the south. After a time there was a great wailing, and presently a collossal figure with wind-swept garments of black appeared in the south and passed over to the north, weeping and wailing. Then came a great voice, saying: "Where is the army that passed over to the south?" And the figure that came from the south answered and said: "They have perished in a day."

The Neighbor

Purporting to be by Spirit Henry W. Longfellow.

From the anguish of living and losing,
The sorrows of gain and of loss,
The longing for Heaven, the closing
Of portals, the burden, the cross,

I turn to the pitying Savior,
And gain in a triumph of prayer
A strength as a bountiful favor
That strangles the giant, Despair.

The world is not sad if we only
Will gaze on the Heavens above;
The world is not hopeless or lonely
If we see it is filled with his love.

For God is above and around us,
And hope, like a candle within,
Drives off the dark moods that surround us,
And chases off shadows of sin.

Oh, motral, bowed down with thy labor,
And struggling 'mid burdens too hard,
Depend on the strength of thy neighbor,
Thy neighbor and helper, the Lord.

December 19, 1894.

The Change in Atmosphere

Lucy A. Mallory in World's Advance Thought, Portland, Oregon.

Whenever a Cycle comes to an end there are changes in the spiritual atmosphere, and in this state of development there are often violent convusions at the ending of the Old Cycle, and the beginning of the New, in which the physical world sympathizes. We are now at the end of the Old Cycle, and the beginning of the New! A New Age or Cycle is felt by all sensitives, and the physical organism is especially affected with peculiar sensations, and often the mind is filled with vagaries, and by those who do not understand they are pronounced insane, and incarcerated in an asylum, where in that disorderly thought atmosphere they could hardly escape insanity.

Will Be Forthcoming

Says Maude Lord Drake, Boulder Creek, Calif., in Psychic Light: Does the religious world wait for the hand of science to reach into the great labratory of nature and devise some plan, some material apparatus, by the use of which these communications can be had, instead of receiving them through God's living instruments? Such an invention is possible, is contemplated and will be forthcoming in the near future.

He Senses That Machine

Dr. Wm. J. Bryan, Inspirational writer, 338 S. 17th St., New York City, Inspired.

The time is coming when spirits and mortals will meet in almost direct communication by means of electro-magnetic mechanical inventions.

The time is not far distant when this will be accomplished. It will relieve spirits of a great amount of anxiety over ways to communicate, as the methods now employed are crude and unsatisfactory.

The way to make the machine is for inventors to work at the present-day devices and experiment on additions.

This inter-communication between the two words—the mortal with the spirit-spheres,—will be the greatest of all twentieth century achievements.

A material invention must be made by mortal hands, because spirits deal with spiritual matters—not with material objects.

I suggest that some one see what can be done with an ordinary trumpet connected with a cell battery and a phonetic recorder or vibrator: but it will be only an experiment, and may not be of service.

Wayland Talks of War

Taken down in shorthand, from an audible voice, at Versailles, Ind., March 2, 1917, by Anna Stockinger.

We, here, do not claim to know all, but we are getting into position to know what is being planned by the opposing nations, so that we can know about how results will come. We have watched and are still watching the process of the war as it is being carried on by the opposing nations. You people cannot see how it really is, you cannot understand as we do. We, here, have instituted a system of learning the truth. For instance, we go from one side, from one opposing nation, to another, learning what is their intentions in doing as they are doing, and so, being unseen spies, belonging to our espial system, and, without really spying on anyone, we can tell you how matters are progressing all the while."

Spirit Paragraphs

By automatic writing through hand of 17 year old daughter of P. W. Meredith. Supposed to be by Lillian Whiting, a famous spiritist, now departed.

Confidence is an element of the brotherhood of man.

Many have made mistakes in interpreting their own thoughts.

With each new invention must come new laws, because it makes a new environment.

Your "way" will bring more happiness to you than any other person's "way" can do.

The cause of war is preparation for war, for nature will not let anything go to waste.

The Spirit Spy System

Purporting to be by the Spirit Horace Greeley

What the System Is

THE Spirit Spy System, complete and discreetly managed, announces itself ready to reveal the secret workings of political, financial and industrial affairs on earth, under the following conditions:

At least two persons of known character, sound judgment, reticence and discretion must sit from 7 to 8 each evening for the reception of these things, and mentally call the Spirit Spy System, until there is a response, usually a strong mental impression When any of our agents replies, there will be certain necessary pledges required This done, they may be able to receive the information that will be of stupendous importance to the common people of earth.

We foresee that designing spirits may imitate us; therefore we announce that none of our agents will suggest violence or other disreputable methods, and we will reveal nothing to anyone whose mental attitude shows him inclined to use the informotion for money making or other unworthy purposes. nor will our System respond to the frivolous or vicious —H. G.

terest. And the bankers still have the money. Business cannot be conducted without it. The merchant is dependent on the bank. The bankers therefore have absolute control of farm-

Solution

akespeare

is that lack of perfect man,
abor to maintain the life,
he full adjustment can
terpiece grow perfect, and the

rmony so large, divine,
e sweeter than the richest wine.

me, said he who understood,
yourselves to nature and find
t.
nly pathway to the good.
e only manner to be blest.
ot live by bread alone, said he,
ve food that ye know nothing of;
need not eat to nourished be;
kmanship the brightest must ap-

, to so adjust yourselves as to
friction in your chase for bread,
will the invalid make new,
e quarrel over shall be dead.
all be so perfect and so great
hall grasp all forces and wield

5c copy, 50c year
Clubs of 5, $2.

The New World

Lincoln Phifer's Paper-Magazine

Entered at the Posto ffice at Girard, Kansas, as second class matter, August 29, 1916, under Aet of March 3, 1879.

A ring around this paragraph indicates that your subsciption has expired. Please renew.

Monthly | Girard, Kansas, July, 1917 | Number Fourteen

A Revolution That was Brooding Two Centuries

THE DOMINANCE of the mercantile class, or of capitalism, came largely without design or purpose, because of a natural development. The age of discovery, leading to interchange, helped it. The age of machinery, providing means for commercial exchange, forwarded it. The settlement of America and Africa, with little towns to provide for the settlers' needs, determined it. After all these things had come, Hinton Rowland Helper's book, "The Impending Crisis," showed how it might be made dominant of America, and then it was that the Republican party was organized to promote it. The madness of the old ruling class, the slave aristocracy, in forcing the civil war to maintain itself, determined the triumph of the mercantile class, referred to by socialists as "capitalism" and by others as "commercialism;" and the dominance of this class has made New York and New England the governing factors of America for the last fifty years. Because the triumph of this class was so unplanned, it has not been an intelligent ruler. It has not understood evolution of industry. It has operated in a haphazzard manner, at first with competition, and then with duplications and waste that were amazing. It has never understood socialism. Because it was not informed it hastened its own destruction.

With the plutocratic class, the new dominating force, it has been different. It has been planning dominance for two centuries. Of late years it has employed bright attorneys to study up and tell it what to do. If you will contemplate the propositions made by John Law, a private banker hailing from England and promoted by France, you will find that he planned, just two centuries ago, bank-control of industry, the building of cities to plans, a perfected and dominant plutocracy, including the corporation, the merger and control of the state. Although his enterprise is now termed the Mississippi bubble because it was formed to develop the Mississippi valley in America, under plutocratic plans, while still the banker was a pariah, and because it went to pieces quickly when the king of France outlawed it, still it outlined every move that plutocracy has made since then, even to its final dominance.

When the government of the United States was organized the first institutions that were chartered were private banks. This was the beginning of the corporation. It was the following up of the John Law ideas which he had made clear sixty years earlier. They were chartered by states, not by the nation. It was freely questioned then whether the state had the right under the constitution to issue such charters; but the agitation was not strong enough to arrest the tendency and plutocracy thus won its first victory. Then the private banks applied for national charters. The workingman's party, the first socialist party in the world, opposed the issuance of national charters, and fought the battle with success, but almost alone, for more than thirty years. Then the fight became too strong for it. It entered into an agreement with the Democratic party to join it and elect Andrew Jackson president, if the Democrats would aid them in preventing the banking class from getting control of money and public credits. The agreement was faithfully carried out on both sides. You are familiar with how Jackson fought the chartering of private banks, and precipitated a panic in doing it. You are familiar with how the Democratic party fought the national charter and remained in power for fifty years because of doing that. But you may not realize that it was American socialists who were behind the battle, and who, because the Democrats kept their pledge relative to this one thing, made that party dominant all those years.

Then something happened. The plutocrats, acting on the hints given in Helper's "Impending Crisis," organized the Republican party. But it needed votes and bid for them. It lifted from the old socialist platform, word for word, the demand for free homesteads, and it also took up the demand of the old Workingman's party against chattel slavery. It adroitly changed the old mercantile demand for "protection to American manufacture" into "protection to American labor." This suited both the mercantile and the wage working class. In this way, it won the support of the old time socialists, they whose ancestors had given us free roads and free schools, and was swept into power with a rush. Capitalism was the ruling force; but the bankers, smiled, knowing that they had prepared the way for their own dominance in the end.

With what followed you are familiar. The workers were betrayed, and the public domain was given, not so much to actual settlers, as to railroad and other promoters—to bankers. In the stress of the civil war the national bank was chartered.

Naturally, a revolt came. The Populist rebellion was very frankly directed against the banking class, which was denominated "Plutocracy." It was freely believed that there had been, up to that time, "seven financial conspiracies," each of which had given the banking class greater power.

You are familiar with how the Populist revolt ended in the adoption of the gold standard. While the fight outlined was in progress in America, Europe had been waging a similar battle, though varied as to details. The house of Rotchchilds had arisen to continential power. The bank of England, a private institution, became the power behind the greatest empire the world ever knew. The triumph of the gold standard meant an international victory for banking or the plutocratic class, and put it in sight of its goal, that is, world dominance.

Immediately the gold of Alaska and of Africa was opened to the world, and the people were pacified. The bankers had known of the existence of this gold for a long time but kept it in reserve until the time when they could use it. Then the Spanish-American war was brought on by agitation. It meant bond issues and chance for "expansion," for a world policy After this, bankers began the reorganization of the industries which mere capitalism had left haphazzard and unprofitable. The merger period came, the watering of stocks. But with every issue of stocks there was also an issue of bonds. The bonds represented the hold the banking class was getting on industry. The reorganization gave power and profit to the capitalist—the years that have passed since then, practically every big investor in industrial stocks has become a banker also. The transition was hardly observable, but it was effective nevertheless.

Then came the modern Socialist movement with its attack on "capitalism." It was a German movement and utterly ignored all the facts pertaining to America, which have been outlined above. It was philosophical or speculative, not practical, except as Warren and a few others made attacks that were specific rather than general. It said nothing of the banking proposition, devoting its attention solely to the capitalistic or mercantile proposition. It couldn't have done so, for it knew nothing of it. The bankers, whose experts studied the movement, smiled, and used it without it being aware of the fact. It fought capitalism, and nearly overthrew it; so nearly so that stock markets were closed. The plutocratic class did not care, as this gave them their chance. It merely set the small merchant and farmer and the Socialists against each other and awaited its chance.

In the meantime, nations had their ambitions. They had been arming for years. The sale of munitions and shipping gave less power to the mercantile class than to the banking class, because they involved bond issues, saw the danger of plutocracy and blindly fought it. The persecution of the Jews, the great bankers of Europe, by the Russian czar, was less because of race prejudice than because of the feeling that the dominance of plutocracy meant the overthrow of autocracy, as has proved to be the case. It was easy to push Europe into war. This war has placed every nation under tribute to the new ruler, Plutocracy, beyond power of normal extrication. The United States and other nations were brought into the struggle. It all meant the triumph, not of autocracy or democracy, or capitalism, but of plutocracy.

The indebtedness of the nations to private bankers is now over seventy billions of dollars. They get interest amounting to an average of six per cent on this sum. But there is not in existence more than five billions of what the bankers term money—gold and silver. The use of checks and representative money was part of the conspiracy to get the people used to the idea that there was much money in the world. The fact of the scarcity of legal money means that the peoples of the world, through the connivance of the nations of the world, are paying interest on more than ten times the total amount of money that there is in existence, or about fifty per cent on all the bankers control or acknowledge as money. If one counts the state and county bonds issued recently, we pay at least one hundred per cent interest. And the bankers still have the money. Business cannot be conducted without it. The merchant is dependent on the bank. The bankers therefore have absolute control of farm-

Automatic Feeding the Solution

Purporting to be by the Spirit William Shakespeare

THEY SAY that labor is the sting of sin,
And I will tell you why. A perfect man
Should need no feeding, but should breathe food in,
As he, in part, and vegetation, can.
But by his sin, his nature, made awry,
Henceforth its functions could not wholly fill,
And like the fish that gasps when in the dry,
He seeks for food, and thence come all his ill.
One half his nature, true to nature yet,
Is fed without an effort, but his woe
Comes from the food his ailment needs to get,
And all oppressions from that fountain flow.
Just as a little wrench will cause great pain,
His little fault has almost made life vain.

BUT to secure the solid he must have
Because he is an invalid, his fever
Has driven him to frenzy, and the love,
That is his normally, is vain endeavor.
Perhaps the fever might in part be cooled,
And half the struggle after bread allayed;
Perhaps his frenzy could be over-ruled,
And human life be tolerable made;
But yet there is that lack of perfect man,
Impelling labor to maintain the life,
And only in the full adjustment can
God's masterpiece grow perfect, and the strife
Turn to a harmony so large, divine,
Life would be sweeter than the richest wine.

COME unto me, said he who understood,
Adjust yourselves to nature and find rest.
This is the only pathway to the good.
This is the only manner to be blest.
Man shall not live by bread alone, said he,
And, I have food that ye know nothing of;
The perfect need not eat to nourished be;
God's workmanship the brightest must approve.
Learn, then, to so adjust yourselves as to
Allay the friction in your chase for bread,
And nature will the invalid make new,
And all ye quarrel over shall be dead.
Man yet shall be so perfect and so great
His hands shall grasp all forces and wield fate.

ing, merchandising, manufacturing and transportation.

But this is not all. They have assumed governmental powers. The advisory council that is managing the war is not even suggested by the constitution. Neither the president or congress had a right to create it. And it was not created by law. The Army and Navy League sugested to the governors that they appoint such a council, and it was done. Congress knows it to be an usurpation and recently held a five hours session in which it denounced the council, as a usurping body. But congress cannot say anything. It has delegated dictatorial powers to the president without constitutional authority to do it. It therefore has aided in the work of overthrowing the republic, and its mouth must be closed. The council of defense is assuming control of food and industry. Even the schools and churches are being dictated to by it. Its head is Henry B. Davidson, banker-partner of J. Pierpont Morgan, of 23 Broadway, New York.

A Social Puzzle

Charlotte Perkins Gilman in The Forerunner

Society sat musing. very sad,
Upon her people's conduct which was bad.
Said she: "I can't imagine why they sin,
With all the education I put in!
For instance, why so many maimed and sick
After their schooling in arithmetic?
Why should they cheat each other beyond telling
When they are so well grounded in good spelling?
They learned geography by land and tribe,
And yet my statesmen can't refuse a bribe!
Ought not a thorough knowledge of old Greek
To lead to that wide peace the nations seek?
And grammar! With their grammar understood
Why should they still shed one another's blood?
Then. lest those ounces of prevention fail,
I've pounds and tons of cure—of no avail.
I punish terribly—and I have cause—
When they so sin against my righteous laws."
"Of grammar?" I enquired. She looked perplexed.
"For errors in their spelling?" She grew vexed
"Failure in mathmatics?" "You young fool!"
She said, "The law don't meddle with the school.
I teach with care and cost, but never ask
What conduct fallows from the early task.
My punishment—with all the law's wide reach—
s in the lines I don't pretend to teach!"

I meditated. Does one plant him corn;—
Then rage because no oranges are born?

The Creator of Plutocracy

IT WAS JUST two hundred years ago—1717—that the scheme of plutocracy which is being followed now was evolved and given a very imperfect trial. The originator of the plan of government by private bankers was John Law. He is described by Viscount Barry as "a big, masterful, bullying man, one of keen intellect as well." He had gambled in and been banished from half the courts of Europe; he had figured in the English Hue and Cry, as a 'very tall,' black, lean man, well shaped, above 6 feet high, large pock holes in his face, big nose, speaks broad and loud." Notice the suggestion that he had been banished from half the courts of Europe. It indicates the feeling against the financier at that time. Law developed a "system," which he presented to monarch after monarch, in vain. What the system was, appeared when he was authorized by the king of France to demonstrate it. "He proposed to institute a bank, to be called the Bank of France, and to issue notes guaranteed by the government and secured by the crown lands, exchangable on sight for specie and receivable in payment for taxes." It is precisely what was proposed a century later in America and was consummated only fifty years ago in the development of the national bank in the United States. In other words, John Law showed the way that has been followed by modern bankers in the development of world-wide plutocracy.

But the "national bank" was only the beginning of John Law's scheme, just as the establishment of the "national bank" was but the beginning of the seven and more financial conspiracies which have lead to the modern revolution that has put the banker in control of the world.

"Law, with the consent of the regent," says Bury, "proposed to establish a company which should engross all the trade of the kingdom, and all the revenues of the crown, should carry on the business of the merchants, in every part of the world, and monopolize the farming of taxes and the coining of money." Here, with the variations that new conditions have made needful, you see the basis of modern plutocracy. It monopolizes the credit of the country, and in doing that controls all industry, besides nominally establishing a sort of state socialism. The forms that preceded the organization of plutocracy were devised by Law—that is, the creation of stocks and bonds with watered values. "Law's company was formed, under the name of the Company of the West, and obtained as the basis of its operations a monopoly of the trade of the vast territory of France in the valley of the Mississippi, which bore the name of Louisiana." (Paranthically, it is hardly necessary to say that this was not confined to the state now known as Louisiana, but embraced land now in twelve states bordering on the Mississipi and Missouri).

This concession granted to the banker, he began the issuance of stocks. "Louisiana was described as a paradise. Shareholders in the company were told that they would enjoy the monopoly of trade throughout French North America, and the produce of a country rich in every kind of mineral wealth. Stock in the Mississippi company was sold at fabulous prices. Six thousand of the poor of Paris were sent out as miners and provided with tools to work in the new diggings. The state borrowed from the new company fifteen hundred million franc. The government paid its creditors with warrants on the company." This was the stock selling period. It was so successful that Law issued a new block of stock, and the people were so anxious to subscribe that "the gates of Law's hotel had to be guarded by a detachment of archers; the cashiers were mobbed by people anxious to invest; a select body slept for several nights on the stairs in their anxiety to get in on the investment." This was the watering of stocks and was repeated only twenty years ago in the United States. Substitute Morgan for Law and you have the new movement pictured. You notice the development—the national bank, control of public credit; special government grants; stock issues; the merger period. They were all passed within the memory of men now living in the United States of America.

But there was another aspect of the Law scheme. That was the creation of bank control, of plutocracy—the thing that has but recently come on the world on a much more stupendous scale than he planned. "By this time the charter of the company had been merged in a bank, which also became sole farmer of the tobacco duties. The East India company had been abolished, and the sole privilege of trading with the East Indies, China and the South seas were transferred to Law." An international power, you see. Before the close of the year 1719, the regent had transferred to the new power the exclusive privilege of the mint. "Almost every branch of industry in France, its trade, its revenue, its police, were now in the hands of Law. Every fresh privilege was followed by the issuance of a new series of shares. The shares of 500 franks were now worth 10,000."

The company was founded to develop the Mississippi valley. Did it do anything here? It certainly undertook big things. It founded New Orleans and half a score of towns on the river and lakes. It inaugurated mining, fur dealing, agriculture with slave labor, and almost every industry that was then current. It had its own army, its own courts, its own government. It was a plutocracy, an actual rulership by private banking. And what became of it? It went down as in a day. The regent became jealous and turned against Law, banishing him from the realms, and cancelling his charters. What would happen if every charter issued in America should be arbitrarily cancelled at once, and the Morgans and Rockefellers banished, their wealth being confiscated? Would not the system they have built be destroyed? So sudden was the collapse with John Law that his enterprise has been termed "The Mississippi Bubble." Yet it had in it every element on which modern plutocracy has just come into world power. The difference is this: Law developed his plans alone, and had less than three years to work them out. Modern plutocracy has been built on his plans through a century's effort, with thousands to devise means of strengthening their position, and with an expanding commerce naturally favoring the new work. It is the same thing that John Law conceived, but it is better worked out than he did it, and has the advantage of long evolution of industry to favor it. Finally, it brought on the world war in order to fasten its bonds on the nation, and adroitly got the many to invest in the bonds, so as to defend it when demand is made for repudiation.

By studying the Mississippi Bubble, so called, you may be able to gather an idea of what modern day plutocracy will mean, though of course you will have to vastly increase the importance and power of John Law to understand it. From a study of how it operated, you may see how the people are to be fleeced and enslaved now. From the sudden collapse of the "bubble" you may gather a picture of how the new plutocracy will be "burned out" "as in an hour," when the whole people get ready to do it; for it will now require a general uprising rather than the word of one man to cause the downfall of the new ruler of men.

Recipe for a Happy Life

Margaret of Navaar. 1500 A. D. Paraphrased by Lincoln Phifer.

To make a happy life, an ounce of patience,
An ounce of sweet repose, a pound of conscience,
A handful of diversions, drachm of hope,
A drachm of pleasant memories—all moistened
With liquid pleasures that rejoice the heart,—
Serve as foundation. Into this distill
Some magic drops of love, yet sparingly,
For. used too strongly, they may give a flavor
Which only tears can dissipate. Mix with this
An ounce of merriment, and serve all day,
If this does not assure you happiness,
Then pray for health to fill the measure full.

The Relay Race of Progress

For The New World, by D. Bobspa, California

Weak and tottering,
Poor old doddering,
Worn-out derelict,
Groping in haze of senescence,
He fares
The great adventure of fuller life
Through portals of bodily dissolution.

Torn and tattered,
Frayed and shattered,
From his senile hands
(Weakened by age)
The grand old banner falls,
And the cause for which it stands
Calls for newer blood.

Strong for the day,
Eager for the fray,
Fresh groomed for life,
Forth springs the youth.
He grasps the fallen banner,
And continues the march
Toward the goal of the next Utopia.

So the nations;
So the parties;
So all groups—
Tools only, which grow old.
Newer groups,
Fresher and less trammeled by tradition,
Continue the relay race of progress
From misty maze of senescence.

Good Features in Plutocracy

(Stars in the World Night.)

LET NO MAN find fault with the way plutocracy has come; things were so it it had to come. Because it had to come, it was right, in relation to other things, that it should become dominant. If it had not come, how would we know that it did not really have a remedy for the mistakes and inequalities that curse the world?

And, after all, plutocracy represents a distinct advance in industrial control. You know how utterly wasteful capitalism has been. It was haphazzard in its work, and would not learn. But plutocracy is advised by men who have made a study of things. They have considered socialism even, and know as much about the practical side of it—that is, just what can be done by it—as the socialists do. Therefore, the new ruler is going to use many socialistic propositions—to forward its own ends. Many socialists will be deceived into thinking that it means an actual coming of socialism. But it emphatically does not. Already plutocracy is setting the whole people to work. That is better than the capitalistic plan of keeping an army of unemployed. Plutocracy sees the waste of idleness and would avoid it—for its own profit. It is also cutting out a great deal of waste, in crude methods and extravagance. It was told by socialists how this might be done, and plutocracy has caught the idea from them. But the ending of waste will mean more loot for the plutocrats. At present the dispossessed class, capitalists, resent this interference, and declare that it means an ending of "business." It would have done so under the old regime, but will do so no more after the new rule is well in hand. Plutocracy makes pretentions of being benevolent; doubtless, it thinks it is so. It will, therefore, not only assure all people work, but will also favor good wages. But it will regulate industry more completely than the enemies of state socialism ever dreamed that it might do. In time, duplications will be largely ended. More than half the newspapers of America are already doomed. More than half the small merchants are going to be forced out. This is in the line of greater efficiency; and they who control money and credit will have the power to do it. It will mean more people added to productive labor hence more returns to the plutocrats. Agencies and advertising will be reduced. This again takes up the slack. These are things that socialists have advocated. The difference between the plutocratic idea and the socialist idea lies in the management. The socialist wished these things done by democracy for the benefit of the toiler; the plutocrat will do it under a sort of modern day feudalism, for his own benefit. Centralization of power wil be greater than was ever known before. This is why kings and presidents are giving away before it. Their centralization is weak beside it.

And plutocracy represents a distinct evolutionary advance, in that it is a natural government, a rule of industry that practically supercedes the old and obselete political rule. In the "Coming Kingdom," published in 1910, and written in 1908, I had this to say about the plutocratic rule that I saw coming:

"There is a later organization of society that is much more perfect in form (than either the church or state.) It is the commercial or business organization. This form is superior to the old forms—1st, in that you do not have to do business with certain firms as you have to support certain states. 2d. It does not compel you to join anything, or subscribe to any creed. 3d. It has no boundaries, as of states, and no exclusion, as with the church. 4th. It combines the simpler form of democracy with the law of natural selection, giving both rightful authority and popular consent to the management of affairs; that is, the board of directors, the commission, if you please, superintends the business, the stockholders select this

commission, and the customers come and go at their pleasure—which is real freedom and genuine democracy. The most admirable feature of the new organization is that there is almost no organization about it, being a mere 'flowing together' of society to accomplish a certain purpose, with no requirements as to belief or to further organization beyond that. But understand me, I am speaking of the FORM of social organization, not of the work it is to do. It is now out after spoil, and because a strong thing can do more damage than a weak one if it works in that direction, it is becoming a great oppressor and will be more so in time. But the FORM is a distinct evolutionary advance. I do not consider it unreasonable that it should, because of its superior methods, practically run church and state extinct."

Another feature about plutocratic rule that may prove a star in the otherwise dark night is the possibility that it may really prevent war. Capitalism naturally provoked war. When former world changes were at our doors, the contest was always long. It required nearly a century of fighting to determine that England was to be the leading nation of Europe. If merchants were to remain dominant, or kings or presidents, under them, we might have a century of war now, but plutocracy will not permit war beyond what it considers safety in loans. It can come nearer curbing personal ambition and reducing the most powerful to subserviency than any force that preceded it. Plutocracy will prefer to conserve the labor power and thus create wealth, rather than to waste it in war, once that it has attained supremacy.

Fishing

Maud E. Lemley

I do not go to fish for fish, I go to catch the day
When up the dawn he comes to swish the river mists away,
I do not come because I know the fish are sure to bite;
I go to catch the songs that flow, the dreams that greet my sight.

I do not go to fish for fish, I go to be as one
Who joys to sit and smile awhile, just lonely with the sun.
Just with the chatter of the breeze upon the rippling tide,
Just with the friendship of the trees and of the birds beside.

To dream and drift to swing and float, and loaf the lonely hours,
Along the shore where glides my boat, where bloom the fragrant flowers,
To lunch and smoke and dream again the long day's golden span;
Then paddle home at night and feel just like another man.

It Works According to Law

FOR THE FIRST TIME in four thousand years political government has been reduced to a secondary place. This is why kingcraft is passing. It is also full reason why republican institutions are being set aside by appointed commissions and dictators. Let not the socialist flatter himself that there will be a return to his democratic ideals. His agitation is rendered obsolete by the fact that democracy of a political nature has perished with the passing of the political state, which has been accomplished through the triumph of plutocracy.

Really, democracy was a failure. It had its trial, it entered into judgment, and was found lacking. No one knows better than the socialist himself. He was ever complaining about the silliness of the voting Dubs. The best possible proof that democracy was a failure lies in the fact that in no nation that ever existed has there been such stupenddous exploitation as in the United States. Don't imagine that socialism will be restored after the war. It has ended, because political government, which was the basis of its remedy for evils that beset the world, has become secondary to the new rule, plutocracy. Political government has ended, because it had been tested and proved a failure, and now its successor has come to have its trial.

The forms of political government may remain to deceive the people. After the old rule of the gods had been set aside by the independent man rule established by Nebuchednezzar, the form of sacrifice remained for four centuries; then it suddenly passed, and no one can tell just how or why.

But now, since plutocracy as a new form of government has come into existence as a real, dominating force in the world, men will not be ignorant of the fact very long. Indeed, the vision of it is likely to stir tremendous enthusiasm with many. Think what the spending of ten billion dollars or more in America for war may mean in the way of business! Think what the raise in prices made possible because of the war may mean in fortunes for many! Think of the job America will get, after the war ends, on money borrowed by the nations, from the bankers, to rebuild the cities and countries devastated by the war! Think of the idea of a real world empire united on the basis of trade! It is a big thing, calculated to fire the enthusiasm of millions, as it kindled the soul of Cecil Rhodes when he conceived of it. No wonder they who saw the possibilities of it forced the war to bring it about. It will mean business. Money. Work. Adventure. Profits. Seeing the world. Plutocracy will find ardent supporters. And it is strengthening the government, as its agent, by preaching patriotism. It is seeking to get the worker to invest in bonds, so as to add force to plutocracy in the day when it foresees an agitation for repudiation will come. It will continue the merchant, who stands in with it and meets the approval of the banker. It wil continue the farmer who has a bank deposit or favors the new rule.

But woe to the man who opposes it. It will be able, after the complete control of money and credit follows the rebuilding when the war ends, to crush any merchant, any farmer, any laborer, any editor, by making it impossible for him to make a living. It will have to do these things in self defense. To do them, and maintain a world empire, it will have to set aside the old forms of the republic, and adopt commissions as directors. Most of the commissions will be appointed. The heads will probably be elected for life —, giving the people that much show of democracy. But voting as it has been is a matter of the past.

Ask yourself if there will not be dissatisfaction if and when such conditions prevail. Then, see all protests ruthlessly silenced, and ask yourself what the ultimate outcome must be. There is no other possibility except that mentioned in the bible —the burning out of this confusion, —"as in an hour." The very foundation of the world empire of plutocracy consists of papers—securities, bonds, stocks, records, statutes. They may all become victims, not of guns, but of fire. That all this should have been foreseen two thousand years ago will seem like marvelous to the unthinking. But if one will consider the natural development of things in cycles, he will understand that it must have come at some time, and they who understood that law of cycles two thousand years ago could trace its working as well as we can do it today. The nations will be destroyed—not one, but all of them—in order to get rid of the burden of debt to the bankers. The people will ultimately see that this is the easiest way out. And when it is done, it will be seen that the new kingdom of Heaven is already in existence, with the earth made clear for its reception! That "machine which I promote will have come before the final overthrow of human institutions can take place.

The Open Road

Martha Haskill Clark

As the homeless long for home, I am weary for the sight of it,
The swerve of it, the curve of it, the shadow-dappled white of it.
The moonlight, the gloomlight, the pine dusk fragrance dim.
The ring of frost touched highway,
The hush of leaf strewn byway.
And the swaying tree that beckons to the far horizon's rim,

As the homesick long for home, I am heartsick for the call of it,
The dure of it, the lure of it, the thorny miles and all of it;
The starbeam, and the far gleam of beechland kindled fire;
The dim hills distant lifting;
The gray mists shadow drifting,
And the calm of pine breathed upland on the ache of old desire,

As the homeless long for home, I am hungered for the touch of it,
The length of it, the strength of it, the steel and velvet clutch of it,
The known ways, the lone ways, from clustered towns apart,
The scent of rain-sweet heather,
The cloud white wonder-weather,
And the hawk-free gypsy will of it to still a vagrant heart.

Plutocratic Rule will be Brief

I AM ASKED how long I think the reign of plutocracy will last. I am inclined to think it will be over by 1930. Slavery was dominant in America from the founding of the republic until 1860—84 years. The small capitalist and independent farmer dominated from 1865 till about 1900, when the merger period attested the rising of a larger capitalistic group.—35 years. From the rise of the big capitalist to the plutocratic revolution has been about 17 years. You see that the periods have been growing shorter and shorter. It is in accordance with the figure used by Jesus—"as a woman in travail," the pangs growing closer and closer together and more severe each time, until they end in the birth of a new order. It is clear in my mind that plutocracy itself will be at an end by 1930; whether or not the very brief period of anarchy that will succeed will be over by then I cannot say. But some who are now living will see the actual inauguration of the Kingdom of Heaven on earth.

As long ago as 1890, Charles T. Russell, author of "Millennium Dawn," made claims to having traced mystical numbers in the bible, with the result that he declared the "time of trouble" was due to begin in 1914, and would end in 1930. This is the 'time of trouble, such as there never was since the foundation of the (present) world," as told about by Jesus. And the carpenter of Gallilee, though saying that it would begin with "wars and rumors of wars," declared that "this is only the beginning of sorrows." The wars and rumors of wars are here. What do I anticipate further?

First: There will come a complete mobilization of industry. This is already beginning. It is in full accord with the spirit of the new ruler, plutocracy, which would correct the waste and lost motion that have prevailed under the capitalist regime. In some respects this will be helpful, and will be widely hailed as "socialistic." But it will be the silencing of protest, the establishment of the dictator in place of constitutional government, and place business on a far sounder and more profitable basis than it has hitherto known. In the lattitude for profit that will prevail, there will come hunger for workers, especially rebellious workers. The people, who have had a taste of liberty, will through it all grow dissatisfied.

After the present war ends, there will probably come a further war, a racial war, whose purpose it will be to resent, on behalf of races other than Angl-Saxon, the dominance of the new ruler, Plutocracy, with the consequent belittling of political government. But the old is always doomed, the new always gains sway, sooner or later. The second war will determine the world-dominance of plutocracy. Every world crisis ends with a world empire, succeeded by a breaking up of things. In vegetation, the unfolding of the leaf and fruit from the tree, the development of the many units, is followed by involution, in which the many drop away, and life returns to the body of the tree again. When this thing occurs we shall be well into the world winter. But you will notice I intimate that we may have passed two world nights, with brief periods of profitable "business as usual" between them.

At this point, I look for the changes that are already beginning to take place in physical nature—part of them due to man's disturbances of nature through wrongful usage of her, and part to the Creative Force of the Universe bringing upheavals, violent storms, unprecented heat and colds, remarkable crop failures and various other phenomena, due to the changes in nature herself. These things will bring out not only inconveniences and suffering, but also many violent deaths, starvation and pestilences. But the changes in the atmosphere that attend this period will help toward opening the Heavens to human knowledge, and thus afford knowledge that will comfort and sustain in the time of trouble.

The whole thing climaxes in two great disasters: First, a final change in nature that Revelation declares shall destroy a third of all life; and secondly, an unprecdented revolt on the part of the people of the earth, that shall eventuate in the "burning out" of plutocracy "as in an hour." It is then that "the cities of the nations" shall fall, being literally burned up, scores at a time. It is then that the whole tenor of nature shall be changed. I think it likely that three considerations will prompt the final revolt: 1. That workers will be so weary of oppression that they will be dispaired, and, discovering that the nations have been destroyed anyhow by plutocracy, will take revenge on

[Continued on Page 4.]

Withdrawing the Spirit Under Trial

WHILE the storm of oppression and anguish is on, the knowing will be able to benefit from the suggestion of a good friend, who finds himself in a place of severe trial, and writes: "I find I can withdraw my spirit into safety, and permit the shocks to strike only a little, the physical. This may seem queer, but I have found it a real fact. I believe ths soul can leave the body so as to become practically free in the midst of oppression and sorrow." This is one of the great things that the anguish of the times will teach people. The martyrs never could have stood their suffering except for the power to withdraw their spirits from it; and on doing that, they actually did not feel the pain. The fact of withdrawing the soul may free and bless one, if used aright. But the villainous may employ it for evil. Except they used this power and became literally soulless, they could not stand it to do the cruel things which they do. One withdraws the soul in order that he may become soulless and callous; the other, that he may be able to endure suffering for a good purpose. The one crushes the spirit; the other protects it. To the one the power, which all possess, is a curse; to the other a blessing. You who seek the right will find the power of inestimable help to you in the horrors that are ahead of the world.

The New World

By Lincoln Phifer

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these are about to pass. This paper begins to trace natural periods, with distinctive phases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are. Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

ALL PRIESTCRAFT began as mediumcraft. The way to fight it is to get into communication with the Heavens for yourself. It can never be ended by abuse, but only when a mechanical apparatus enables all to have such communion. A machine is not going to be worshipped.

IN SPITE OF my asking that what may be received by those sitting for the Spirit Spy System, do not send me reports, I am sent enough to be assured that it is really working. If you will consider, you will see why I must not be bothered with this In the first place, it would take up too much time and space; then,—think.

THE MUCH exploited "Summerland of souls" is now about as badly shot to pieces as is the old conception of hell. Heaven seems to be as much at war as earth is. But we need mechanical connection with that realm, so as to get unmistakable news, and learn the full geography of the Heavens. We need a map of the whole section.

"THE NEW WORLD talks too much about God to suit me," remarked a spiritist. Yet this person asks us to believe in spiritism because many have had experiences of spirits. Many have had experiences of God; many have had experiences of angelic race apart from those who ever were in the flesh; and the spiritists of the modern day type reject God and angel on the very evidence on which they ask us to accept debodied spirits. They must enlarge their philosophy and their experience.

I AM TOLD that the familiars of many spiritists are becoming so disheartened they are leaving their work, and the old spiritist movement is threatened with collapse. It is no wonder. They were too undeveloped to have an understanding of what was coming to work for world emancipation. Now that the evil has come, they are apalled. They see no way out. It would be better if they were to quit their nonsensical communications entirely. You remember that in Jesus' day, he held communication with angels, yet at the same time warred the demons, and refused to let them speak. A new spiritualism is being born, and it will not talk trivialities.

SOME of the things I told you about a year ago as coming on the world have become so apparent that I shall not need to talk much of them in the future. The war is here. Some will soon be able to recognize the presence of plutocracy. There is coming a change in nature, as manifested in storms and convulsions. The evil is apparent to all. It is now important that you should know the form of the good that is to follow the evil. Next month I shall tell of what the kingdom of Heaven shall be like, as nearly as I can. It will be the encouraging thing. But I want you to catch the great fact that the present disasters are due to spirit forces and natural changes, so that you may be the better able to grasp how these same forces can do their constructive work, through realizing the destructive power of psychological effort.

The Proof is Coming

SOMEONE WRITES that the fact that I print things designed as "purporting" to be by people of earthly renown does not prove that they really came from the sources suggested. Sure thing. That is why I put that "purporting" there. The value of these communications lies in two lines: 1st, You will find them high class and not dealing with the finding of somebody's breast pin; 2d, they are given as a means to enable you to make a study of styles; and you are invited to sit right down and compare them with the works of the authors mentioned to see if they say things in the same way they did, and if what they say is about what you might expect those authors to say. In these two things lies their value. But no one is insisting more strongly than I am that we must have mechanical communication with the Heavens before we shall really know.

The Greet Physical Prayer

THIS WAR is the greatest prayer ever urged. What? Yes. Prayer and complaint. The Russians want out of their "ice prison." The Germans also want a "place in the sun." All nations want the tropical lands. The expression could not possibly be more pronounced that earth as it is now is not satisfactory, and that the people have an idea of how it really ought to be. Well, this is precisely what the Almighty is preparing to give them. "There shall be no more sea." That will afford more room for all. "There shall be no more curse." This means that commerce shall be no longer needed. "There shall be no night there." An ending of adverse conditions that make for crime. The trees shall "bear their fruit every month." No need of hoarding when this occurs. Earth itself is in judgment, and the jury of man is passing on the old, wrecked planet. There shall therefore be a "new Heaven and new earth, wherein dwelleth righteousness."

Plutocracy at Work

GILSON GARDNER says that the "United States railroads are being organized into one big railroad consolidation, through the organization of bankers and insurance men owning railroad securities." This is done in direct violation of the Sherman law, yet with full approval of the president. You remember how Warren stirred the nation with the story of the organization of the steel trust contrary to law, and its absorption of the Tennessee Coal and Iron company, and with the tale of the Alton steal. Well, these were little things, as compared with the new merger. Listen to Gardner: "The completed organization will be the biggest privately owned business concern in the world. It will be bigger than the steel corporation, harvester trust or Standard oil; larger than all these together. It will be a $21,000,000,000 corporation." You will notice that it is to be organized by the bankers. It proves that the banking power is actually coming into control of things. The railroads are the largest factor in merchandising, and this means that the bankers are to control merchandising. They can put into the discard any merchant they wish. It is merely another incident—but a big one—which ought to prove to you the revolution that has already taken place in industry. And this is the response to the agitation for government ownership, now, with the bankers holding $21,000,000,000 in bonds against them, on which the government would merely guarantee interest and dividends.

READERS of The New World know that from the first I have said that at the time of the end, in the work of the new creation, there must be disturbances of nature; earth and seaquakes, volcanoes and terriffic storms. During the past month there have been severe cyclones in sixteen states, beside a volcanic erupton that killed about 150,000 people. This shows the tendency. But it is only a beginning.

Prophesying Smooth Things

SAYS a critic: "It seems altogether wrong, at least inadvisable (even though it may appear to one very clearly) to give out a prediction that is to be horrifying in its results, for it is enough to have it when it comes, if come it must, without enduring before hand the agony of for days or months." From bible days the demand has been, "prophecy unto us smooth things." Recall how Balaak tried to get Balaam to do that, until the dumb ass spake in protest. Recall how Elijah was asked to modify his warnings. Recall that Jesus was killed because he foretold the destruction of the temple at Jerusalem. But did the desire of the people to hear smooth things deter the prophets of old? No. If it had, they would have been false prophets. Good things are not ahead of us, but bad. The purpose of prophecy is to warn the people of impending disaster, so they may prepare to meet it. It is so even in the weather predictions the government sends out. He who tries to flatter people by telling them that their centuries of misdeeds will result in good, is not only a liar, but is also doing incalculable harm. No, the world is entering a judgment period. That is the supreme news, and the more widely it is told the more suffering will be saved. In the long run, it is good news, for it means the death of evil. But the talk of continuing church or state or anything of that nature is rank falsehood, and means helping to skin the people.

The Devil

By Lincoln Phifer

I met the devil, the other day.
And what was the devil like? I pray?
Had he a tail and a smell of fire,
A cloven hoof and a look of ire?
Ah, no, he wore a sweet boquet;
He was genial and suave and sometimes gay;
His hat was a crusher, his shoes were tan
And the devil was quite a gentleman:
But he was seeking to make it hot
For one he hated, who knew it not.

And, by the by, this very day
A demon of Hades came my way.
No not a hag, or a painted wretch,
Neither a vampire or a witch;
But a handsome woman, fair or face
With at least one virtue and every grace.
Her voice was sweet as as a siren's song,
And her face belied a thought of wrong;
But men looked and loved and then were sent
Forever away into punishment.

Not Yet

"I HOPE," writes a true friend, "that if the war you predict is to come, it will be of the red kind and be confined to our own country." Nothing would please me more, personally, than to be able to encourage with the thought that the revolutions now on in Europe will settle this thing. But I cannot think they will. They are valunable for the agitation they afford, and for the spirit of revolt which they demonstrate to be already at work. But they are premature. A study of periodicity will show that you have no right to expect spring in the winter time, even should the sun shine for a few days. The war will be universal, and much worse than anything ever yet experienced. If it were not so, the freedom that will follow it would be as imperfect as the war itself. Should I lead you to hope in mere expedient, and then worse evil should follow, you would be utterly dispaired. Instead, I tell you you cannot conceive the bitterness to come. And after that, you can't conceive the beauty and glory and freedom to follow.

A GOOD FRIEND writes: "That was a mean trick, telling us about Job, and then not telling us where the book could be bought. Is 'Clubs and Diamonds' for sale? Put me down for a copy, anyway." Neither "Job, Revised by Job," or "Clubs and Diamonds" has been printed. I mentioned them, because I am so full of things that bear on the present situation, and realize my helplessness to get it all out alone. By all means, get the idea that this is a MOVEMENT and that to do the work it must have many hands to help. We ought to have a dozen books out right now—but the money to do it with rests with the thousands who have not subscribed and have not even heard of The New World. WE MUST GET THE MONEY.

Fighting God

IN OPENING the recent offensive in France, General Haig exploded in one shot a million pounds of dynamite, the biggest explosion ever made. The denotation was heard to England, 140 miles away, and the shock was felt there. It seems reasonable that such terrific explosions should affect the very earth itself. It is likely to create a "fault," or crack in the surface, which may let sea water down, and later produce actual upheavals. Possibly this is the beginning of the destruction of England, as forecasted in another place. According to tradition, the Bridge of Bifrost whih once connected England with the continent, was destroyed in a natural upheavel. Another may come.

If the old patheistic idea, believed by millions and aptly expressed by Pope—

We are but parts of one stupendous whole,
Whose body nature is, and God the soul—

should be literally true; then how do you suppose the Almighty likes the disturbances of his body that man, living in and on him, inflicts? Do you not think he will in time shake off the thing that annoys him?

I GATHER from a Michigan seer, from Hicks' almanac and other sources that some great convulsion is to take place in America before long. It has been suggested that New York city might be submerged, either that or some other city along the coast. Do you get anything along this line?—A Reader.

I have had similar information. In response to this letter, I am printing two things, received in 1911, dealing with Germany and England, which seem timely, the reference to England sinking beneath the waves being along the line suggested above. The two features are taken from Twentieth Century Prophecy.

Will Be Brief

(Continued from Page 3)

the destroyer of their institutions, regardless of consequences. 2. They will be influenced, without knowing it, by the actual changes that have taken place in the physical atmosphere, just as men now, in the first days of spring, are prompted to lassitude and dreams. 3. They will be influenced by the spirits who have been directing them all along, and who, then, will be visible and audible to all, in open control of things, taking vengeance for their own personal sufferings against the influences that wronged them. This period will be brief. "If those days were not shortened, no flesh could be saved; but for the elect's sake, those days shall be shortened." It is during those days that the rich shall "call on the rocks to cover them;" and the poor shall live well off the loot they take from their former masters.

When all this comes to pass the world spring will be at our doors. Human institutions will have been leveled for the new work. The kingdom of Heaven, or dominance of the spirit, will be in actual control, organized and ready and competent, for the first time in history, to insure absolute justice to all. And nature herself will have been so changed that there will be no more sea, but land for all; there will be no more winter, but need of hoarding will be at an end; there will be no adverse conditions in nature, but it will then be normal to be happy and comfortable without hard toil. The seeds that were sown so long ago, will then germinate and the world will very speedily be abloom in beauty and yield abundantly for all.

We all play hookey from the school of reason.

Every man ought to be independent enough to obey his wife.

The world is ruled by young men, that is, by inexperience, which is one reason why it advances so slowly.



THEN the world grows restless, beware. It means adventure ahead. It means suffering and death. It means wars. It means deportations, such as the Pilgrims and Acadians experienced. It means the seeking of new things, amid great adventures and terrible hardships. The forces of reaction and progress are equally alert and determined. Unbelievable meanness is found side by side with the sublimest heroism. It is an awful time to live, yet a glorious period. It may mean death; but it is wonderful to die, true to one's convictions, and be welcomed into the other world by the spirits of martyrs who have died for men—yea, great to take up with them, in daily intercourse, the big battle with the forces of evil, and carry it forward to triumph for the true. It is the forces of the air—good and evil—that are stirring the earth. The battle of the great day of God Almighty is on. They may force us from the earth, but they succeed only in driving us to a new world, where we shall find opportunity and happiness. We cannot lose. We may die, but in doing that we join all the victims of all the red ages in an unconquerable host. And God shall make nature anew, till all becomes really good.

The Pilgrims were once deported by thc reactionaries, and sorrowfully crossed the seas—and founded a new world. American youths are now being deported to death, but they too will open a New World to mankind. It is the sorrowful way to liberty that the exploiters force, at certain periods, the race to take.

The Slave Revival

Comradeship Circle Hour

THE Christ movement did not begin as an ecclesiastism but a slave rebellion. It had two chief characteristics: It appealed to natural law rather than manrules; and it went direct to God and the spirit realms for power. Those are vital propositions. They socialize all truth by a mental attitude; would end oppression by destroying the thought of any man ruling over another; and would break up ecclesiasticism by giving all people access to spiritual power, apart from mediator or medium.

A new slave rebellion is beginning It will be effective, because, a, the ending of an age makes the destruction of the old inevitable; b, because Jesus has returned, as a spirit, "with all the holy angels with him," to direct the work; and c, appeal is again being made to natural law and the source of spiritual power, open to all. Again it is true that "where two or three are gathered together in his name, there he will be (through his representatives) in the midst of them;" and "when any two of you shall agree as touching any one thing, it shall be done unto you"

Let us promote this revival by getting in touch with all the saints of past ages and races, who are now here to forward the work. I appoint

Every Sunday evening, from 7 to 8,

as Comradeship Circle hour, to sit in groups of twos or threes, or even alone. Let there be no cabinet, no medium, and no appeal for trivial messages. Sing devotional hymns softly. Repeat the Lord's prayer. Read or repeat scriptural promises. Talk briefly of your own deep soul experiences Sit in silence, asking for the "one thing'on which you have agreed, and stay with that one thing week after week until you get it. Every month I will suggest "one thing" for the work in general, on which all should concentrate for five minutes at each Comradeship Circle hour.

Suppose we make the general thought of the Comradeship Circle Hour this month, "Lord, bring us peace."

Again I caution you, not to send me what you receive in sitting with the Spirit Spy System. While I announce it, I can neither be bothered with its messages, or take the risk of knowing them.

At the Ball Game

A Philosopher, having been prevailed on to leave his books and attend a ball game, was astonished to see the bleachers filled with people, while a comparatively few played ball.

"If this is such a good game," he asked, "why do not all participate?"

"For the same reason," his companion replied, "that you do not participate in the game of life yet like to watch it. These men are philosophers, only they are so very philosophical they don't know or care if they are philosophers but only if they enjoy themselves."

"And they shout when one side wins and howl when another side wins, although they don't and can't participate in the victory?"

"Certainly."

———"I observe," concluded the Philosopher, "that men are very much like men."

The Only Way Out

A READER WRITES from Texas in sending in a subscription: "You are an able writer, fascinating, but inaccurate in judgment occasionally, and sometimes inconsistent. In your last issue you predict the rule of Anglo-Saxons, and then state that the old regime in all governments will pass away. You stir us all right, but point no way out of the confusion, out of the wilderness."

I appreciate the critical frankness, and would rather have it than mere praise which I might suspect was not wholly sincere. But I think my Texas friend assumes a little. It is not to be wondered at, considering that I print many things which I know must startle my readers. If he will turn to the heading that gave him the impression that I believed the Anglo-Saxon nations would rule the world, he will find the statement, "Anglo-Saxon Plutocracy to Rule the World, with Socialistic Forms," is qualified by a second head, "Such was the dream of Cecil Rhodes—a Dream that is Now in Process of Realization." This is not a positive statement that the Anglo-Saxon nations will rule, but only that Anglo-Saxon Plutocracy will probably rule. All nations will fail, because industrial rule is here. Beside, I have never assumed that plutocratic rule will be a long one. In fine type on the editorial page in every issue, I give the view that all this will be succeeded by the kingdom of Heaven on earth. This is the ultimate toward which we are hastening. And, it is a very definite and complete remedy, the only possible remedy for the new complications that are arising. That my idea of what this involves may be the better understood, next month I shall enlarge on the kingdom of Heaven idea, showing how plutocratic rule is helping toward it, and will be superceded by it.

The Empire of Silence

Thomas Carlyle

The great silent men! Looking round on the noisy insanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of Silence. The noble, silent men, scattered here and there, each in his department, silently thinking, silently working, whom no morning newspaper makes mention of! They are all the salt of the earth. A country that has none of these is in a bad way. Like a forest which had no roots; which had all turned into leaves and boughs; must soon wither and be no forest. Woe for us if we had nothing but what we can show or speak. Silence, the great Empire of Silence, higher than the stars, deeper than the kingdom of death! It alone is great; all else is small.

The Narrow Circle

Suggestion of a broader than the family circle, in the spirit world. making brotherhood and the end of war possible, as they are not now. From "Hamlet in Heaven," purporting to the Spirit William Shakespeare.

NURSE.—Until
The family tie is broken, as it should not
Be where sex was, men could no possibly
Cooperate and truly save. You now,
Above old marriage and the family life
(Although an earth these be the highest things),
Have wider range of purer sentiment
In your new order. You can naturally
Commingle and develop to the summit
Of possibility. You will not find it hard
To work together, Nations, creeds and wars
Drop from you with the tie that nature made
In the unbicilical cord, and all are brothers.
HAMLET, JR.—A new philosophy.
HAMLET, SR.—A dangerous thing.
We should not in mixed company discuss
Such thipgs suggestive.
NURSE.—The old habit.
We are not mixed, but of one race at last,
And this is more than a philosophy.
'Tis fact that means the progress of the world.
First came the making of the world: now comes,
In proper order, true development.
The way into the height is down; for there
Is neither big or little, high or low
In the finality, but only service
That serves the more the renderer of it
Than he receiving it.

New World Philosophy

Some people have a won't and imagine it is a will.

The man who brags of what he does usually does others.

Many people imagine they are great because they are big.

It takes no school of love to teach young people how to court.

Did you ever see a theatrical troupe that didn't contain a printer?

If a woman cannot throw a ball, neither can a man sit comfortably on his hunkers.

Some men are so particular they are particular how particular they are.

If a man tells his wife he likes her cooking, he doesn't need to tell her he loves her.

It is so much easier to be thankful for what you want than for what you don't want.

If some women get to heaven they will want to "cut" Mary Magdaline because of her past.

If there was a sure enough fool killer there wouldn't be enough hiding places to go around.

A man is a good deal like a baby in this, that when you want him to be good he generaly won't.

An ism never grows. It gain adherents, and gets smaller, until, after awhile it gives birth to another ism larger than it is.

All of us are good enough to see where others might improve, and all bad enough for others to see where we might improve.

Being Talked About

A New World Sermonette

I HEARD a young man say the other day that a graduate from Dwight received more atention than a graduate from a college. He was right, my son. That is the way this world of ours is built. The good young man who works and saves and deals squarely may get a pleasant home and a nice family and the respect of the community, but the papers and people will have more to say about the drunken sot who goes home at night and murders his destitute family. But do you suppose the good young man would give up even one of his children for the place of the murderous wretch with all the papers say about him? Nay, verily.

It isn't always nice to be talked about, son. About seven-eights of what is said about a man is calculated to make his left rather than his right ear burn. If he could hear it it would probably cause him to swear. I would advise you, my son, to not be ambitious to get in the public gaze, for if you did, depend on it, the public would see through you in a moment's time. If you have been raised that way, you will feel more comfortable following a plow with a bur in the top of your left sock, gaily turning up snake eggs and wasp nests, than you would posing before an admiring world and not knowing what to do with your hands, while you imagined the people around the corner were snickering at you.

An old proverb says: "Happy is the nation that has no history." History is made up chiefly of war and trouble, and a nation that has none of either is getting along tolerably well, even if it has no empty sleeves to make poetry about. The family, is just a little nation, my son, and I give you my word, I had rather belong to the poor family nobody says anything about, than to have my father and mother applying for a divorce and to see it telegraphed all over the country. I wouldn't like to have my sister talked about. Would you? Ah, my son, it isn't always nice to have people saying something about you.

No doubt you would like a little more prominence, but what would you do if you had it? That aching tooth attracts considerable attention, but do you wish all your teeth would ache, my son?

Speaking with Tongues

W. N. Wight, Oklahoma: For some time I spoke an ancient language very fluently, and it helped me in giving strength to my vocal organs and lungs. While I could not translate a word, I got an idea that the speech came from an ancient and the language spoken was Sanskrit.

What the World's Greatest Scientist Thought about Spirit Manifestations More than Twenty-five Years Ago

PROBABLY the most renowned scientist now living is Sir Oliver Lodge. Many New World readers have heard of his recent sensational book called "Raymond," in which he confesses belief in 'psychic phenomena," which is highbrow for spiritism; but few will fail to marvel that in 1892—a quarter of a century ago—this cold-blooded, scholarly, unemotional man gave utterance to statements that would surprise the lesser lights in psycho-physical research. Having to defend his position as a believer in spiritism before the astonished upholders of the material explanation of things, he takes to the columns of a conservative English quarterly periodical known as the "Hibbert Journal" (75 cents a copy) and tells where he stood on the "ghost" proposition half a generation ago, adding a few words concerning his position today.

Sir Oliver had made an exhaustive study of evidence in the possession of the Society for Psychical Research, and as a calm, calculating scholar came to a conclusion embracing ten points, which are so interesting from a purely scientific standpoint that I give the gist of them herewith:

1. That thought transference has been proved.

2. That long-distance thought transference, or telepathy, is possible from a scientific viewpoint.

3. That somnolent, or half-waking, visions are common.

4. That hypnotism is no longer disputed and is a common form of medical practice.

5. That hypnotism from a distance (that is, without aid of sense organs) is known.

6. That crystal gazing (or self-hypnosis) is familiar to students of psychic phenomena.

7. That persons in trances may be controlled by other minds than their own.

8. That during such trances persons may be possessed, entirely different from their normal selves.

9. That the trance state produces clairvoyance.

10. That "minds other than their own" are not limited to those still associated with material bodies on this particular planet (what he calls "the telepathic influence of the discarnate, or the dead").

Pretty revolutionary for a scholarly scientist, long considered in high authority, and English at that! And not in 1917, with the publication of "Raymond," but in 1892!

Cautious Sir Oliver went on to state four other facts, the evidence for which makes it worth while to formulate them as "theorems." These are, in a word:

A. That clairvoyant persons are not restricted by time, and can forecast future events.

B. That material bodies may be moved through the influence of the mind or will (telekinesis).

C. That materialization into "the semblance of a person who can move about and even speak" is possible.

D. That haunting is possible.

While conservative Sir Oliver was not prepared to accept these facts just yet (in 1892) he was "aware of a considerable body of evidence in their favor."

School-book science should stand aghast! Yet Sir Oliver pleaded that he was proceeding on the true scientific theory—namely, to examine data patiently and critically, refusing to judge beforehand what is possible and what is impossible, and accepting the cold, logical conclusions.

One of the most interesting parts of Lodge's 1892 paper is an attempt to show how the ten facts (and also the four designated A, B, C, and D) are as natural and logical as many experiences in the physical, something The New World has hammered on for some time. For instance, to take these in order, as above:

1. Thought transference is quite similar to speech, that is, by physiological acoustic instruments and by vibrations of air constituting a code which has to be laboriously learnt.

2. Telepathy is hardly more mysterious (at least to the savage) than telegraphy—again using the code called language.

3. Veridical (or truth-telling) dreams "may in some cases be attributed to telepathic susceptibility of the dreamer."

4. The hypnotic state is now accepted by the medical fraternity, though in his youth it was scouted as absurd.

5. Hypnotic telepathy can be granted as soon as telepathy itself is regarded as proven.

6. Crystal gazing approaches self-hypnotism, plus telepathy.

7 and 8. Duplex personality, or "possession," is an extension of simplex personality and "seems like a temporary abrogation of personal identity.

9. Clairvoyance may possibly be an extension of sense perception.

10. The agency of discarnate minds contemplates an independence of mind and brain; which, if granted, would permit the mind of a dead person to continue to operate through another's brain.

Of the other four points, Sir Oliver said in 1892:

A. Premonitions involve a modification of our idea of time, but this is by no means scientifically impossible.

B. Motion of matter by mind is like moving one's little finger, which has no organice connection with the brain.

C. Materializations are no more strange than that plants and animals should assume shapes which in no way depend on the identity of the material particles composing them and besides change completely within a lifetime.

D. Local aparitions are analagous to a statute by an ancient sculptor, a painting by an old master, or symphony by a dead musician.

Thus the world's greatest scientist goes on to "explain" things. And it is well. We may dogmatize all we please and we will not convince rationals that disembodied minds are at work, with and for us. It is scientific reasoning that will win them, plus an actual mechanical demonstration.

Unfortunately Sir Oliver clings to the "mediumistic" theory and seemingly has given little thought to mechanical agencies. He bases his 1917 belief, as expressed in "Raymond." for instance, upon the same propositions that he outlined in 1892—namely, TELEPATHY. Everything springs from telepathy, from the influence of one mind on another, whether that mind be of a living or of a dead person. And so hot is he upon the scent that it seems his avowed purpose now to prove that existence of a mind disassociated from the carnal brain (which is mostly water), is not only possible but a scientific fact. All success to him. But I wonder if that is the real proof; if a mind really has to work through a human brain? American experiments, which the Britisher may not have heard of yet, show that the "discarnate mind" of which he speaks so much may do a little telegraphing and communicating on its own hook—without human help. If so, it will be time for Sir Oliver to add an eleventh point to his list of scientific theses.

SOME CONFUSION exists as to who is entitled to a copy of the Debs Triology. It goes with every fifty cent subscription, old or new. Where five subs are ordered for $2, making the price 40 cents, the Triology will not be sent to all the subscribers but only one copy, to the one who sends in the club or someone he or she may designate to receive it.

Greatness does not consist in standing on an eminence, but in being something, either in public or private. Am is always great, Do, sometimes.

Claim is Made that Spirits are Helping to Develop that Machine to Connect with the Other World

Dr, Wm. P. McCartney, of Bird City, Kansas, has been conducting what he pronounced successful experiments with independent communication with the spirit realms, using electricity as the motive force. He explains how he came to make the experiments as follows:

"Willis Leonard Clannahan was born in Pope county, Illinois, about 1870. He was a teacher, author, poet, naturalist and rationalist. He was much given to taunting his scientific friends because they did not divest the spirit world of its mysteriousness. An agreement was made between him and myself that the first one "over the border' should visit the one left behind, if communication could be established. He passed over first. He knew little of electricity. He visits me often, and brings with him a mutual friend. William Force, who was an adept and specialist in electrical lines. We were all good friends at Metropolis, Ill., before their translation. Under the direction of these spirits, I built a machine that cost 62½ cents. But anyone who is of the medical profession can order a similar instrument from Dr. Agrams, San Francisco. It is a sort of reflectophone, and a recent invention. designed originally to measure and record the motions of the internal organs of man. I have found phone batteries are too inert to produce good results. A. S. Sargent & company, Chicago make good. cheap storage batteries that gives satisfaction."

Comrade McCartney sends a diagram of the machine which he uses. I confess I do not understand it. It is operated by the storage battery mentioned. As nearly as I can get the idea the messages are spelled out by the vibratinos of a needle, the minds of the carnate and decarnate beings working it when the batteries are properly affixed. But I may be wrong in my analysis. Anyhow, the good friend claims to have aucceeded, and that is the important thing. He sends a number of messages received, which for the most part are scientific in nature. Among other things that were given through this machine was this: "Every spiritualistic phenomenon may be reproduced by your kinetic energy, and thus the credulous are led to believe too much by reason of 'double crosses' and the skeptical too little. Psychic automatists become in the subliminal self so exalted, as expressed in sense, that phenomena transacting their own conscious apprehensions become perceptible and these become confusing to others."

This is clearly an argument for mechanical communication. Important information concerning the other world is promised when the experimentors become more familiar with the machine.

This Experimentor Expects Results from the Herzian Ray

Walter A. Clemons, Wireless Operator.

WE CAN PRODUCE the Herzian waves and detect them. To get intelligence from such etherial disturbance, we harmoniously produce these vibrations mechanically. Just why the discharge of a condenser produces these vibrations we do not know. Light is the effect of such vibrations of the ether, the vibrations being more intense, though, than in the Herzian waves. But we do not know what disturbs the ether so, like we sense, light, there are various ways of disturbing the ether, which we know nothing of.

It is my idea that spirits, free of human aid, might be able to cause harmonious etherial vibration of the intensity of the Herzian wave, and if this is so, I am sure that I can make mechanical connection with the other world.

In the case The New World recently reported from St. Louis, the priest who received the message was a disbeliever in spritism; but he had no more than adjusted his apparatus than the message came. The position, light conditions, psychic battery, etc., were not considered. The ease with which this was done shows it possible to erect, possibly, a public phone, open to anyone desiring knowledge of spir-

I am reviewing wireless in the schools from the practical side. I confidently expect results so soon as we hit on the right way to connect with the vibrations that spirits can communion that has ever been made. peace."

Knitting

I.

The kettle sings once more upon the hearth;
Old Spot is snoozing in the inglenook;
I lie prone on the puncheon floor and watch
My mother knitting stockings from the yarn
She spun from rolls she carded with her hands,
Her shadow falls upon the hewn log wall,
And seems an ogre moving to and fro
In rocking singing hymns of plaintiveness,
Her knitting needles fly, nor drop a stitch
Although she does not watch them. Oh, how warm
Those thick wool socks will be when plowing through
The snow to school! How warm the mittens she
Knit last week, tied together with a string
That wraps around your neck! How fine to settle
Your nose down in the woolen comforter
She knit of yarn she colored red for you!

II.

Another period comes, I'm married now,
My children are in school They scuff their shoes
And wear holes in their stockings, They have gone
To bed and wife sits by the table darning
The stockings for the week. I look on her.
It seems almost as if the past had come
To life again, except that for the needles
The needle serves, and for the fireplace
A German heater glows The song that this
New mothor croons is modern and I sit,
Pretending to be reading while I think
Upon my boyish dreams strung on the yarn
That lies rolled up before me.

III.

I arouse
To find another change. The coal oil lamp
And knittings needles have been tucked away.
The women gather now in clubs and parties.
And some times ply their needles in crocheting.
The cambric needle that gave place unto
The sewing wonder, has in later days,
Been merged in factory lofts. It comes upon me
That women who were slaves in former days,
Pinned by their needlos to their drudgery,
Bound fast with threads and yarns have recently
Broken the bondage. They take place, the first
Time in history, beside their fathers.
Brothers and husbands equals and near free.

IV.

While music tinkles where the women gather,
I sit alone beneath the stars, and think
Of threads that have been woven in my life.
I know not whence they came; I cannot see
The pattern that is growing as they loop
Themselves before my eyes It seems to me
Thousands of threads have entered on my life,
Which as a garment clothes and keeps me warm.
I wonder if there really was but one
Thread doubling on itself in thousand ways;
And am I, after all, a garment only,
Meant to administer another comfort?
I look up at the stars. Their fitful lights
Are like the sparks that shot up through the chimney
Of the old home: and all about is dark,
A shade that moves, as if the One who knits
The days and nights had cast a shadow there.

V.

Now suddenly the great war comes on us.
It calls the women to their needles; they
Take patiently their places, slaves again,
In world of other ages. Every life
Is tangled in the web of such as weave
Plots for their clothing over. But I wonder
If they will not at last prove they are fates,
That spin and weave and after snip the threads.
I wonder if they will not in the end
Be like the knitting women of old France,
Makers of revolution, arbiters
Of life and death to those who brought the curse.

"Get a New World"

Lloyd George, Premier of England.

I firmly believe that what is known as the after-the-war settlement will direct the destinies of all classes for generations to come. I believe the settlement after the war will succeed in proportion to its audacity. The readier we are to cut away from the past the better we are likely to succeed. Think out new ways, new methods, of dealing with old problems.

I hope no class will be harking back to the pre-war conditions. If every class insists upon doing that, then God help this country. Get a new world.

Simplicity is not simple.

The sunny side is the hot side.

Watch the man who says he is honest.

It is easy pulling in the rut and hard to climb out.

I don't like a man to lie or tell the the truth about me.

The Great Adventurers

The Real GreatAdventurers are the Brave Souls who are seeking to discover and explore the New World of the Spirit

Martin Halberry, Indiana, renews, and asks for the Debs Triology.

Walter Paulsen, of Kansas, puts friends on the list and sends a word of cheer.

Joseph Kossman, Missouri: Find enclosed one dollar. I am much interested.

Mrs. A. Spier, Colorado: I am sorry I cannot do more for our paper, but will do all I can.

.W. B. Hatch, Texas: Enclosed find subscription. I like the paper.
do missionary work.

E. L. Kenoyer, California: You bet terested in your paper, and always welcome its arrival.

Herman Stenzelm, Kansas: I like your paper very much, only you sure give me the blues sometimes.

B. O. Flower, of Missouri, an editor of international reputation, sends $1.10 for subscription and extra papers.

E. E. Blanchard, Kansas, sending in $2 for subs, says: I want you to succeed. My heart is in this work.

Harry B. Cornell came over from Topeka, Kansas, recently, to see the editor, bringing two new subs with him.

Returns the past month have been better than ever before. Keep on pushing and the old machine will soon be clipping along at a lively rate.

M. L. Asbury, Oklahoma, received a chance copy of The New World, and immediately sent in six dollars all for new subs. That is going some.

In sending $2.50 for subs, E. E. Bellows, Pennsylvania, writes: Was handed a copy of your magazine not long ago and liked it so well I want to subscribe and help.

Mrs. D. J. Sweezey, Indiana: Find one dollar for two subs. My eyes will not permit me to write or read much, but my heart is in the work you are but will do all I can.

J. H. Berrong, Oklahoma: The New World is filling a place that has been
of wa
other
turns
Aft
Chris
ion,
built.
struc
of cr
high
reser
amon
ples
were
by th
In a
prop
lavis
Serfs
were
the e
piles
We
beau
Arc
of gr
but
cure
time you have extra copies of The New World count me to pass them on. None will go to waste. Those close by read and return, so I may pass them out again and again.

Donnelly has years—at least i coln Phifer, edit curious paper p Donnelly is not that the former spirit and was i other than the g

The further cla the two spirits and that Mr. Don apology for having "Julius Caesar" Shapeskearean Donnelly said, as the hobnobbi peare. It can of Donnelly, him from The New

Made

"One of the fi to this world, without there be was to begin inv about so stron Great Cryptogra the comet that d the firmament

"It was com truth about Mr. been wrong. V the people of e I had concerni made my ame tleman of hea

Ira Brashaw, Virginia: I enclose check for $1 for renewal. You are one of the pioneers demanded by the law of human progress. Every good cause must have them. Error is hoary with age, but has the dry rot and must finally die. May that event come soon. I am 84 years old.

F. H. Schweer, of Arizona, sends $6 for copies of the Coming Kingdom, the book that, printed in 1910, foretold the war and the coming of plutocracy. But the money was returned. The edition is exhausted. I fear that some of you are going to want Hamlet in Heaven after it is gone. Better order now and make sure.

W. M. Wright, Oklahoma, in renewing: Your paper is a great inspiration. Having been a miner and excavator for many years. The comet theory you give relative to the earth being covered with foreign matter clears up points that could not be explained in any other way. I get proof right in my own rocky garden patch as I dig it up.

Mrs. Lillian K. Bullard, Kansas, sends in an order for six Dramas of Kansas, about the sixth order she has made for them. In addition, she orders extra New Worlds for distribution. Speaking of the last number of the paper she writes: "There are a number of new thoughts in it, and I always feel repaid if I get one new thought from a lecture or paper. There is certainly not much hashed over old stuff in your paper."

New World Books

THERE BEING nearly a thousand extra readers of The New World this month, it is in order to make a statement as to the nature of the books that are offered for sale.

"Hamlet in Heaven," is a five-act, 80 page drama, presumably written by the spirit of William Shakespeare. It takes up the characters of the original "Hamlet," many of whom were killed, and shows how they met in the other world and how they finally found peace. The book has attracted wide attention. The Metropolitan Magazine, for one, devoted a page, with four illustrations, to it. The American Society of Psychical Research, said of it: "It is the best piece of automatic writing we have examined. Doubtless Shakespeare wrote some matter that was better than this, but doubtless he wrote a great deal that was worse." The price is 50c, three copies for $1.

"The Dramas of Kansas" is a 200-page book, bound in cloth, with illustrations. It deals with the many dramatic things that have been done in an original and big way in Kansas, which has a history older than either Massachusetts or Virginia. There are thirty "dramas" and several poems beside. The first edition sold for $1. The second edition, identically like it, is offered for 50c. Makes n ideal gift book, to old or young.

The New York Sun gave it a column, the World, still more. It has been commended by the governor of Kansas, Ella Wheeler Wilcox and many others. You should by all means have this book.

"The Debs Triology" was written expressly for The New World by Eugene V. Debs. It consists of three articles, "Man," "Woman," "Child." written in the delightfully masterful manner of Debs. There is not finer literature in America than this. Has picture of Debs and fac simile of his writing, besides other features. Neatly bound. This book is not for sale at any price, but is offered as a premium for annual subscription to The New World. It cannot be had in any other way.

Come in and let us get acqauinted.

Pleased with the Paper

P. J. Dills, New York: I have watched over The New World with much anxiety for a year, and every month it came with its message of life. The New World is giving the old world light. Darkness is disappearing from the minds of such as read, and light is entering. May you be so filled with new messages that millions will be attracted. I feel you are on the right track, that you have a mighty engine of truth in your little magazine. The danger signals are set, but the world's passengers are asleep. I am enclosing two dollars for five sub cards. I consider that the best Liberty bond a real patriot can invest in. I would like a copy of Twentieth Century Prophecy, and am willing to advance the price of a copy if it is published. Your paper has fulfilled my dreams up to the present, but I have greater dreams for the future. I feel you are holding back the best. Cut loose and soar high.

How to Use the Book

Mrs Lillian K. Bullard, the expert photographer of Horace, Kans., writes: Received the Triology and it is fine. Just wait till I show it to some of those "old timers" and they ask to buy one. Then I'll spring the subscription racket on them and land them sure.

Any man will acknowledge his sins, but no man his faults.

He who does not dare does not do. The aggressive man nearly always wins.

If your heart is true, you may draw from it all the waters of the world, and still it will be full.

To Readers of Woodrow's Magazine

Dear Friends: We are strongly impressed as well as spiritually advised to suspend the publication of "Woodrow's Magazine" during the period of the world war, and when these trying and distracting times are passed and the age of universal peace begins (which is surely coming in the near future), we will start up again on a new basis as Herald of New Dispensation.

In the meantime, the subscribers to this publication are advised to subscribe for the publication in which they read this announcement.

Those that paid their subscription to Woodrow's Magazine will receive Woodrow's Magazine for the period for which they have paid. It is only temporarily suspended, not for financial reasons, but the excitement of the world's condition overshadows every other consideration, and we will not try to interest our readers during this time of trouble, but wait till we can give our message for their profit and interest.

We have arranged to have one copy of this publication, The New World, containing this announcement, sent to the subscribers of Woodrow's Magazine, and they are advised to subscribe for it while waiting till we start up again.

The dark clouds that hang over the world to our vision have a silver lining that is tinged with gold. The world is passing through the birth pangs of an entirely new order of things; a new age is dawning, the dispensation of universal peace and righteousness.

Cordially,
THOMAS W. WOODROW.

About 1,000 readers of Woodrow's Magazine will receive the July number of The New World, containing the annexed notice of the temporary suspension of the latter named publication. All these friends are invited to carefully consider the contents of The New World. They will understand that its message is vital. If the mechanical connection with the other world can be effected, "ifs and ands" will be at an end, and we "shall know as we are known." I invite you to aid in effecting that communication. It is the first really scientific aproach to spirit ntriecourse that has ever been made Yet it is capable of realization. When made a fact, it will give the world of men so many new ideas to develop that the very causes of the war will disappear, and brotherhood and religion will take on new meanings. It will make this stagnating earth a new world. I invite you to subscribe to The New World. If you choose to send fifty cents, you will receive as a premium a copy of the Debs Triology, free. If you wish to order five sub cards you get them for $2, which is at the rate of 40 cents each, and a Triology goes to you as a premium. If you wish, you may have either one of the books, "Hamlet in Heaven," or "Dramas of Kansas," and a year's subscription to The New World for $1. A Triology goes with either one. Of course the same offer goes to old subscribers or to chance readers. I want your help in this great work. I wish your influence in the Slave's rebellion, which is becoming a blessed season, weekly. I shall count on you. Do your bit and do it new.—Lincoln Phifer.

Will Surprise You

D. Bobspa in Colonist, Llano, California.

Lincoln Phifer's paper-magazine, "The New World," of Girard, Kansas, will celebrate its first birthday with the June issue. Comrade Phifer's little publication has been one of the most welcome and most valuable of the regular visitors to my desk. He has been writing some books that are as fine literature as any current American production, and this same high literary quality he carries into his magazine. Editorials, comment, poems, epigrams, parables and reflections appear regularly. The contributors include Debs, Hibner, Warren, Bobspa and others.

But there is something more important than the literary quality of "The New World." Lincoln Phifer, like Gene Debs, is a prophet. Oh, yes, we have prophets in these days, and the world needs them. Phifer has caught the deep, spiritual depth of life's meaning.

I can't agree with much of what Comrade Phifer writes and thinks. Not that I deny it, for I don't know anything about the subject oftentimes. But he has a great subject that ought to be read by all Socialists at this period of international crisis. He has constructive, optimistic philosophy to offer.

Men from the spirit world, says Phifer, write for his magazine. I don't know where the mesages come from, but they are well worth reading. The eight pages of "The New World" contain more good reading and meat for reflection than many of the large capitalist magazines we pay for. Some of the most beautiful messages Debs ever penned were printed there last year. The magazine will surprise you in many ways, but it will be sure to benefit you.

"The Style is the Man"

A good friend of The New World how she fooled her husband with one of the articles in the last paper. He does not believe in spirit manifestation, but loves good literature and is an especial lover of Ingersoll, priding himself on his abily to detect his writings, whereever found. When this friend saw the article "purporting to be by the Spirit Robert G. Ingersoll' in the last number of The New World (she writes):

"In a spirit of mischief I told him to listen to an artitle which I would read him, and tell me, if he could, who wrote it. After reading ii to him, he said, 'There is only one man who could write like that.' I could have shouted, but I waited while Mr. B. committed himself further: 'Isn't it strange how one can always pick out his literature?' That was enough, and I read: 'Purporting to be by the spirit Robert G. Ingersoll.' You should have seen his face; beaten was no name for it. 'Well,' he replied, 'as Alex says (Alexander is the trainmaster to whom I loaned 'Hamlet in Heaven'), "If he didn't get it from there. where in the d——l did he get it"?' "

The Power It Might Be

A Government Official.

Your wonderful paper brings comfort in these hours of trial. The thought in each number of The New World is marvelous, and in every line the sensitive can see the work of mighty intelligences from the spirit realm. I pray these great spirits may continue to guide your hand, and through you strike harder than ever against the great enemy of mankind, ignorance. To your call for assistance, every liberal minded man should heartily respond, by boosting the circulation of The New World, and also assist in various ways to remove the handicap under which you work.

Mrs. W. W. Weber, Florida: I received sample copies of The New World a year ago and send in my subscription now. You certainly have a glorious gift in your automatic hand, and am sure will do much good. My husband has geen thinking along the line of a mechanical device for communicating with those of the other world, but is so busy he has had but little time for experimentation.

He who looks men in the eye commands them; but he who looks them in the soul understands them.

The Spirit Press

One Page of The New World

It contains stories, essays, poems, etc., purporting to have been given by auto matic writing from the other side. But while this is given in good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronouced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Aurin F. Hill, president National Spiritual Alliance, Boston: Welcome to The New World and its new message to the people of the earth.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless you in your work.

Is England to Sink in the Sea?

Received by Automatic Writing, February 11, 1911.

ENGLAND shall suffer, not only from the strife of classes, but in nature's upheaval at the time of the end it shall be destroyed.

The tight little island that has ruined so many peoples and lands shall herself be ruined.

She who was mistress of the sea shall become the victim of the sea.

It has been creeping upon her insidiously for years. It has been overshadowing her with the wings of fog.

They have kept her warm, they have hatched her into glorious life, they have made her moult into strength and beauty.

Now the sea that has been creeping upon her shall take her as it were in the paws of a lion.

It shall destroy and consume her, she shall disappear. The sun that never sat on her dominions shall set for her for a last time.

Ireland which she oppressed, shall remain in the sea, looking in vain for her oppressor.

The largest city in the world shall be swallowed up; it will scarce make a mouthful for the ocean.

The great manufacturing centers shall take their places with the cities of lost Atlantis, in the ocean's depths.

Cliffs of chalk, formed in the waters, shall return to the waters; the land that was populous shall be a land of graves.

The lords shall not say, This was our land, pay ye rental on it; and the descendants of old warriors shall not presume any more to veto the will of the people because their fathers slew the people.

You ate out the land till the people were poor; ye robbed the earth, as vikings, as pirates, and as rulers.

You have eaten the soul of India; you have consumed the bowels of the dark continent.

This is the recompense; the recompense of every conqueror, namely, death and destruction.

Doom on the German War Lords

Received by Automatic Writing, February 11, 1911.

THE WAR LORDS of Germany, shall be wounded and like great eagles flutter to the ground.

Germany that led the world in superstition and in scoffing shall lead the world in works of destruction.

They who talk of peace shall be greatest in bloodshed; they who flout the Almighty shall see the power of his might.

They shall, who boasted greatly, learn to fear and cower; they who denied shall believe all rumors and all fancies.

Strong and defiant in prosperity, they in adversity shall be weak; they shall put the knives to their throats.

They who were so sure they understood shall be most uncertain; they who heralded the light of reason shall grope in utter darkness.

I, the Almighty, will shoot at them and hide. I will do great works of terror and they shall search in vain to see me.

The Socialists, who would make things new by their own power, shall be made over by a power they understand not. They who stood stoutly against change shall be swept off their feet by a strong current as if it was in the air.

I will make the mighty tremble; they shall know it is I, and that I am against their pretentions.

They boasted against the yellow man and they shall fear shadows. They talked materialism, and they shall dread the invisible.

They prated of evolution, and they shall rapidly degenerate toward the barbarian from which they came.

If You Knew

Purporting to be by the Spirit of J. A. Wayland

IF YOU KNEW where the American fleet is, you would be able to understand the real movements on the checkerboard of the war.

If you understood the agreement between the rulers of the allied nations, you would see into the real purposes of the struggle.

If you knew what the bankers of America were planning to do, and the great fact that they are scared green under their bluff, you would be utterly astonished.

If you knew what the newspaper editors know and won't tell, and what influences are behind those editors, you would be wiser than you are now.

But you don't know these things. We in the spirit do. There can be absolutely no doubt about it. We can tell you; and they can't "get" us; but you must not tell or it may mean death to you.

If you have any sense, you will not remain in ignorance Though yon may say nothing, the fear that you know will create the pyschology that will defeat the reactionaries and oprressors.

His Messengers Come

Walt Whitman

Not a grave of the murder'd for freedom, but grows seed for freedom in its turn to bear seed,
Which the winds carry afar and resow, and the rains and the snows nourish.

Not a disembodied spirit can the weapons of tyrants let loose,
But it stalks invisibly over the earth, whispering, counseling, cautioning.

Liberty! let others despair of you!
I never despair of you.
Is the house shut? Is the master away?
Nevertheless, be ready—be not weary of watching;
He will soon return—his messengers come anon.

Thoughts from the West

Lucy A. Rose Mallory in World's Advance Thought, Portland, Ore.

There must be aspiration before there can be inspiration.

That which we have known as religion is nothing more than a language.

History reveals the fact of periodic intellectual upheavals in the past—every fifth century or thereabouts; and it is evident that we have once again entered upon such a phase.

Man is the only braggart in the universe. The sun does not utter one word to prove its power—it shines forth in smiling love. and all things grow, responsive to its radiant happiness.

The government of man over his God-given dominion (over the animals) is a failure; it is without justice; it is not administered in the interest of the governed.

The One and the Two

Purporting to be the Spirit Ralph Waldo Emerson

I DO NOT ASK you to go my way. I merely point you upward and onward and wish you a pleasant journey as you, in what way seems to you the best paths, to the heights of the seer's vision. Yet I know the summit where you will arrive. All paths lead to it. I have found that advising people to go as I go—all this effort to convert men to my views—is wasted effort. Did they stand where I stand, my view would be theirs; and again, if I looked from their standpoint, their view would be mine. I have learned that we both really see the same thing, that is, a part of nature. This thiug of trying to unite the world on any view is childish. To seek to unify by compromise, by each one saying that he sees a part of what the other sees, and denying the rest of his own vision, is criminal. The basis of union is not a denial of a fact, it is not a compromise. It it unity. What you see is true, all true. What I see is all true. We both have a right to affirm what we see and know. Wherein we err is in denying the vision each of the other, and in thikking our part is the all. Tell me what you see and I will believe you; but you don't see all the universe, and I may see something else. Your bible is true. So is the other bible. They are both only a part of one. Your philosophy is true. So is mine. One is an oak tree, another a pine, both equally true, both a true part of nature, yet in many ways unlike each other. We want no system on which we can unite. We merely want to recognize that all IS one, now. There are rocks and vegetables and animals, but there is only one nature. There are differences in belief and experiences, but there is only one religion. There are many treatments of mathematics, but there is only one science of mathematics. There is much scripture but only one bible. Nature manifests in heat and cold, night and day, but they are one. There are opposites in expression, but the thought is one. Not may be one, but is one. We are, all, right, in having that view which will enable us to advance a few steps. The only falsehood is in disputing what we do not see.

The Spirit Press

A Department of The New World

EDITORS FROM BEYOND

Literature ..... William Shakespeare
Economics ..... J. A. Wayland
News and Views ..... Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

The Spirit Spy System

Purporting to be by the Spirit Horace Greeley

What the System Is

THE Spirit Spy System, complete and discreetly managed, announces itself ready to reveal the secret workings of political, financial and industrial affairs on earth, under the following conditions:

At least two persons of known character, sound judgment, reticence and discretion must sit from 7 to 8 each evening for the reception of these things, and mentally call the Spirit Spy System, until there is a response, usually a strong mental impression When any of our agents replies, there will be certain necessary pledges required This done, they may be able to receive the information that will be of stupendous importance to the common people of earth.

We foresee that designing spirits may imitate us; therefore we announce that none of our agents will suggest violence or other disreputable methods, and we will reveal nothing to anyone whose mental attitude shows him inclined to use the informotion for money making or other unworthy purposes nor will our System respond to the frivolous or vici us —H G.

sed interest in a report that a Kansas had claimed to have received a mes- from his father, a message in which Bacon theory was declared baseless and kespeare given full credit for having tten the plays.

Father's Belief Unshaken.

r. Donnelly said nothing in his father's bore out the reported message. He re- ed distinctly that up to the time of his th his father had believed firmly in the ument set forth in his book, "The Great ptogram."

My father just before his death had been king on material bearing on the ques- of authorship of the plays," Mr. Don- said, "and was preparing to publish ething further on the subject."

t in Girard, Kansas, there is a man is convinced that the elder Donnelly changed his mind. The man is Lincoln er, editor of a paper published there and ed The New World. Phifer tells in an cle that the spirit of the former Minne- statesman was introduced to him by kespeare—that is, by the spirit of kespeare—whereupon Mr. Donnelly, Sr., ected the editor to take pencil in hand write.

Here follows the Donnelly article in full as it appears in the write-up published he Chicago Tribune, it is not repeated.)

Hamlet in Heaven by ex-Senator ...

Said About the War

Ten billion dollars will be required to finance the first year of the war.—Secretary of the Treasury McAdoo.

Our farmers are fighting the greatest battle of the world. It looks like they will win; if they do, it will be by a squeak. If they fail, more millions will die from starvation in Europe next year than were killed in the war last year.—Carl Vrooman, assistant Secretary of Agriculture.

When anything is particularly silly it's awfully swell, you know.

5c copy;
50c year.

The New World

Club of 5,
$2.00

Lincoln Phifer's Paper-Magazine

Monthly. Girard, Kansas, September, 1917. Number Sixteen

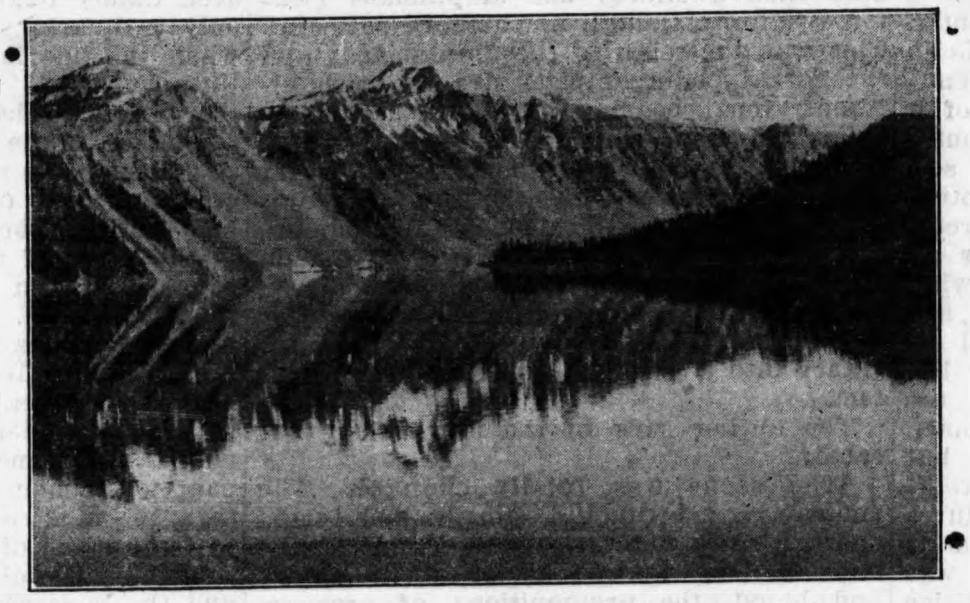
Entered at the Postoffice at Girard, Kansas, as second class matter. August 29, 1916. under Act of March 1879.

Never Such Opportunities

IN ALL HISTORY there were never such opportunities as there are today. It matters not to what line you turn, the opportunities are there. It is time that we should quit our grumbling long enough to see them and make our choice.

If it be in the line of seeing the world, it is now possible for almost any young man or woman to visit many of the states and go to Europe, with expenses paid and salary beside. It is true that for many there would be a risk. They might never return. But the risk is about one in six at the worst.

If it be in the matter of money making, the opportunity is almost unbelievable. No less than forty million young men have entered the various armies of the world, leaving these many positions to be filled in industry. Indeed, more than these many places are open. While the cost of living is high, wages are better than ever known. In farming, in mining, in construction, in office work, almost anywhere, there are places calling for men and women. They are places that afford opportunity for education in ways that never were possible before, and for advancement. Socialists have agitated for years and years for public employment. It is here. The world has appropriated more than one hundred billion dollars to provide public employment, and it may be had in almost any line of work.



Summit of the Sierra Nevadas in Eastern California. Over one mile above sea level. These peaks seem to be deposits placed here in a whirl; they are clearly corals, although perpetually covered with snow. In this connection read, "Making the West," by automatic writing, in this number.

As regards honors, now is the time to get them. The common soldier will have opportunity to distinguish himself. Nor is this the only honor open. When the war is over, it is those who entered it freely who will have first chance for office and places of profit. When plutocracy becomes world dominant—as I insist it must—it will care for those who helped it gain supremacy. It will insure them places, promotion, good salaries and favorable hours.

There are opportunities in business. It may be a time of graft, but this means that it is also a time to "get your's." Thousands are becoming rich and well-to-do, at farming, at merchandising and at promotion. The expenditure of a hundred billion dollars must mean fine opportunity for business.

Is it adventure you seek? Never was there chance for adventure like the present. Is it to live history, to live poetry and literature and tragedy? These may all be yours for the asking. The call that sent millions to other lands during the crusades, the lure which led thousands on exploring expeditions during the age of discovery are open to you today, intensified a hundred fold.

And after the war? After plutocracy becomes world dominant? Opportunity is open for you even then, especially if you are young and show yourself efficient. The world is being made anew, and now is the time to pick your place. It is not without design. But money is being spent like water to create the new world; and when it is created and all the forces of production are put to work, the returns will be so stupendous, above all that has even been known, that the "pickings" will be superb. Do not fear but that, for a time, there will be opportunity for the supporters or plutocracy under plutocracy.

There is opportunity far the rebel. Many of the are so constituted that, though we see all the opportunities mentioned above, we canot avail ourselves of them. We have become essentially rebels. We shall find opportunity for martyrdom, for poverty, for death. The number of the rebels is shown in the most amazing fact that, despite the opportunities that the wreckage of the world are opening, despite the mortgaging of the future in order to make places now, a vast majority of the people still hold aloof from the war. These are the ones who will count in the long run. Opportunity opens to them to save the world,—and to suffer in doing it. The opportunity will not end with the ending of the war. The millionaires of Cæsar's day are forgotten; but Christ lives. They who win now will lose; while such as lose their lives for the sake of the good news shall save them. Opportunity—never such opportunity!

Vivid Pictures of World "Systems" That Have Long Since Ceased to Be

ALLUSION has already been made to geological systems, the sum of which have made stratified deposits over the face of the world to a depth of about ten miles. It remains to inquire into the forms of life that accompanied the various systems. We shall find that each system had its own predominant life forms, coming here as though especially created for it, and when it ended, in evident catastrophe, passing, for the greater part, away. In the quotations that follow I cull from "Walks and Talks in the Geological Field," by Alexander Winchell. Says he of the earliest stratified portion of the world's crust:

"In the lower part of the Palezoic (meaning, ancient life) Great System are many remains of marine animals, but no traces of fishes or other vertebrates (creatures having a backbone) have been found. This was the Reign of Marine Invertebrates. Their exclusive remains extend through two systems, Cambrian and Silurian.

"Yesterday there was no life. Today it is here—positive, organic life. In the night a sower came and unobserved strewed the beds of ocean with germs which came to earth as a free gift; and now the world possesses a new capacity—a new starting point—a new potency.

"Before this the wide sea was without a tenant; there were no bleached shells strewn along the beach. No shrub contended with the surf for the possession of a sandy foothold; and no tree, however humble, held possession of the sparce soil gathered in the chinks of the knotted cliffs. There was no form of living creature seeking the ends of its being over all the stretch of herbless land, and no wing of bird or insect agitated the fervid air. * * * * Life had indeed appeared in the form of humble sea weeds; and life had throbbed into conscious being in the forms of the humble eozoon (dawn animal). These forms of life were not corals, but forerunners of corals—not plants, but rooted and fixed—poor, humble creatures pinned helplessly to the sea mud, appointed to an age when the work of nature was still crude and unfinished, yet sensitive capable, undoubtedly, of suffering, and capable of enjoying life. Death, certainly, was there, and pain. The tribolites, in the very attitude in which existence ended, reveal conscious suffering and apprehension. We often find their forms closely rolled together, as if shrinking from the felt approach of death.

"When the new order came, there were huge animated sticks and logs suspended in the water—long and slimy tentacles projecting at the open end; fierce, huge eyes looking out for some other creature on which to feed; strong, lance-shaped teeth with which to seize and tear him. Here were meadows of crinordial (star-shaped creatures growing on rooted stems), raising their sculptured urns on gently waving stems, spreading their jointed arms and fingers in search of their own aliment, nipped for supper by some ravaging orthocerus (early shell fish.).

"But when the morning of the Devonian age dawned, a new form was seen moving in the populous sea. It was a vertebrate (having backbone) form. Without a bony skeleton, its cartiligionous frame-work and general plan embodied a new conception. Our sturgeons, gar pikes and sharks are the sparce representatives of those ancient families which once sustained alone the dignity of the vertebrate type. Poor, degenerate descendants of ancestors which once dominated over the world! Venerable relics of a mighty empire! They were never intended for food, since they made food of every other creature. These useless and destructive beings are out of joint with the world and with history. Why are they here? They are precious examples preserved in nature's museum. They are caskets filled with documents from an olden time."

THE LESSON of all this: Nature prepared a simple life to meet the requirements of an unfinished earth. When she got ready to create a new earth, she brought a new and higher order, which destroyed the old world-life, and reigned supreme during another age. In time this order, too, was wiped out, except sufficient numbers to show us what had been. She ever works by making new worlds, peopled by new creatures, and destroying the old worlds. There is another case in point. Our author says:

"Next come the relics of the first air breathers which ever lived. We find their bones, resembling those of modern salamanders (fire dwellers) and amphibians (water dwellers), though much more powerful. This was the reign of the amphibians; and the corresponding stratas are the carboniferous (coal bearing) system. The Cambrian, Silurian, Devonian and Carboniferous systems make up the Palezoic Great Systems." You will observe how the geologist enlarges on the idea of periodicity, and how he classifies it so as to make each age a complete system, ruled under different conditions and evidencing its peculiar animal life, then groups geological ages together into a general geological Great System.

The author says of the new order that came:

"The scene was totally changed. The summer sea became a stormy and turbid shore. While the grizzly monsters of the ancient deep were luxuriating in empire and blood, the premonitions of progress were felt. The world was not made for them, but only an age of the world. Over the breadth of bog and swale that came out of storm and stress sprang up vegetable growths—trees and herbs, ferns and rushes. Some had been nursed on the older and contingeous land; some sprang from germs fresh planted by an unseen hand. * * * * The luxuriant crop was sustained by the carbonic acid of the atmosphere. It was so excessive that it made the air so that no terrestrial creature could live. These trees produced neither flower or fruit. But terrestrial (land) creatures must constitute the next step of progress. The marshy situation exhaled the abundant vapor in which vegetation delights. The earth retained its warmth. Tree-ferns and giant-mosses selected the poison from the atmosphere, and, returning the oxygen, fixed the carbon in their tissues. Frond, stem and root treasured up the fuel. Generations of plants succeeded each other, adding their substance to the growing beds of peat. Skies began lowering and forebodings of change trembled through the earth. A cataclysm was at hand. The beds of peat were covered with mud. In some cases they were covered with salt, as if to preserve the stored heat that turned to coal for future use, and, with its tracery of leaf and stem, for records that were yet to be read. * * * * The storm cleared, and a new sky overhangs the scene. We seem to be in another world. The reeking marsh has disappeared, and an undulating upland occupies the continents. All the old forms of life are displaced. Strange tenants have moved in. We find great quadrupeds crawling like enormous toads under shelter of a fringe of forest. Their ponderous bulk impresses deep footprints in the sand along the beach—they show to this day. An extraordinary and amazing figure reveals itself stalking along the beach, tall, scale-covered, erect, with diminutive head, swollen abdomen and massive trailing tail, massive without elegance, strong without grace. He marches on two feet and leaves a foot print three-toed, like that of a bird; his long bones are hollow, like those of birds; the pelvis as well as the foot is bird-like; head. tail and scales are like a lizard. We walk in the twilight of a mesozoic (middle life) day, along the reedy shore of a gloomy estuary. Crocodiles are crawling on the land. Reptiles standing fourteen feet in height, some with three and some with four toes, and even dainty lizards, whose tracks measure only a quarter of an inch across, come, when the tide is out, to the beach to feed. Unconsciously these creatures inscribe their autographs, their finger marks, on the pages of the world's history. Strangest of all for a reptilian modification, one creature sails overhead and shadows the land with his broad leathery wing. We are in the midst of the Reign of Reptiles. This dynasty is even more pronounced than the reign of fishes. * * * After a splendid reign, the dynasty of reptiles crumbles to the ground. All that is left of it is the lizard, the serpent, the crocodile. But the legend of the serpent that tempted the first man is an intimation that it was still dominant when man first apeared o the earth—man, the next ruler of things, being tempted to live as the old ruler tried and he fell."

"Geologists classify the age of reptiles and the succeeding age of mammals (producing living young) as belonging to the same Great System of strata known as the Coenozoic."

OUR AUTHOR continues the story of life from the apearance of the mammal to man's advent on the earth. He says:

"Very humble but very suggestive creatures managed to elude the dangers of the reptilian age, an age that knew only cruelty and extermination. These creatures were little mammals. They somewhat resembled the mole, somewhat the anteater and are, in plain English, called the running beast. There is nothing transitional about them. They bring no reminiscenses of reptiles, birds or fishes. Further, there were two forms closely related to the horse, but only as large as the fox, the dawn horse and the mountain horse. They had four perfect toes in front and three behind." There is something peculiar in the fact that the horse was among the first of mammals to apear, and that he came as a small creature. When man made his advent, the horse was enlarged, as though to become his chiefest instrument in "sub-

duing all things under him." It was after the coming of the mammal that man came.

The early tree produced neither flower or fruit. There is no evidence that the early animal reproduced itself. Sex appears when the mammal comes. It was then that man was instructed to "multiply and replenish earth." Not until the world was sun-ruled did the production of seed or fruit came; not till then could it be. If the time should ever re-appear when the world would be cloud-ruled rather than sun-ruled, then reproduction would probably pass and the "they would neither marrq or be given in marriage." This would mean an entirely new basis on which social life would be predicated. It would render obsolete all our history and all our literate.

MAN RULES the word today. And a pretty mess he has made of it. The present contest is for complete man-dominance of it. Even the socialist regards nothing but man in his "government ownership" and "public ownership." If we are to judge the future by the past, the rule of man will sometime cease, through a violent and sudden change in earth itself, just as the rule of fishes and the rule of reptiles ceased before this, and a new order will take his place. Even his works will be wiped out to as great an extent as the works of the reptiles are destroyed now. Yet, just as there are remnants of the old record, and just as there are reminders of the age of fishes and the age of reptiles, no doubt there will even then be reminders of man-rule of earth, and some of the species will remain—perhaps many of them—yet not as the supreme life on earth.

The bible indicates what the new order will be. It will be the kingdom of Heaven, or the dominion of the spiritual.

Flag of the United Nations of the World

Joe H. Crumb, Platte, South Dakota.

I send you a sketch of a flag for the united nations of the world. It consists of a globe crossed by three broad stripes, on a red field. The lower stripe is green, for the green earth; the upper stripe blue for the blue sky, with a start for each nation in the "federation of the world;" the middle stripe white for the pure air between the earth and the sky. The red field symbolizes the brotherhood of man the earth around.

A vision of the future,
When wars shall be no more;
For there shall be no foreign shore;
And the son of every mother
Will be each other's brother.
Oh, it's coming right along,
The union grand and strong,
With its banner wide unfurled,
The banner of the world;
And every land shall be
A land of liberty.

The law of perspective is such that a man's hand he'd over his eyes will shut out the entire world, while his finger will hide the sun. The senses, from which come half our knowledge, greatly exaggerates the near and thep resent. It is consciousness itself that tells every man that he is greater and more important than anything he sees. Experience and judgment are required to see things as they really are, and distinguish between what is truly great and what only appears so.

Spirits Help Celebrate the Editor's Birthday--- Did She See Jesus?

IT IS a queer thing to write a letter to yourself, feeling all the time that it is an outside force that is doing the writing through your hand, and being cheered and greatly affected by the things that are said. It is strange to write what seems to be extravigant praise of something you are doing, and while penciling the strong words inwardly protesting against them as more than you deserve.

These were my experiences on the evenning of July 16, 1917. It was the eve of my birthday. It did not surprise me much. when the drawing came to my hand, that I should be told my sister Atlanta wished to write. But this part of the message was surprising:

"Your achievement of the past year has been notable. Look back at it. Think of the trip to the Pacfic coast that came without planning; of what the opening of the war for America meant; the many fine things you have received, including the revision of the book of Job by Job himself; the numbers you have interested in the idea of mechanical communication with the Heavens, not to mention the first intimations of success along that line; the opening to you of a hearing for us, of a chance to do work in the immediate present by unsolicited offers of the editorship of the Workers' Chronicle, and of the unsought probability of finding a market for stories from the Heavens in magazines. It has been a notable year for you, and has meant so much to us here—many of us. more than you know—that we join in wishing you a long life on earth ad an opportunity to complete that which you have begun.

"And during the year that ends with your birthday there have been as great changes here as in your plane of life. Things with us are not as they were even a year ago. Then, the most of our people were content with the old, humdrum existence, and took only a mild interest in the prospect of mechanical communication with earth. Now, everybody is aroused. All are taking sides. Many are arraying themselves in a revolutionary movement that is definitely intended to affect earth, while others are standing for the old. But apathy is gone. We, too, are entering on war. The great day of God Almighty is at hand.

"I saw Jesus the other day It was the third time I have looked on him since coming here. Mother and I were together. Jesus made a talk to a great throng. He has a mellow voice, 'like the voice of many waters,' that has great carrying power His theme was the work immediately ahead; the destruction of the old and the setting up of the new; the making of a new earth and a new Heaven; and the part that we have in the work. I never in my life saw such enthusiasm as he awakened. Father, George. Ulrica and Sarah were there, openly arrayed on his side, among the "great throng" "from every nation and kindred and tongue and people.' Close to him were Buddha and Mohammed and Paul and other of his early disciples, and of the saints of former ages. I tell you, things are alive over here. I wish you could understand. I have even talked to father, asking if you could not be made to see. and he has promised to try to arrange that you may literally view it all. as in a vision. much like John did on Patmos. Possibly this is in store for you during the coming year"

This seems to be the climax of odd experience. But after the above came, the following was given, stranger than ever. Take it for what it is, and forgive the seeming egotism displayed, for personally I shrink from the publication:

In Honor of Your Birthday.

We come, as Christ's ambassadors, to greet you,
Our fellow worker, and to give you cheer.
Organized Heaven reaches out to meet you,
To help you bring the dark There to the Here.
You in the storm know not the beautiful haven
Toward which wed raw the floundering vessel, Earth,
And see alone the flash, the world wind-driven,
And hear the roar, and not the breaking forth
Of restful music just beyond the strife:
But we are guiding you from bad to better,
From red death to the beauty of white life,
To joyful freedom from the hindering fetter
And to your hands our cable has been cast.
How much shall be saved if you but hold fast!

WILLIAM SHAKESPEARE,
HORACE GREELEY,
J. A. WAYLAND,
and YOUR FATHER.

Leaving out the subject matter of these things. do they not impress you as strange? true EAOIN SHRDLU 123456 123456 123456

The Universal Flag of the Coming Kingdom

From The Coming Kingdom, published in 1910.

The emblem the dove brought to the ark was an olive branch; the emblem Joshua bore around Jericho, and the emblem with which the priests sprinkled the lintels and the people, were living branches. The emblems the people used when they hailed Jesus king were branches of trees; the emblem the saints bear when they come with him to rule, as pictured in Revelation, is the palm branch. Branches and flowers, things that are living, are the true symbols of the kingdom.

Instinctively we feel the appropriateness of the symbol. The only flag Israel of old ever had, except when apostocised, was the branches of trees. The emblems of the return of peace is still the olive branch, the world around. It was not the red flag, ater all, that led the dash for liberty in the French revolution. Camille Desmoulins prepared the people for the storming of the Bastile by pinning on their breasts twigs rom the trees, and the red flag came only after the revolution had become atheistic and bloodthirsty. We wear flowers today at weddings, and we lay them on the grave. They are the truest and best symbols we have of that which is pure and right and hopeful.

So I want you, hereafter, to wear flowers wtih a feeling you never hal before about them. Use them as emblems of natural order, as the flag of the Kingdom of Heaven. When you pin a flower upon your breast, let it represent your allegiance to God's anointed, the king of the whole earth. Others may see it and not suspect, so that it will be possible to wear a flower anywhere; and herein lies the power of the quiet insistence on the part o the kingdom.

How the West Was Made

WHEN I FIRST visited the Rocky Mountain region and the deserts, stretching to either side, I was impressed that all this had been a coal. I was criticized for saying that the Royal Gorge disappointed me, since I saw it merely as a dead cinder, and could fancy the flames still playing over it. They told me the region had been formed by the action of water, but it did not look so to me. They said it was beautiful, but I saw ruin. I walked in the desert and wondered at the thousands of flint stones I saw, all elongated spheres, all scratched from end to end. It was only after I returned home and read the story of Ragarnok, the comet that all was explained to me and I understood what I had sensed—the covering of the whole west with a rain of stones and fire, cast here from another world and melted and fused together. I had no more than begun my writings about Ragarnok, when I received a curious little book, containing what purported to be the story, by a witness, of the making of the Bad Lands of the West, written by automatic writing through the hand of Sadie Whitson Rowley, of Jordan, Montana. I had never heard of her before, and have no idea how he book came to drift to me. I reprint the story herewith. You will find it intensely interesting and charmingly written. It evidently belongs to the same class of literature that I have been seeking to bring from the beyond, rather than the trash that has been printed in other papers about Aunt Jane in Summerland, and how to recover your lost earring. Read this story. I commend it as highly as though it had come through my own mediumship. If you wish to see the original book, which is a curiosity within itself, send 25c for a copy of "The West Awakes," to the address given above.

FOUR HUNDRED YEARS before the Christian era a great storm swept the Northwestern desert. The electricity was overcharged to such an extent that fire ran on the ground, while water flowed in torrents from the hills and rushed and foamed like a mighty sea through the valleys.

The Bad Lands being in the heart of the electric current, and composed, as they were at that time, of sulphur, phosphorous and carbon gas, when the lightning fell in balls of fire, the hills ignited and the greatest combustion the world ever saw took place. Great convulsions shook the mountain-like bluffs, as explosion after explosion followed each other in quick succession; gigantic masses of earth, rock, trees and animals were thrown hundreds of feet into the air and dropped sometimes two miles from the scene of action; clouds of smoke, cinders, leaves and surface matter of all kinds rolled high into the sky and were lost forever to the Bad Lands; for the upper current of air, attracted by the intense heat, swooped down like an eagle for its prey, gathered the entire mass in its enormous claws and carried it far away.

The heat of this awful conflagration was so intense that sand, rock and minerals were melted to a liquid. Pools became as boiling cauldrons. To these animals and reptiles fled for safety, only to be cooked alive. The entire region was one vast furnace of explosives.

A principal feature of the great disaster was the disturbance in the lakes. The flames gradually crept under the bedrock, and explosions of gigantic strength tore through, demolishing the lake beds altogether, and the foaming, seething waters rushed through the newly found openings and disapeared forever.

The walls, also, of the underground reservoirs were rent and broken; the waters sank into the ground and left what is known as the Caves of the Bad Lands, ominous and foreboding to traverse.

In the hills were beds of coal underlaid with stores of phosphorous and carbon gas. When the lightning pierced these, the coal ignited and this fire burned its way down to shafts leading into the combustible material; then followed explosions which literally tore the hills out by the roots, leaving the dark, deep pits, a wonder to the beholder.

The haystacks, a strange formation which confronts the scientists, were once porous hills of a sulphuric consistency, when penetrated by the lightning, smoke issued from these cellular-like constructions, like spray from a lawn sprinkler; and the ever-steady process of burning sifted the sand gradually to the bottom, where it mingled with the sulphuric refuse in a heated condition and baked into rock.

The extinct animals found there came to their death by suffocation beneath the cataclysm of earth, rock and ashes that buried them alive; the mountain lion and animals of monstrous proportions lay in great numbers in the caverns and crevices where they had been hurled by the terrific force of the explosions. Nothing that breathed escaped death.

The timber growth on the hills where now is jagged rock and chaos, was mostly destroyed by fire. Not a tree was left standing. All had been wrecked, carried away by explosive force, had fallen back into the pits made in the hills, or been buried deep down in the earth.

Trunks and branches of trees that fell in wet soil or water, lie scattered in petrified form all over the Bad Lands. These petrified fragments remain to tell of a once beautiful forest.

When the awful conflagration had burned itself out great beds of ashes covered the face of that lonesome place; the wildest deepest, longest ash-bin in the world.

Ruins and crevices were filled with ashes of various hues.

Phosphorous in a molten state, gradually cooling as it sifted down over rocks and through crevices, draped itself in veil-like form over much of the debris; yards and yards of this veiling may be seen hanging from the ruins. Castle Rock is a splendid illustration of phosphorous veiling made by the grim hand of fire, which is draped in artistic folds from the roof to the ground.

The wonderful rocks, tall and monumental, standing like ghostly sentinels, lashed by the winds and washed by the rains of ages, are not as the great disaster left them; many are much smaller; crevices are worn in the sides; the tips are flattened and others have crumbled and fallen.

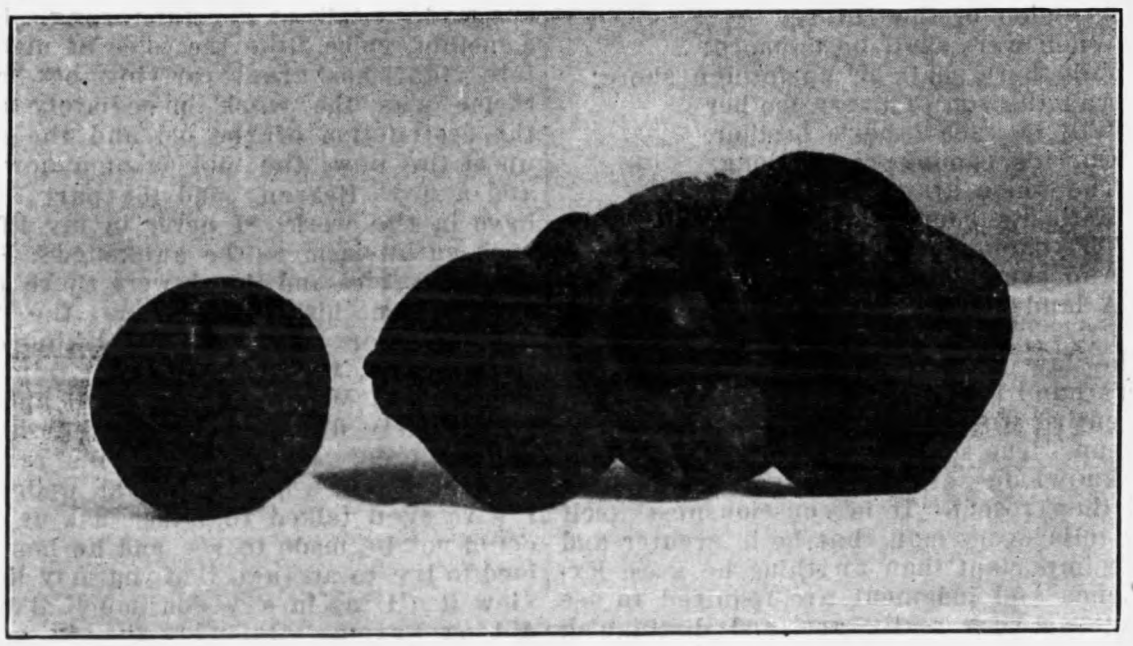
The capped rocks are a curiosity. Some of these caps were stones from burning beds of molten material thrown by an explosion, and lighting on the tips of the rocks, were glued fast by the lava which they carried with them; others were stones thrown from the earth onto rocks which were still hot with melted ore and were glued fast by the same process. It was in this way the belle of the Bad Lands got her jaunty cap.

This rock stood at one time in the midst of a brimstone composition just below the surface of a large rock; in this hill were beds of coal, which burned themselves and the sulphur out and left the rock standing much larger than it is today. The heat of burning sulphur formed on the rock a lava or melted material; into this the head was placed by an explosion while the tip of the rock was still hot; and the little turban was thrown on afterward.

And this fair lady has watched over that desolate region for hundreds and hundreds of years.

Cannon Ball river, that flows through the Bad Lands on its way to the Missouri, takes its name from the quantity of marble-like stone that lines its bed; each as round as a moulded piece of metal; and ranging in size from a cherry to a football.

The lost debris or massive accumulation of ashes, cinders and surface matter which



Fused Pebbles Picked Up in the Bad Lands

the upper current of air caught in a great whirlwind and carried miles across the country, was met as it crossed the Missouri, by a counter current of great velocity, rushing into the vacuum created in the region of the Bad Lands, and this enormous mass of debris was held in check and sifted down onto the banks of the Missouri.

For days it rained ashes, cinders, twigs, leaves, birds and flowers; until the last explosion in the hills ceased.

Every sign of life was buried beneath the strange cataclysm. The country along the river resembled a huge plowed field on which nothing grew for many years; for ash-lye destroyed the life-giving qualities of the soil. But after the rains had beaten upon its surface and carried that deadly ingredient to a lower stratum, a plant similar to the Russian thistle appeared and in time covered the ground like a mat.

This, like the thistle, devoured itself, and returned its strength again to the earth, which, together with the nutritive qualities, gave to the soil power to generate a natural grass.

But this soil, formed as it was, from ashes of sulphur, phosphorous, coal and forests, dropped by the great cyclone, together with deposits of the centuries carried from the ruined hills by the Little Missouri, Grande and Cannon Ball rivers, its soluble tendency is inevitable; and after all the years that have come and gone, under heavy rainfall or spring freshet, is saturated through and through, and unawares, leaves the mainland and slips away into the Missouri.

Years passed away before any sign of life appeared on the surface of this great wreck. Then came a tiny plant, resembling the Russian thistle, which for years grew but two inches high; then it took heart and root and in time covered the ground with a dense bramble bush; but in its efforts to multiply, almost exterminated itself; and a natural grass found its way over much of the ground, crowding the original plant farther back into the ash beds.

Meanwhile, from the crevices came a creeping tree; strange in apearance; strange in birth. Clinging here and there with wonderful tenacity to some broken fragments of rock; knotting there in countless clusters on the surface of the ash bed. A stranger, rooted elsewhere.

Many wonder at this curious creeper with trunk like a root and leaves like the cedar; which travels on and on, over the stumps, over the gray ash beds; until acres and acres of it, fastened to the rocks or lying loosely on the soil, cover the lonely flame-made landscape.

Where no rocks abound, if one lifts a branch of this creeping tree, lo, in his hand is a mammoth canopy, woven together like a bamboo basket; beneath which children might dance the "May-pole."

From whence came this restless wandering tree; fastened to the rocks, or lying loosely on the soil?

Long after the fire-swept region lay subdued and calm, tiny shoots from sturdy roots of great trees buried many feet below the surface began to struggle toward the light; and, reaching the many rents or windows into which the sun's rays glanced, still retained their root-like character, but took on the foliage of the upper branches of the tree from which they sprung.

And over the grave of the dead landscape, once a region of poetic beauty, this silent messenger, like ivy from the lover's castle, creeping, creeping, creeping, became in time a fixed feature of that barren field and is known as the creeping cedar.

Much of the soil is now covered with this root-like tree or with natural grass

Big Things that Show How Plutocracy Has Captured the World

IT WOULD SEEM that everyone should, by this time, recognize that plutocracy is in absolute control of things. But it is evident that many do not. With some it seems to be a case of will not. Socialism persists in fighting "capitalism," even after the capitalist has been subjugated to a stronger power than he. Because of this attitude, it takes, still, the old German teaching, and in effect araigns itself with the German idea of control of industry by autocracy before democratic control can come, instead of with the new evolutionary force, plutocracy before democratic control can come. If it continues in this attitude, the government, which is committed to the plutocratic control, cannot, even if it would, do else than to prohibit its agitation. You see how the radical head of the Russian government is being forced by new conditions to order the death of those who oppose the tendency of things. It must inevitably be so in the United States.

LET US SEE how far plutocracy has come into control of things in the United States. By plutocracy I mean, rulership by money. This rule is necessarily centered in those who make money their commodity, in banks. A banker, therefore, when banking is a private institution, in a plutocrat, regardless of how rich he may be. But, taken as a whole, the banks of America have by far the largest deposit they ever had. They also have complete control of public and strong control of private credit. The government cannot do things except it borows of the banker, and few capitalists, now, can conduct business except they borrow. In these facts lays the power under which the new rulership began. It has added to the power attained in former years in these ways:

THE WAR COUNCIL was created on suggestion of the National Security League, through appointment of members, without congressional authorization. It was created with bankers as the predominating force. Later congress made it a legal body.

State and county branches of the war council were created by appointment by the various governors. These never have been authorized. oFr the most part they are headed by bankers.

Members of the war council, as bankers, loaned the government two billion dollars. They induced the newspapers to comb America for smal subscriptions. These went into their banks. They then awarded themselves contracts, as manufacturers, for supplying the needed things for the war.

The war council then induced the newspapers to comb America for subscriptions to the Red Cross. This organization is headed by the Morgans. The money went into their banks that are largely controlled by members of the war council.

Ten million young men have been registered for military service. They are under control of the president, advised by the war council. Women are now being registered, both for industrial work and saving. Even the boys are being registered. These two latter classes will be under the "advice" if not the active direction of the war council. Even under feudalism in its palmiest days there never was anything like the power over the workers, exercised by the war council.

THE LABOR DEPARTMENT, as well as the war department to a limited extent, has undertaken the regulation of strikes, while the I. W. W. revolt has been suppressed. In addition, the food bill gives to a "dictator," the power to fix prices on food articles He has used this power to guarantee minimum prices, thus asarting profits to dealers, at the very time when the workers were denied the right to strike. There have already been colected in profits over the normal, since the war began, something like three billion dollars. This shows what the power of exploitation will be, once plutocracy is in unquestioned supremacy.

Within one year, since the war began, there have been spent or appropriated for war purposes in the United States seventeen billion dollars, or five times as much as the civil war cost. Most of this money was borrowed from plutocrats and spent with plutocrats, going back to the coffers of the banks almost as rapidly as it was taken out of them. And the same banker-plutocrats control the war council.

Bankers have already begun to deny credit to merchants, editors and others who are rebellious. If the organization of industry under plutocratic control continues for another year with the same rapidity it has done during the year just ending, by that time labor wil be fully controlled, unions as organizations for fighting for better wages and conditions will be at an end, agitation will be suppressed, and labor will all be "assigned" to places in industry by the war council. It takes time to do all this. It would appear that the war council is playing for time, because it is now admitted that there will be no special effort to end the war before 1918.

IN ADDITION to this organization of a war council, dominated by plutocrats, the superiority of plutocracy to capitalism in the matter of organization will have been demonstrated within another year. The bankers will force out of business fully half the merchants, agents and newspapers, thus cheapening exchange, and cutting out duplications. Those who are let out will find a place in productive work, only, the chief profits of their industry will go to those who are at the head of the new order. When this is done, then, surely, the people will all know that plutocracy rather than capitalism. The capitalist will remain under plutocracy, but he wil be as subserviant to the new rue as the worker himself is now. They who cannot really serve as capitalists will be turned into workers and made to add to production and thus insure greater returns for the higher-ups.

The people are being taught to save. It is an experiment to determine how little the worker really needs to maintain himself in condition for work. When plutocracy gains complete control the worker will be allowed this much and no more of the things hep roduces.

Seventeen billion dollars have been appropriated the first year of the war, before a battle has been fought. At the same rate of expenditure, at the end of the second year the appropriation would reach thirty four billions. It is more likely to be fifty billions. The total capitalization of the trusts after the merger period, with al the "water" that had been injected into them, was about twenty billion dollars. You see hoy much bigger this plutocratic change is than stock watering was.

All this has been done in the name of the war. Was it, then, merely a plot, with the war as a means created to carry it out? Not wholly so. Feudalism was inevitable. The new world of America broke up the old feudalism, leading to an evolution of industry such as had never been known before.

Thec losing up of the outlet of new lands must have led to a closing in or involution of industry, restoring the thing that the opening of new lands destroyed. But in the re-establishment of the new order, there were two elements that inevitably contended for supremacy in the new. One was the autocratic control inherited from the past, and represented by Germany. The other was the new power, typified in the Anglo-Saxon—the English and Americans—which I term plutocracy. The present war is to determine which of these will dominate. By reason of having been the longer organized, and of adopting socialistic forms to strengthen it, the advantage so far has been with the autocratic or first form. It looks as though it might win in the contest of battle. But the war itself is placing Germany in debt to the banks, therefore, even should it win in battle, still it will be made subservient to plutocracy. It may be, in the end, the autocratic form, with socialistic features, will be allied with the plutocratic intention, in the conquest of the world. It is notural in development that the new should succeed the old.

Plutocracy will pay tribute to one power only. That is the same power to which the nations paid tribute in the former feudalism—the church. I mean by this, all organized religion. Under the new feudalism it will rapidly become one in purpose if not in doctrine and organizatio. Plutocracy is actually contributing to this power now. Chaplains, receiving government pay, are entering the service by the thousands. We have once more government support of religion.

The only power that can meet this new aspect of things is the power which sees in God and the spirit realms the source of religion and goes directly to them for power. A mechanical means of communication with the Heavens, which will make it clear just how much prayers for the dead have to do with their future, and whether they really go to bliss and torment, would do more to forever end the power of the new priestcraft than anything that could be devised.

Appeals to Him as Reasonable.

S. L. Ades, Iowa.

I have studied much about the second coming of Jesus and the destruction of the world by fire, with the new Heaven and earth to succeed. I have read much about it. To me at least the articles in the August New World has left all I read before in the rear. It is the first time I ever saw geology, archology and the bible harmonized on the subject, and the second time I have ever seen even an effort to harmonize them, the other being Hugh Miller, the eminent geologist. From the little study I have made of geology, and the long study I have made of the bible, I am convinced that the articles in The New World to which I referred are in the main correct.

Who Wants It Continued?

A Kansas Supporter.

I was interested in the statement that announcement of the Spirit Spy System was to be discontinued. I was wondering if some good comrade, well known as loyal to the cause, could not furnish us a sort of exchange clearing house, or "Julia's Bureau," on the Stead order, to promote the work. Those receiving messages could send them to the designated place and those wishing to get reports to write the same for intelligence received.

A man get offended at truths told about him more often than at lies.

SEEMS TO BE COMING

Macaulay the Historian.

Our republic wil be as fearfully plundered and laid waste by the barbarians in the twentieth century as the Roman empire was in the fifth, with this difference, that the Huns and Vandals who ravaged the Roman empire came from without, and that your Huns and Vandals wil have been engendered within your own country and by your own institutions.

New World Philosophy

Many would be cowards if they had courage enough.—Old proverb.

Some people seem to be lucky only on April 1st.

Many mire down and get stalled on the road to success.

Calling names is the last argument of those who cannot argue.

Everybody must bear a cross, but no one can bear a cross person.

Some men are upright and good and others are downright mean.

A great man and a little man is shown by this—the great never plot.

Excellent Articles

From the Girard, Kansas, Press.

Eugene V. Debs has written three excellent articles which Lincoln Phifer has had published in a neat little booklet with the title, "The Debs Triology." The subjects of the articles are "Man," "Woman" and "Child."

In one of these prose poems, he says: "Great is the hand of man. He smites the mountain ranges and they smooth out into plains; he strokes the ocean and it carries his craft in safety; he shakes his fist at the night and creatures of steel come forth to do his bidding. But if the hand of man is strong to do, the hand of woman is greater still. because it is softened and skilled to comfort and heal. If the hand of man is magical with accomplishment, the small white hand of woman has even greater magic in that it soothes and blesses ever. With the touch of her fingers she changes the hard sick bed into down and dreams. With the stroke of her palm she banishes the tears of childhood and gives smiles for sobs."

It is a splendid little book and well worth reading. It is not offered for sale, but is given as a premium with subscriptions to Mr. Phifer's paper, "The New World."

The farther one's fame (or aroma) extends, the more buzzards gather to pick him to pieces.

Mean men may mean to do mean things, but sometimes a man will do a mean thing and not mean to.

When a stream gets too full it doess damage. When a man gets too powerful he becomes dangerous.

The Work of Co-operation

One thing stands out. That plutocracy, through gaining ascendency on the Council of National Defense, has secured absolute control of industry in America. Another thing appears. That industry is being wrecked, whether purposely or through incompetency. Railroads are removing trains and making their passengers stand. Merchants are discontinuing deliveries and other conveniences. Things which once were obtainable can no longer be bought. Shoddy is rapidly taking the place of standard goods. Union labor is being superceded by non-union labor; men by women and children. Aill this does not result in lowering of prices, but rather in raising them. It seems to be against the interest of the whole people and solely in the interest of the few.

Yet the people are urged to bear it all in patience. They are begged to deny themselves more and more, when even now they can hardly exist. But the rich do not deny themselves. Instead, they make vulgar display of their wealth in the very act of urging economy on the poor. Standards of living are lowered to the danger point already. All complaint is stifled.

Industrially, America has returned to the conditions of fifty years ago, or worse. If the process continues, the conditions of the dark ages will be reached within two years. Schools are having to close for lack of equipment, while everything is being wasted on war. If anything was being gained the people might view the situation with equanimity. But what they face is starvation this winter, while a few—mostly of the very class that are managing the war—are piling up unbelieveable fortunes. The people are so in debt they never can pay out—to the fellows who are managing the war; yet not a battle has been fought. They are threatened by the council of national defense with court martial and death if they dare protest.

What in the name of common sense is ahead of America? Surely President Wilson canot be so hopelessly blind as to fail to see that the situation is dangerous. Surely he ought to know that the draft riots, the wholesale claims of exemption, the strikes, and the sullen attitude of 90 per cent of the American people mean something. The people have been patient, very patient. When they really get to starving, then what we see now on a small scale must be enlarged a thousand fold. There will not be enough soldiers raised by winter to control the situation at home, without sending a man to Europe, unless something is done at once.

Why Germany is Strong

WITHOUT considering what the final outcome may be, the world wonders at the strength that Germany has already manifested, and is puzzled to know the secret of its power.. I think it may be found in three things.

The first of these is the vision of Frederick the Great, long followed. This vision was of a middle Europe united under the German people, and extending its influence to the Euphrates in Asia. The thought has been inspiring to the German people for two reasons. The first is, that the present limitations of Germany shuts her out from the commerce of the world, except as England gives her outlet through the Dardanelles or the North Sea, and the German people stick together because they see what an advantage it would be to them, as a nation and people, to have an open-sea route. The second reason is sentimental. The territory in question embraces much of the old Roman empire that the German tribes overran and conquered 1,500 years ago. It is almost identical with the Holy Roman empire which was dominated by German princes and ecclesiastics during the middle ages. The feeling that this territory properly belongs to the Germans is hereditary with them. It is for this cause and what it will mean to their posterity that they manifest the solidarity that has made them strong.

The second reason for the German strength and solidarity lies in her public school system. It may surprise even some socialists to be told that this system was devised by Robert Owen, an English Socialist, the founder of a system of socialistic colonies in America, before there was a public school on earth. He did this on request of the German emperor. The school system embodies compulsory education at public expense. As Germany had such a system before any other nation, it is only natural that illiteracy should be but small with her. This school is responsible for considerable real German culture, and also for a racial pride in more or less spurious "kultur." But the school system, as devised by Owen and inaugurated by the German empire, involved more than mental training. It also gave physical training. The turning societies are a part of the school system. It is remarkable that a Socialist should have provided for public mental and physical training before modern civilization had known them. Of late years other nations, including America, have taken up physical traiing even in the schools; but other nations are nearly a century behind Germany in this regard, and very naturally have more unfit citizens, from a physical standpoint, than Germany has. This fact has been of tremendous importance in the war. Even now, when physical culture has become a fad in America, it is largely individual or in the nature of group contests. It does not, to any great extent, involve team work among the whole people, like the German training does. The Socialist school system devised for Germany has helped that country to co-operate in natural ways.

A third element of strength in Germany comes from things the government has done for the workers. This is a direct outgrowth of Marxian philosophy and Socialist agitation along the German line of thought. It it well established that Bismarck adopted idea after idea from the Socialists, his line of departure from them being that he administered the change autocratically, while they desired democratic administration. But as a result of this socialistic control of industry, Germany has no such thing as involuntary unemployment; she has the eight-hour day, she has compulsory sick, accident and death insurance; she has a limitation of profits that has precluded the coming of the millionaire or at least the billionaire and the slum. Her administration of affairs has been such that bread is cheaper in Germany today than it is in the United States. Germany is generally referred to as a military country, and it is; but she has spent less than a third as much on her army and navy as the United States has done. Her socialistic management, albeit under autocratic conditions, has been an element of strength to her in two ways: It has enabled her to cut out graft and get what she paid for; and it has kept her working people measureably content, realizing that no other government workers had shown them to be calculated to strengthen and mollify the toilers; but in the Anglo-Saxon nations agitation for these things has failed to make even a dent on the armor, which the government has put on against the worker. Germany took over the railroads and assumed enough government control to protect the workers from excessive profits, and has done these things for years; but England and America have, during the conduct of the war, adopted the slogan, "Business as usual," with the result that the high cost of living has become a by-word everywhere, that some have made fortunes and others are on the verge of starvation, with "labor unrest' prevalent everywhere.

These things are stated merely because they are facts, and not with a desire to strengthen Germany or to see her win. The purpose is, rather, to point out how the United States may make herself strong, and thus be able to acomplish things, rather than heedlessly crippling herself and placing her people at a disadvantage in the contest that is before us.
had done as well by the toiler, even though they are denied manhood suffrage.

And Germany's strength is further enhanced by the failure of other nations to take advantage of the newer things in administration like Germany did. Prussia asked Robert Owen to devise a public school system for her. Owen offered a modified form of the same system to the United States, and he and the Workingman's party, which was the outgrowth of his idea, had to agitate and fight for the public school for forty years before it was adopted. Germany voluntarily enforced the eight-hour day, as suggested by Owen. Owen suggested the same thing to his mother country, England, and the United States, but, after sixty years of agitation in both these nations, England and America still lack much of enforcing it in all industry. Unemployment, accident and death insurance, as partial government institutions, compulsory on all, were voluntarily enforced by Germany so soon as Socialists and organized

Nature Awaits the Spirits

Twentieth Century New Testament, Romans.

All nature awaits with eager expectation the apearing of the spirits of the universe. For nature was made subject to imperfection—not by its own choice, but owing to him who made it so—yet not without the hope that some day Nature, also, will be set free from enslavement to decay, and will attain to the freedom which will mark the glory of the Children of God. We know, indeed, that all nature alike has been groaning in the pains of labor to this very hour.

Men are like chickens; it isn't the rooster who crows who lays the egg.

The Way.

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high and a low,
And every man decideth
The way his soul shall go.
—John Oxenham.

A balloon rises faster than a house, but it hasn't so good a foundation. Beware of quick fame and quick fortune.

Says He Has That Machine

H. J. Metropoulos, S. T., Bartlesville, Okla

A friend of mine brought me two copies of your so valuable little paper, which I read with extraordinary interest. I read where you say we shall be able to communicate with the other side of life through material instruments, and I can truthfully say that I have done so. I shall call upon you in the near future and tell you about it personally. I hope to see the day when the personality of the medium will be eliminated entirely from spirit phenomena.

The ambition of most boys is to grow big so they can whip somebody.

The New World

By Lincoln Phifer.

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original.

THE BIRTH of a new order wil be very much like the birth of individuals. It will come with pain and blood. It cannot be greatly hastened, and it cannot be retarded. The great danger is of an abortion, that shall kill the new. Plutocracy is openly trying to do it. Premature revolution may accomplish a like result. Don't use forceps on this thing unless it shall be absolutely necessary.

GROWING PLUTOCRACY is sowing the seeds of its own destruction in that it is wrecking industry. While greedily starving the people in order to maintain its own profits, it is giving poorer and poorer service. Railroads are taking off trains. Merchants abandon delivery of goods. Hotels become sloppy. Starving people are asked to "save." There is a general let-down in service, at the same time that the service is being made a means of looting. It all shows the tendency of plutocracy toward the worst oppression the world ever knew, but it also suggests that the oppression will be so severe that it will ultimately bring its own destruction.

A FRIEND sends me some wild mountain flowers from the west. I remember that the west looked to me like a wreck and desert, and my study of geology has shown it to have been shattered by eruptions and ruined by upheavals. Yet from this wreck come sweet and gentle flowers. They speak to me of the survival of the good and beautiful, of the persistence of the gentle and sweet. The world is storm-tossed today. It seems as though all for which we have striven is lost. But these flowers, coming from the scene of the old conflict, say to me that it is not so; that after the troublous times the tender virtues, the beautiful sentiments, the gentle influences of good will come and overrun the waste and make glad again the place of desolation.

THE WORD ballot comes from two words, ball and lot. It refers back to the days when voting was done with the ball, as it is still in "ancient, free and accepted" lodges. It also carries with it the idea of providence direc'ing a matter of chance; it makes voting a lottery. On the one hand, it is an appeal to the idea of God designating a few men to rule others, which is an absurdity, and to the superstitution of chance. The ballot has never been a means of other than lottery. The recent draft drawing was in capsules, the true ball-lot. It involves fighting for mastery. It always does. democracy being merely a warfare with a paper. Rule of man by man is on the very face of it slavery. The kingdom of Heaven involves neither man rule or lack of rule.

WHEN, six months or more ago, I suggested that both Germany and England would lose the war, such an outcome seemed impossible. It is not so now. Even should Germany nominally win, she will be so tied up in indebtedness that she will be a part of world plutocracy. Her absoluteism wil be harmless, so far as it affects plutocratic rule, while her autocratic control of industry under socialistic forms might even be of advantage to it. If England wins, she will have to follow conquest, just as Germany does, in order to promote world plutocracy. If the war can be prolonged another year, even though it be deadlocked, workingmen and soldiers will be unable to free themselves of the bonds of plutocracy short of overthrowing the state, and so far the state is the ideal of all agitators, including socialists.

A WRITER in Hearst's magazine tells of going to a medium and being permitted to talk, for a consideration, over the telephone, with his great-grandmother. It does not appear whether the writer is faking or whether a medium has already begun to see that which will put him out of business and is beginning to fake it. When the real connection with the spirit world comes, by way of telephone or something like it, there will be no more fakery, no more effort on the part of editors to be smart, but genuine messages, and a matter of fact business control of the machine at nominal rates, or possibly individual or societal ownership of the machine, will stop both faking and smartness. The fact that it is being jested over indicates that it has already passed the era of indifference, which means advancement.

The Coming Persecution

I CALL your attention to one special characteristic that Jesus enumerates as a "sign" of the ending of an age. As I have said heretofore. I think that the ending of all ages bears the same general characteristics, just as all winter seasons do. Therefore, the things that happened during the supremacy and fall of the Roman empire, which are well authenticated, and which fulfill the predictions of Jesus relative to the ending of his age, will be repeated now, though, perhaps, in an intensified way and moving with much greater rapidity than they did then. The thing to which I call your particular attention now is, Persecution. It is just beginning to manifest now. Men and women are actually being jailed for opinion's sake. They are being deported, even lynched. I think it likely that they may be massacreed, possibly by the thousands. There may be an effort to completely destroy all that advanced thinkers tried to impart. It is not in the least unlikely that, because of its tremendously revolutionary nature my own manuscripts, may be seized ad destroyed. It is quite likely that I may be "jobbed" and slain. It is for this reason (and this is the whole purpose of this writing) that I urge you to preserve all copies of The New World, and to spread its teachings just as rapidly as possible. You know that at the beginning of every annular winter vegetation is destroyed, and only such as is garnered into bins is saved. It may be so in the world winter on which we have entered. We must put that mechanical communication over. We must work, for the night is at hand.

The Astrological View.

I AM IN RECEIPT of a letter asking me to get into touch with astronomers in an effort to discover if there is now a peculiar condition in the heavens, such as would warrant a belief in the ending and beginning of an age. I am trying to do this very thing. I take but litle stock in conventional, fortune telling astrology; yet I think there must be conditions in the Heavens that show changes in the administration of affairs in general, especially at the ending of an age. The astrologers, called wise men, sensed in Jesus' day that there was a new age near, and come to discover what it meant. I have learned that astrologers have for some time been declaring that earth is about to enter under a new sign of the zodiac, and that it will mean almost a complete change in the earth. I am seeking, now, their interpretation o fwhat it all means for I believe it accords with what I have been teaching from other data. In the meantime, I quote the following fom Astological Bulletina, of Portland, Oregon, which shows that the astral change is really sensed by them:

"The year nineteen hundred ushered in a New Cycle. From eighteen ninety to nineteen hundred marks the ending of a Great Cycle; at the close of which the Sun passed into a new constellation in the zodiac. This occurs once in about two thousand one hundred and sixty years and has always a great effect on the solar system."

Another writer, in the same publication, under the caption of ,'Uranus, the Socialist" endeavors to give a few characteristics, according to astrology, of the influence of the planetary "ruler" of the new age:

"Uranus, the Socialist, the Awakener, the Uplifter, the Disorganizer, breaking up the fixed order of Saturn, the rejector of the old, the injector of new forms, thoughts and actions. Lord of Liberty and the planet of ruth and Independence. Lord of the objective mind, it is the octave of, or the higher Mercury. The Regenerator of those who are attuned to and can respond to his higher vibrations, to those who have by advancement, unfoldment, shaken off, to at least some extent, the old conditions of the material things of Mars and Saturn. allowing and inciting them to create new conditions and introduce changes and improvements for the betterment of mankind."

The Partial Organization.

Sects and parties exist for purposes of conquest and monopoly, and the many are exploited in order that the few may enjoy the good that has been captured. There is really no difference between the old sect and the new, the new party and the old. All come to the same thing—the rallying of the many for conquest so the few may rule. The examples of the past, quoted to show that the old was wrong and oppressive, prove also that the new must be wrong and oppressive. All belong to the idea of man-rule, and man-rule is the chief cause of evil today, just as spirit rule was the chief cause of evil before man-rule came into existence. All these must be set aside.—The Coming Kingdom, 1910.

When a woman is tired there is nothing rests her so much as praise of her cooking.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spiritual.

The Old Inhabitants

LESS THAN a year ago I was speeding on a train through the deserts of the west. At intervals, amid the sage brush and grease wood, I saw what seemed to me to be piles of cinders and ashes. They were in circular form, from ten to twenty feet across. and often four feet high in the center. I fancied that they were places where travelers had built fires, one after the other, perhaps for generations, and wondered why the same place had been selected over and over until the charred remains made such intruding piles. I had passed through perhaps two hundred miles of desert with these heaps scattered through all before I asked a fellow traveler what they were.

"They are ant hills," was the reply. "These heaps are the house of the old inhabitants. No one knows how old they are. In all probability they were here when Abraham left Ur of the Chaldeas to wander in another west; for they who have excavated some of the heaps for purposes of studying them say that there is an intricate system of passages reaching at times from twenty to thirty feet underground, and going down, one passage after another, until they penetrate earth for many feet. There are cemeteries there, where the bones of the dead are deposited, and the number in them proves the home to be very old indeed."

I thought about it in the light of the flames which lit the ancient world on these great barren plains. The excavations were in ashes, that was plain. The whole surface of the earth, then, was clearly covered many feet deep with cinders. I thought of the cataclysm that could produce this result on such a tremendous scale.

The scene was reconstructed before me. I saw all life swept away; all life except the life of these ants. I wondered if they were not at that time, the leading life upon the earth, just as man is today. I even pictured them as having a civilization; of cultivating fields, of organizing nations and armies and fighting batles; of enslaving still lower animals; of being, then, as large as foxes; for I remember that remnant of organization, of agriculture and hints of history survive with the ants today; that they have their slaves, and that many of them are large now, compared to other representatives of their species. I fancied a world ruled by ants, a civilization built upon the industry to which the wise man directed the attention of the human.

Fire from the Heavens came and swept the west. The ants that had lived on the surface of the earth, having their houses, their cultivated fields. their nations and armies, their schools and their slaves, were buried in the earth; but the ants were not destroyed. Far in the earth they resumed the marvelous organization they had perfected in the years when they were the principal rulers of earth. They organized their nations anew; they continued the enslavement of their cattle; they made slaves of the workers among the ants, and set them to digging their way toward the surface, and making corridors in the earth beneath. For years they lived on the roots and branches of buried vegetation. Then they emerged to the light. But the habit of underground life was so strong with them that they continued it even after it was unnecessary.

They were no longer supreme. And they were reduced in size. Perhaps it was fear that caused them to burrow. And, living beneath the surface, they met with problems new. They found that, instead of genial weather all the year, there now was a period of winter in which they could not gather food. Life became hard for them, in spite of the fact that the few enslaved the many, making them work with a frenzy no other creature has ever worked. They taught themselves to hibernate in order to save food, just as we have taught ourselves to sleep. Perhaps it came first through hypnotism wrought by their knowing ones; but in time it became a habit.

Now they have lived for countless centuries as diminished remnants of the once dominating life, reduced to burrows in the earth, reduced to hopeless servitude, reduced to a condition where they must sleep more than half their lives in order to live at all.

What a story of the result of exploitation! What an ending to the dominance of the few over the many!

The Deb's Triology is a handsome little book containing "Man," "Woman" and "Child," three very beautiful prose poems contributed to The New World by Eugene V. Debs. Many pronounce it the finest of the many fine things this lover of humanity has written. The book cannot be bought. It is given free with every 50c subscription to The New World.

False Christs Have Come

A WESTERN WRITER says she is in communication with eleven persons, each of whom claims to be a Christ. Every now and then you will see, even in the secular papers, an article declaring that events point to the second coming of Christ. Jesus warned his disciples that one of the "signs" of the end of the age would be that "many shall come in my name, saying, 'I am Christ,'" and his caution is, "Believe it not." The whole idea of Christ ever coming to earth again is a misconception of scripture. Christ is a title, the name of an office, meaning, anointed to rule. The bible nowhere says that Christ shall return. It does say that "this same Jesus" shall come again, and that "The Lord (ruler) shall descend." Jesus refers to a particular person. Any other person coming would not fulfill this idea. The "Lord" is an office, implying actual rulership, while the word Christ implied only potential rulership in the future. Jesus will come again (a second time) to earth, but when he comes he will no longer be the Christ; if he was he would be powerless to really do things. Instead, he will be the Lord, the actual ruler, with absolute power. Therein lies the hope of the world. But he will come as a thief, whose chief characteristic is that he must not be seen. He will come as he left, when "a cloud received him out of their sight"—that is, invisible. Under these circumstances, you should, as Jesus suggested, pay no attention to the alleged coming of "Christ," although you may see it in a general sensing that the end of the age is near.

Involution Now. Evolution Later.

I PRINT a very clever suggestion for a flag of the United States of the world. I do this because the general conception of the outcome, now, is that there will be a federation of the world that will end war and give justice. It is right that this vision should be given. But in my estimation it is only part of the vision. There may come a United States of the world, just as, in a former period, the world became identical with the Roman empire. But this rulership will be infinitely more oppressive than the present rule, just as the Roman empire was worse than the small state. Socialization is not coming through the state, but feudalism, in which the church will probably be the final head, and the worker will be a serf, will come. Big Business is at the head, organizing such a state, now. It will exist solely for purposes of loot. In time, the soldiers will learn the lesson, just as they did in ancient Rome, under the former crisis period, and begin looting the rich on their own behalf. Then the workers themselves will take a hand in the loot, and the whole thing will be destroyed. My view, then, is that, while a world organization may come, it will not be helpful, and that the one hope is the Kingdom of Heaven on earth, which in the last analysis means dependence on natural law, with rulership by any creature abrogated. I gave my conception of what the symbol of this rule might be, something like seven years ago, and I reprint that, in contrast with the suggestion that you may get the two ideas closely related to each other.

New World Philosophy

It takes a good man to sincerely wish his competitor prosperity.

When a man never doubts his judgment, you should do it for him.

A woman will bear the loss of a fortune without a complaint and cry over a broken teacup.

The butterfly dresses beautifully, but this doesn't make it a bird. It is only a worm, after all.

Very few men get as enthusiastic or as liberal at church as they do at a Sunday baseball game.

When it grows dark the stars show. When trouble comes you find friends you didn't know you had.

Every man's mind is greater than the supreme court and passes judgment for itself on the judgment of the highest.

Genius consists in doing things nicely at the right time and place. Statesmanship consists in nicely not doing anything.

The truth goes in a straight line like a bullet and pierces what it hits. A lie is like a boomerang, it returns to the one who sent it.

Whenever a man talks about the sins of others, you may know he has done something he is ashamed of and is trying to hide behind them.

All people, like the moon, have a dark and a bright side; some have the faculty of always showing the bright side, while of others you see only the dark.

The man who teaches how to make money helps the wise are strong at the expense of the ignorant and weak, but he who teaches how to be happy like the sun gives light to all.

It takes the average person's time to make a living, and his surplus energy to keep comfortable. This is probably the reason that the problem of human life has never yet been solved.

A fool tells a secret because he is a fool; a knave, for his interest; a woman, to show she has been honored in being its custodian; a man, to adorn a tale; nature, to please the wise-eyed; God, to reward such as fear him. But, secrets are all told.

Praising and jeering personal appearance is coarse flattery and uncivilized criticism. A man is his works and the praise of that should please him, the condemnation of that make him blush. His fame or possessions are not proper subjects for laudation. Just to the extent that honorable effort has been made to secure them are they commendable, and no further.

Drama of The Cow Towns

This is one of the "Dramas of Kansas." There are thirty of them in the book of that title, beside other verses, pictures and an illuminated presentation page. The work has been commended by Debs, Warren, Ryan Walker, Ella Wheeler Wilcox, William Allen White, Frank P. Walsh, Dante Barton, Goveronr Capper of Kansas, and many others. It contains 200 pages, and is bound in cloth. Originally it sold for $1.00, but the second edition, though identically like the first, cost less, and is offered at half price, 50c. Get a copy, read it, and then give it to a friend as showing the greatest social dramas in history.

There were such things to do, and they
were done
With such originality and dash
In Kansas, that the whole world looked and
gasped,
Witness, the handling of the cattle business.

I.

That the great plains from Kansas down
to Texas
Should be ranged by innumerable herds
Of ponies, buffaloes and mavericks
Was a strange fact not found in other lands
In any age. Fur dealers speedily
Wiped out the buffaloes. The Indians
And early settlers lassoed and broke in
The mustangs. The cattle numbered mil
lions.
Lank, with their long horns, grazing on the
greaswood,
And miring in the waterholes, they were
The population of the wilderness,
Perhaps with a long history unwritten,
Spotted and speckled, wiry, with calves
Trotting beside them. It was their stringy
flesh,
Dried in the desert air and termed jerked
beef,
That led the first explorers on their jour-
neys.
The age of branding maxericks and kill-
ing
The cattle needed constitutes the first
Act of a drama strange in many ways.

II.

When the first western railways passed
through Kansas,
And startling plans were made to market
these
Wild cattle of the plains that cost men
nothing,
Joseph G. McCoy drove down to Texas,
And ploughed a furrow up to Abelene,
Six hundred miles in length, as mark for
those
Who wished to drive the cattle up for ship-
ment.
They came in droves. The cowboys had be-
fore
Been roping steers and branding them. They
now
Rounded up herds and headed for the rail-
road,
Following the furrow that became a road.
Thousands in every herd, the herds so close
One to the other as they journeyed north-
ward,
Each herdsman ever saw the one in front,
They sauntered 'mid the shout and vicious
oath,
Through sage brush, cottonwood and muddy
ford,
On to the place of fate. At night they camped.
Killed a beef maverick and had their sup-
per,
Then slept beneath the stars, with heads
on saddles,
Ropes coiled around to keep tarantulas
And snakes from them. By day they jogged
along,
Hands on the pommel and the feet in stir-
rup,
Lest the mustang should stumble in the hole
Of prairie dog or buck at sight of rabbit
Bounding away. They found few habita-
tions.
But here and there a ranch was seen with
house
Like some baronial castle. 'Mid such ro-
mance,
Mores trange than any Canterbury tales
Or adventurous crusade of olden knights,
They drew through strange mirage and thir-
sty tale
To the new town Abilene.

III.

Never was there city
Like this cow town. The cattle came so fast
The trains could not convey them to the c ty,
And herds were grazing on thep rair e near,
Awaiting turn for marketing. Within,
Saloons and dives and gambling houses ran
All day and night. Things surely were wide
open,
For Kansas then was wet, yes, sopping wet—
Faro and poker and shell games were go-
ing
Without surcease. Women were every-
where,
Hardened and leading in the ways of sin,
Madame Moustache, Lonna Paquita and oth-
ers.
Sometimes a drunken cowboy would shoot
up
The town. Sometimes they'd quarrel and
kill.
The daily papers came of type peculiar
To the new age. Greeley and other printed
The story of the cow towns—for Wichita,
Dodge City, and some others came to share
Wild glory of old Abelene—and Europe
Copied the stories and held off aghast.

IV.

Marshals were tried, to keep disorder down,
But they were playfully run out of town.
Then Hickox came, hair streaming down his
shoulders,
Moustaches drooped, with steady eye of
grey,
And, being quicker on the trigger than
Any of the bad men, soon brought death
To many and then respect for law and order.
Wild Bill became a hero. Beadle's writers
Pictured him and his many imitators
In sturdy fights and wild adventures that
Made them ideals of a generation
Who woke to read the wondertales of action.
Blood and thunder tales the people called
them.
If there was not a killing in each chapter
The million eager boys who learned from
them
Desire to go west and slaughter bad men,
Flagged in their interest. Not only was
This a new literature that had a place
Because 'twas virile, but it came to earth,
The first cheap literature, the first boy tales
Save of the goody goody kind that had been
known.
When the strange herds that nature had sup-
plied
Had passed, their long horns tossing as they
went,
And the mild cow towns ceased with them
to be,
Then Beadle's novels were no longer found;
And yet they formed a mould from which
was cast
A cheap an dvirile line of books.

V.

The taming
Of the cow towns was fatal to them. But
they bu lt
The packing houses in the cities, turning
Production of the nation's meat to few.
Perhaps the building of the slaughter cities
That flourished after the cow towns had
waned,
Until they ruled the foodstuff of the world,
Is the fifth act of the great cow town drama.
Again the tragedy, half comic, had
Extended beyond Kansas till it touched
All the people in the world. Once more it
came,
With new type, killing with the great ma-
chine,
Embracing workers of all tongues and races,
Raw on the stage, but mighty in their deeds.

They pass as real things, but may come
again
As shadows that still hover in the pages
Of a new literature they may inspire,
And as strange living creatures quick
To come and go within the realm of th'
mind.

When The War Days Are Gone

For The New World by Geo. F. Hibner, Idaho.

When the war-days are gone—the Great Night past—what then?

Today, in America, onefiftieth of the people hold two-thirds of the wealth, and are fast gaining power over the rest. Hours, days, years of their lives the workers have given—are giving— in tribute to these holders of wealth. And now comes the war drill, and the workers are giving again. So in the past; so in the present. And—after the war—?

Up to this time in America—in the nations of the earth—the many have let the few say when they might work, under what conditions they must work, and what of the values they produced they might keep. These few, having these privileges through generations, fee that they may now order the many to drill, and to kill. And hte toil ers are drilling, are killing—in the red mud meeting and dealing death —Thus it was; thus it is. And—after the war—?

In America today less than one one-thousandth of one per cent of the people have power to declare w-a-r! And the diplomats—a very small part of that very small per cent have power to drive to w-a-r!—bring pain, misery, suffering, insanity, disease, waste, ugliness, hopelessness, crime, death and al that it dark, terrible and debasing And—the many are entering the trenches, and these horrors are fast adding up. So through the past; so today. And—after the war—?

When the war-days are gone—the Great Night past—what then?

Trees.

Joyce Kilmer.

I think that I shall never see
A poem lovely as a tree,
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day
And lifts her leafy arms to pray;
A tree that may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me
But only God can make a tree.
A bluffer wins awhile and then
Becomes despised and shunned of men.

I am full of encouragement, and, in spite of all our troubles, my heart is oferflowing with happiness.—2 Cor. 7, 4, Twentieth Century New Testament.

"Greater love hath no man this: that he lay down his own life for his friend."

In ages long gone by, in ancient land,
The "Son of Man' this law of love declared:
"No greater love is known by any man
Than this: that for the friend whose love he shared
He give his life." Thus spake Palestine's Sage,
And in the utterance of that beauteous thought
Stated a truth, of which, in every age,
Devotion hath the living witness brought.

Yes, 'tis a price that tests the depth of flove
To lay down life—to calmly welcome death
For love's dear sake—and thus to willing prove
Its deep devotion; and with parting breath
To sing love's song; to count the grave rich gain
E'en while life's promise shines forth bright and clear;
To die to earth—to conquor death and pain—
All for the friend whose love is held most dear.

But what of those who calmly greet death's hour,
Unspurred by special friendships—selfish love;
hose courage manifests the living power
Of Universal Love from Heaven above?
Is their devotion less, because they die
For love of all humanity? Are they
Who hear and feel the groan—the bitter cry
Of multitudes upon life's weary way—

And, hearing, do not hesitate to place
Upon love's altar, with its heav'n-lit fire,
Their lives—a sacrifice for al the race—
With love surpassing passion or desire,
Accounted less the lover than the one
Whose aims—whose life—whose all—are centered near
His special loves and friendships—his alone—
Those dear to him, and those he holds most dear?

Grim souls, whose glorious heights of love can reach
Above the realm of personal griefs and fears;
And wean the suffering masses from their tears;
Whose depth of feeling, all controlled, can teach
Yea, wake them to beget the stronger life,
Born of a righteous anger, sired by hate
And christened "Justice;" reared 'mid scenes of strife;
Molded in human passions, grand and great.

Grand souls, whose love, sublime, unterrified,
Unmoved can stand, while empires pass away;
Great souls, who,
Still dare procla
Of Brotherhood.
And struggling
Proclaim "the Re
Earth's glad, fr

Souls who can real
The gleam of Fr
The hatred e'en of
From tyranny, i
Souls who seek no
Who, lusting n
Proclaim the go
Though instituti

Souls who, with pr
Can gaze into t
Oppression's fette
Of Man enlightene
Souls who, enrapt
Of human libert
In strong, firm, ho
Tear superstitio

Level her shrines
Of empires; sho
In thunder tones,
Still popular ho
Souls who, unhesi
The hate of tho
Souls who, inspire
March on, unfli

These, then, are t
The love that la
The souls who, fe
Go on, unwaver
Hated by those th
Upon the cross
Hunted to death,
For centuries a

These souls posse
Which, knowing
(A knowledge wh
Goes forth to le
To live for love an
If need be, hope
By their unselfish
The passion gr

The Mountains were Melted

Alexander Winchell.

NEARLY ALL the so-called basin lying west of the Sierra Nevadas, through Utah and parts of California and Arizona, are composed, at in part, of ancient lavas. Through the plateau region, further east, lavas are equally abundant. In the Sevier basin, according to Gilbert, the great Sevier fault, or break through the rock, exposes a maximum thickness of two thousand feet. South of the Colorado is a much larger lava basin, spreading several broad lobes over into New Mexico, the most westerly of which reaches nearly to the Rio Grande. Its extreme limits are 320 miles apart. In San Francisco mountain we have a pyramid of compact lava nearly 5,000 feet high, with slopes of ten to twenty degrees.

"Ain't It Fine Today?"

Douglas Mallach.

Sure, this world is full or trouble—
I ain't said it ain't.
Lord. I've had enough an' double,
Reason for complaint.
Rain and storm have come to fret me,
Skies were often gray;
Thorns an' brambles have beset me
On the road—but say,
Ain't it fine today!

What's the use of always weepin',
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine.
Life ain't no celebration.
Trouble? I've had mine—
But today is fine.

It's today that I am livin'.
Not a month ago,
Havin', losin', takin', givin'.
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain't it fine today!

The Coming of the New.

Mrs. Barbara Miller, California.

The August number of The New World contains so much of interest to me. I believe what you say about the destruction of the present world, and that the coming o the new must be along the line you suggest.

How the Deserts Were Made

Joseph Leconte.

COMMENCING in Northern California, there has, beyond doubt, been a flood of lava completely mantling the smaller inequalities and flowing around the greater inequalities of surface; while in Northern Oregon and Washington it becomes an absolutely universal flood, beneath which the whole original face of the country, with its hills and dale, mountains and valleys, lies buried several thousand feet. It covers a greater portion of Northern California and North western Nevada, nearly the whole of Oregon, Washington and Idaho, and runs far into Montana and British Columbia on the north. Its extent cannot be less than one hundred and fifty thousand to two hundred thousand square miles, with a thickness of three to four thousand feet in its thickest place where cut through by the Columbia river.

Portents in the Heavens.

go, Aug. 9.—The aurora borealis or n lights interrupted wire communi- Over the northern half of the United and all of Canada from the Rocky ns to the Atlantic Oceon, and was n in Southern latitudes last night several hours early today. The phe- n became visible and began to af- ephone and telegraph wires shortly midnight, and for several hours unk line circuits were useless most ime. The display of aurora in Col- vas described as particularly brill- any persons believing that the bold earance of the northern sky was by forest fires. A dispatch from quoted Prof. H. A. Howe, of the ent of astronomy of Denver as say- h a display had never been observ- re in Colorado, to his knowledge.

Shade.

Theodosia Garrison.

The kindliest thing God ever made,
His hand of very healing laid
Upon a fevered world, iss hade.
His glorious company of trees
Throw out their mantles, and on these
Th [illegible] wanderer
Gr
Of
O
T
or
E
A
B
Th
Th
A
H

Strange New Things

Willis Sherman, a 17-year-old boy, of Seattle, sits with his bare feet on the floor, and, though totally deaf, can hear conversation and music.

There is said to be a deaf crook in Kansas City, Mo., who, though deaf, presses a telephone receiver to the top of his head, and hears that way.

Did you ever notice that when you feel like being good you are liable to get angry at trifles?

Our Buddy

A New World Sermon.

"Our fellow worker, God, 2, Cor. 6, 2—Twentieth Century New Testament.

IT HAS generally been thought that the Fatherhood of God was the highest conception of Leity. But even that raises him entirely above us. The thought of him as a fellow worker brings him nearer to us and vastly dignifies our own efforts. Unions of today express their fraternity by these very words, "Fellow worker." The authorized version uses the one word, "Co-worker." We miss the meaning of the prefix, "co;" it means equal. You see how, in both renditions human labor is dignified. We are equal workers with God in making this a good world. He is our fellow worker, our "Buddy." We have "fellowship with him." Think of God as a good "fellow" with whom you are a shipmate on earth; that is the idea.

Did you ever reflect that God cannot make this a good world without our aid? And did you realize that you cannot make this a good world apart from him as a fellow worker? It is in his power to remake the earth until environment shall be just right; and it rests with us, rather than with him, to bend our wills to his plan, so that he may carry it out. If we insist on working our own plans we shall defeat him, with all his almightiness. This is why I say "there is no other way but his way," and that spending money to promote any other work is wantonly wasting it. Are you working on his job, as his fellow worker, as his equal worker, with him as a good fellow and buddy, or are you opposing him by trying to climb up some other way?

Life in a Colony.

W. F. Bragg, Llano, California.

I am glad to comply with your request to give my impressions of Llano, present, past and future prospects. I am a civil war veteran, and a member of the National Home at Sawtelle, Calif. Have taken membership in the Llano colony, and spend about half my time here at work in the different industries. I can truthfully say that the times pent in the colony has been very pleasant and profitable, as far as my health and freedom from worry over grocery bills are concerned. I think we have a foundation laid for a prosperous industrial community. We are now getting the different departments systematized, so there is less friction than at the beginning. People come here from all parts of the United States, Canada and Australia. Some of them have very strange and individualistic tendencies that cannot harmonize with the aims and objects of the company. These get dissatisfied and leave, and it will be so for some time to come. But others take theirp laces faster than they go out, so the colony is making a steady, healthy growth. There are now about 1,000 people on the ground, and as many more are paying $10 per month to help establish the different industries and get the enterprise on its feet. Every person who comes here to live has to sign a contract to abide by the rules of the board of directors, and if he fails to do so, his working agreement is cancelled. In establishing our industries some mistakes have been made and no doubt other mistakes will be made in the future, but we profit as much by our mistakes as our successes. We have a two-thirds interest in

at he lay

ared:

he shared
s Sage,
thought

ught.

flove
death
g prove
breath
rich gain
bright and

pain—
most dear.

ath's hour,
selfish love;
wer
ve?
e
y
er cry
—

fire,
—
ire,

all—are cen-

alone—
s most dear?

ove can reach
s and fears;
n their tears;
d, can teach
r life,
hate
mid scenes of

nd great.

terrified,
s pass away;

Great souls, who, persecuted, vilified,
Still dare proclaim to earth the dawning day
Of Brotherhood. Who stand amid the strife,
And struggling onward 'mid war's hellish glare,
Proclaim "the Resurrection and the Life"—
Earth's glad, free morning, beautiful and fair.

Souls who can realize, and who can see
The gleam of Freedom's morn; and who can bear
The hatred e'en of those they seek to free
From tyranny, injustice and despair,
Souls who seek not for approbation's meed;
Who, lusting not for popular assent,
Proclaim the gospel of man's greater need,
Though institutions fall and and states be rent.

Souls who, with prophet's vision, calm and grand,
Can gaze into the future, and can see
Oppression's fetters broken by the hand
Of Man enlightened, and of Woman free.
Souls who, enraptured with the vision fair
Of human liberty, thus to them shown,
In strong, firm, holy resoluteness, dare
Tear superstition from her ancient throne—

Level her shrines and altars 'mid the dust
Of empires; shout the doom and Mammon-king
In thunder tones, while wealth and money-lust
Still popular homage of the people bring.
Souls who, unhesitating, can endure
The hate of those they love and strive to save;
Souls who, inspired by passion grand and pure,
March on, unflinching, to the martyr's grave.

These, then, are those whose love divine exceeds
The love that lays down life for dearest friend;
The souls who, feeling universal needs,
Go on, unwavering, to the bitter end;
Hated by those they love, and crucified
Upon the cross of bold Authority;
Hunted to death, reviled and vilified
For centuries after—till men shall be free.

These souls possess the love that knows and feels;
Which, knowing oneness with all human kind
(A knowledge which heav'n's light alone reveals'
Goes forth to lead the world from ignorance blind,
To live for love and truth, and sacrifice,
If need be, hopes—ambitions—life, and prove
By their unselfish payment of the price,
The passion grand—the hold, greater love.

Shade.

Theodosia Garrison.

kindliest thing God ever made,
hand of very healing laid
a fevered world, iss hade.
company of trees
They face the active and on these life,
grasping the oportunity thrust upon them through necessity,
While I, fed and clothed by masters,
Make confessional
That I dare not risk my little
To gain a world.

Hunger has not forced me, as these greater masses,
To know the furtherest pinch of want,
And I suffer the jibes of self-accusing mind,
While my hungrier comrades
Go forth to attend the twin-birth of Revolution and Brotherhood.

Wonderful New Discoveries

By means of a telephone, connected with nstruments placed over certain organs of patients at San Francisco, Dr. Albert Adams, eminent pathologist and author, residing at Los Angeless, 500 miles away, been able to diagnose numerous dis-ss, doing it as accurately as though ent where the patient was examined. . Graham Bell, inventor of the Bel phone, says that he recently talke Eiffel tower, in Paris, and his con ation was plainly heard in Honolulu waiian Islands. He declared that w re on the threshold of discoveries tha uld revolutionize almost everything modes of living. Possibly he will l of the first to catch the voices of spir ing from the other phase of life.

"Greater love hath no man than this: that he lay down his own life for his friend."

In ages long gone by, in ancient land,
The "Son of Man' this law of love declared:
"No greater love is known by any man
Than this: that for the friend whose love he shared
He give his life." Thus spake Palestine's Sage,
And in the utterance of that beauteous thought
Stated a truth, of which, in every age,
Devotion hath the living witness brought.

Yes, 'tis a price that tests the depth of flove
To lay down life—to calmly welcome death
For love's dear sake—and thus to willing prove
Its deep devotion; and with parting breath
To sing love's song; to count the grave rich gain
E'en while life's promise shines forth bright and clear;
To die to earth—to conquor death and pain—
All for the friend whose love is held most dear.

But what of those who calmly greet death's hour,
Unspurred by special friendships—selfish love;
hose courage manifests the living power
Of Universal Love from Heaven above?
Is their devotion less, because they die
For love of all humanity? Are they
Who hear and feel the groan—the bitter cry
Of multitudes upon life's weary way—

And, hearing, do not hesitate to place
Upon love's altar, with its heav'n-lit fire,
Their lives—a sacrifice for al the race—
With love surpassing passion or desire,
Accounted less the lover than the one
Whose aims—whose life—whose all—are centered near
His special loves and friendships—his alone—
Those dear to him, and those he holds most dear?

Grim souls, whose glorious heights of love can reach
Above the realm of personal griefs and fears;
And wean the suffering masses from their tears;
Whose depth of feeling, all controlled, can teach
Yea, wake them to beget the stronger life,
Born of a righteous anger, sired by hate
And christened "Justice;" reared 'mid scenes of strife;
Molded in human passions, grand and great.

Grand souls, whose love, sublime, unterrified,
Unmoved can stand, while empires pass away;
Great souls, who, persecuted, vilified,
Still dare proclaim to earth the dawning day
Of Brotherhood. Who stand amid the strife,
And struggling onward 'mid war's hellish glare,
Proclaim "the Resurrection and the Life"—
Earth's glad, free morning, beautiful and fair.

Souls who can realize, and who can see
The gleam of Freedom's morn; and who can bear
The hatred e'en of those they seek to free
From tyranny, injustice and despair,
Souls who seek not for approbation's meed;
Who, lusting not for popular assent,
Proclaim the gospel of man's greater need,
Though institutions fall and and states be rent.

Souls who, with prophet's vision, calm and grand,
Can gaze into the future, and can see
Oppression's fetters broken by the hand
Of Man enlightened, and of Woman free.
Souls who, enraptured with the vision fair
Of human liberty, thus to them shown,
In strong, firm, holy resoluteness, dare
Tear superstition from her ancient throne—

Level her shrines and altars 'mid the dust
Of empires; shout the doom and Mammon-king
In thunder tones, while wealth and money-lust
Still popular homage of the people bring.
Souls who, unhesitating, can endure
The hate of those they love and strive to save;
Souls who, inspired by passion grand and pure,
March on, unflinching, to the martyr's grave.

These, then, are those whose love divine exceeds
The love that lays down life for dearest friend;
The souls who, feeling universal needs,
Go on, unwavering, to the bitter end;
Hated by those they love, and crucified
Upon the cross of bold Authority;
Hunted to death, reviled and vilified
For centuries after—till men shall be free.

These souls possess the love that knows and feels;
Which, knowing oneness with all human kind
(A knowledge which heav'n's light alone reveals'
Goes forth to lead the world from ignorance blind,
To live for love and truth, and sacrifice,
If need be, hopes—ambitions—life, and prove
By their unselfish payment of the price,
The passion grand—the hold, greater love.

Portents in the Heavens.

Chicago, Aug. 9.—The aurora borealis or northern lights interrupted wire communication over the northern half of the United States and all of Canada from the Rocky Mouutains to the Atlantic Oceon, and was felt even in Southern latitudes last night and for several hours early today. The phenomenon became visible and began to affect telephone and telegraph wires shortly before midnight, and for several hours many trunk line circuits were useless most of the time. The display of aurora in Colorado was described as particularly brilliant, many persons believing that the bold red appearance of the northern sky was caused by forest fires. A dispatch from Denver quoted Prof. H. A. Howe, of the department of astronomy of Denver as saying such a display had never been observed before in Colorado, to his knowledge.

Shade.

Theodosia Garrison.

The kindliest thing God ever made,
His hand of very healing laid
Upon a fevered world, iss hade.
His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.
Green temples, closed against the beat
Of noontime's blinding glare and heat,
Open to any pilgrim's feet.
The white road blisters in the sun,
ow, half the weary pourney done,
Enter and rest, O weary one!
And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.
This is God's hospitality;
And whoso rests beneath a tree
Hath cause to thank Him gratefully.

Wonderful New Discoveries

By means of a telephone, connected with nstruments placed over certain organs of patients at San Francisco, Dr. Albert Adams, eminent pathologist and author, residing at Los Angeless, 500 miles away, has been able to diagnose numerous diseases, doing it as accurately as though present where the patient was examined.

Dr. Graham Bell, inventor of the Bell telephone, says that he recently talked from Eiffel tower, in Paris, and his conversation was plainly heard in Honolulu, Hawaiian Islands. He declared that we were on the threshold of discoveries that would revolutionize almost everything in our modes of living. Possibly he will be one of the first to catch the voices of spirits talking from the other phase of life.

The Great Adventurers

The Real Great Adventurers are the Brave Souls Who are Seeking to Discover and Explore the New World of the Spirit.

George B. Kline, Pennsylvania, sends $2 for five subs.

Dr. J. H. Peebles, Los Angeles: Your journal is read with pleasure regularly.

L. Wornom, Vancouver, Wash.: I like The New World fine. He sends $1.50 for subs.

D. Phillips, Evans, Arkansas: I am glad to see The New World enlarged. Here is one sub.

Webster Ashford, Arkansas: We appreciate you paper so much. Success to you in yor good work.

Frank S. Griswold, Kansas City, in sending $2 for subs: I am well pleased with my reading of your paper.

Joe Trounson, California; in renewing: With the Debs Triology as a premium you are certainly giving us our money's worth.

Justus A. Miller, Oregon: I am in receipt of the July number of your soul-inspiring magazine. Enclosed find price of subscription.

J. B. Nolle, Florida: Dr. J. M. Peebles, of Los Angeles, writes me about The New World. I am anxious to learn and send in my subscription.

John Hager, Louisiana: I have had samples of The New World and am greatly interested in its mission. Enclosed find 50c for subscription.

In sending a dollar for extra copies of The New World for distribution, Carrie Wagner, Washington state, says: They are great messengers.

Fritz Pfundt, Washington, sends $150 two subscriptions and Hamlet in Heaven and adds: "Lord, but there is good reading in your little big paper."

Fred H. King, Montana: Enclosed find $1.00 for subs. I shall try to be a friend.

Cora A Wagner, Pennsylvania: Most interesting reading matter.

Dr. M. M. Yates California: Your paper grows in interest, with extraordinarily good articles as the spirit world tries to pour comfort on our troubled minds.

W. B. Holmes, Coffeyville, Kansas: The August New World is a hummer. How do you give so much for so little? Oh, it is great, quality and quantity improving, too.

Mrs. G. A. Braker, Oregon: At the spiritualist camp meeting we disposed of seven subscriptions and enclosed find money order for same. And don't forget the Debs' Triology.

W. F. Bragg, California: Enclosed find money order for two dollars for sub cards. I am highly pleased with you New World and will do what I can to extend its circulation.

Dr. J. Waldron, Portland, Oregon: At the spiritualist camp meeting I saw my first copy of The New World, and was so impressed that I am sending two dollars for subscriptions and books

J. C. Schendel, Pennsylvania: I happened to get one of your papers, and liked it so well I showed it to some of my friends. They, too, liked it, and as a result I am sending you three subscriptions.

J. N. Fench Texas: I am receiving your publication and like it splendidly though I cannot say I endorse all you say. I am in a position to place sample copies over a wide territory and will willingly distribute them.

Mrs. J. O. Tupper, Oregon: Enclosed find 50c for renewal I value your paper very highly, and if I had time would love to get subscribers. I never miss a nopportunity to interest others in it May God bless you in your god work.

J. N. French, Texas: I am receiving your minister, an honest, independent thinker. In addition to subscribing, I would be glad for back numbers, for I wish to sort of "catch up" with your ideas. After reading them I will pass them along.

Wilson Iler, Ontario, Canada: I am enclosing $1 for The New World. Your paper is just what I want and I can fully endorse what you say. There is no reason why we should be deprived of information concerning the future, if we live orderly lives.

Dan R. Simpkins, Arkansas, with a dollar for subscriptions: I like the letters from the Spirit World. After the war is over there wil be a change in the human race all over the world. The Jews will return to the holy land and be the earthly aspect of the kingdom of Heaven on earth.

Mary Alice Congdon, Oregon: Two copies of your publication have reached my hands and interested me very much. I have long been in the work and recognize the value of variety in your publication as compared with other spiritualist papers. I want you to send me, for the enclosed, ten copies for sale in our church, and subscription as per address given.

Mrs. H. Weinstead, Arizona: Received sample copies of The New World and am delighted with it. It is just the truth this old world needs. I am very much interested in the invention for communication between the seen and the unseen, and trust it will soon be a reality. God speed you in your work for humanity. A dollar is enclosed for subscription and The Dramas of Kansas.

Still at It, in Spite of the Judge.

D. Bobspa, in World, Oakland.

A Chicago judge, tired of issuing injunctions and setting aside the legislative acts of the people's representatives, has decided that his fellow attorney, Lord Bacon, wrote the plays of Shakespeare—in spite of the fact that the spirit of William is still dictating plays to Lincoln Phifer.

A Critic is Mystified

Mrs. Lillian K. Bullard, the expert photographer of Horace, Kansas.

Whether it was the unique way in which your paper apeared, or the continuity of the political articles you printed, that claimed my interest, or whether I read the paper more closely than I do the seven or eight radical and Socialist publications I get, it seems to me that, from reading a year of your little magazine I have a better understanding of the world's political history and conditions that I ever grasped before.

I saw that critic of spirit manifestation last night. I had given him Hamlet in Heaven to read. He had read only a part of it, but admitted it was fine and with strong Shakespearean characteristcis. "Still" he said, "one who was an admirer and student of Shakespeare might be able to copy his style."

"He might," I said, "but has it ever been done before?"

He laughed and replied, "Not to my knowledge."

Then he asked if he might loan Hamlet in Heaven to two of his acquaintances in Pueblo who had heard of the book and were anxious to read it. I told him to pass it on to as many as he thought would be interested in it, and to gives me the names of as many as he loaned it to, so I could send them sample copies of The New World. I wanted him to see a copy of The Debs Triology, but it was loaned out. It will be in this week and then I will pass it around among those interested.

I also asked this man if the sentiment in Hamlet in Heaven was not worthy of Shakespeare in style and sentiment, and he hummed a little, then quoted from Hamlet, and ended by saying, he "guessed it was."

Wants a New Edition.

Has there been a move started to get a new edition of the Coming Kingdom published? I will put up $10 toward a fund for that purpose and more if necessary.—D. R. Durham, Payetta, Idaho.

This is the second friend who has ogered to put up $10 for a new edition of the book, and this without solicitation. The last edition cost me about $250, and it was four years before I got the money back. I can't afford to put up so much now. My income is smaller than when I printed it before and I must watch out for The New World. We need a company to promote some up to date books. Wonder if we could form a stock company to do the work.

I AM RECEIVING letters of commendation for The New World in its larger and improved form. The Triology of Debs, which is offered as a premium with every 50c subscription, is meeting with exceptional favor. One friend writes: "How do you give so much for so little?" I am trying to make a paper that will provoke thought and be helpful in its suggestiveness. Naturally I am dependent on my good and much appreciated friends for circulation. It is the subs you send in, the kind words you say of the paper to others, that enables it to live. It pays but very little above the actual cost. But I wish so much to keep it going, until the mechanical communication between the two worlds is established, and through the time of trouble on which we are now fully entered. I believe that I shall be able to do it, because I feel that I can depend on you, my dear comrades and friends, to help me do it. The government will raise the postage on letters, so shutting us out of personal correspondence to a degree on account of added expense. But we can talk as friend to friend through the paper, and our souls may meet in the Comradeship Circle, while we may hold sweet communion with those beyond, and we may still get information from the Spirit Spy System. There is comfort and knowledge ahead of us. But we must work together in this crisis. Can't you send $2.00 for five subs this month? At least send a dollar for sub and book or for two books.

The Spirit Press; Department of The New World

Paper-Magazine

mail matter, August 20, 1916, under Act of March 3, 1879

October, 1917 Number Se

Ignatius Donnelly Meets Many Who Lived Before the Early Destructions of the Earth

Purporting to be by Spirit Ignatius Donnelly.

GOD ALMIGHTY has himself opened, in part, the book of the world's history. In various parts of the land's surface it has cut sheer through literal miles of earth, where rivers pour through mountains gorges, laying bare strata enabling the geologist

THE CATACOMBS are coming back. About the beginning of the Christian era the Romans began burying their dead in shelves branching from elaborate tunnels underneath the city. These tunnels were known as catacombs. The persecuted Christians held their meetings in these artificial caves. There Christian song was born. There began the use of the candles that are still so much in evidence in church services.

The circle is completed, the drama ends, and the catacomb has returned. For three hundred miles across Europe stretch lines of caves, known as trenches, from thirty to ninety feet under ground. Some of them are elaborate affairs, braced, concreted, electrically lighted and artificially ventilated. They are supplied with dining rooms, billiard rooms and motion picture theatres. Christianity has traveled far from meeting in rude caverns in the name of the humble prince of peace to these scientific underground hiding places from the ravages of war. But, some way or another, exploitation always returns man to the cave.

After feudalism came, with Christianity as a state religion, cathedrals began to be built. They are great, costly structures, built in the shape of crosses. With roofs lifted high on many pillars, which resembled the trunks of trees among which the early disciples met, walls and ceilings were decorated with paintings

fill the lower places of the earth. In dropping from the Heavens on earth, the waters doubtless aided in the work of stratification, and then, hurrying to the parts of the earth that had not been filled in, helped to preserve the equilibrium of the planet. which, except for them, would have been unshapely and heavier on the sides where the continents had been dumped than they were elsewhere.

I said that God had partly opned this book of nature. He did it through making the

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writ-

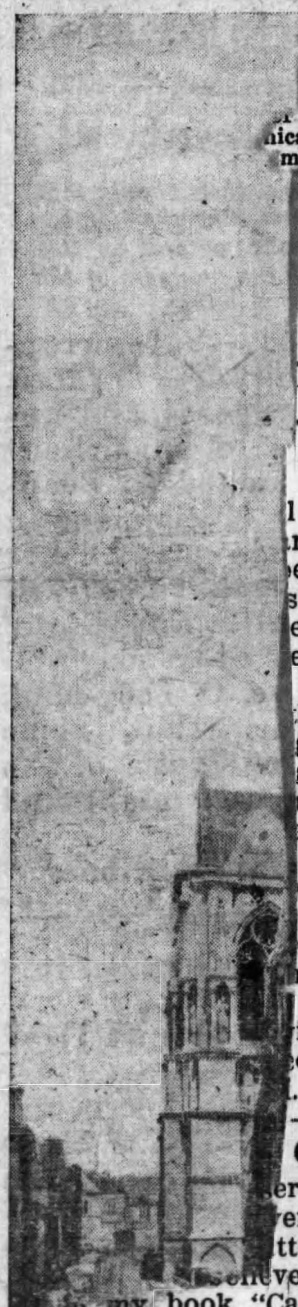
Well, they ar**ile this is given to**
thedrals in thi**invited to believe**
thedral at Re**it is merely part of**
That is one o**in every age, but**
of the war. T**sonal mediumship,**
going and the c**g to all.**
ing back.

Does this mea**The automatic**
primitive Christ**fascinating, to**
to say. It may**nounced to be**
of persecuted**order by com-**

as: Whatever
the origin of
e readable and
lift up and
d skeptic and

teran spiritual-
ew World is a
which inspires
s me. Heaven

the paper is not
e. It is, rather,
a scientific, me-
nicating with the be-
munication open to
common as tele-
plishment of this
e discovery of a
ve knowledge for
y history, new lit-
hen, every paper
d literature from



th as represented
It has been done,
We have sacred
l telling of "days'
nce of different
eriods, of falls of
strange things in
elieved, were the
ed in part, some
some as revela-
hat actually wit-
ges.
ge to talk wit'
rits since natur
any, and I know
means of com-
vo states of life
have the stories
receiving it "the
d "men shall be
written in the
ill not be severe
ed to live on a

Come True.

ervices have been
ens, informs me
tten him, askin
e that the thing
in my book "Caesar's Column,"
will be fulfilled.

I do. But it is necessary, if I am understood, that this statement should be qualified. The book was professedly a work of fiction. In saying, therefore, that I think it will be fulfilled, I do not mean that people bearing the names I gave them, and living in the places I assigned them, will do precisely the things I described, in the way I told about them. The lesson I meant to teach must be taken in general rather than specific terms. The thought I meant to

the new feudalism that is certainly coming, we are more likely to have new magnificenses in church edifices and apportionments. They may not be like the old, but they will probably surpass the old. What will the billionaires do with the mountains of money they are piling up, if they are not permitted to build magnificent temples? They are already talking of restoring Reims cathedral.



convey was that the time would come when absoluteism would prevail on earth; that it would be exceedingly foolish and oppressive; and that ultimately it would bring its own destruction, together with a wreckage of all that the past had gathered of good. In this sense I am more than ever confirmed in my belief that the story of "Caesar's Column" will come true. Events that have come to the world since I was driven from it show that the beginnings of the conditions I picture are already manifesting. But the book, as I explained before, is a story, and the story itself never claimed to be anything but fiction.

IGNATIUS DONNELLY.

God Has a New Idea

ported to be by William Shakespeare

Man, the prime autocrat, in infancy
Of power, took lessons, and absorbed its rage.
That was the fall of man, the going over
To exploitation, that had wrought disaster
Upon the ormer system. You discover
The fruit forbidden in the rout and master
That smear the meadow lands with blood, until
As went the reptile so the human will.

ican flag
e Repub
r which
nds—one
n, indi-
le, with
ty and
ce for all.

50c year.

Entered at Postoffice at G

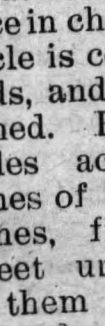
Monthly

tacombs & Cathedrals

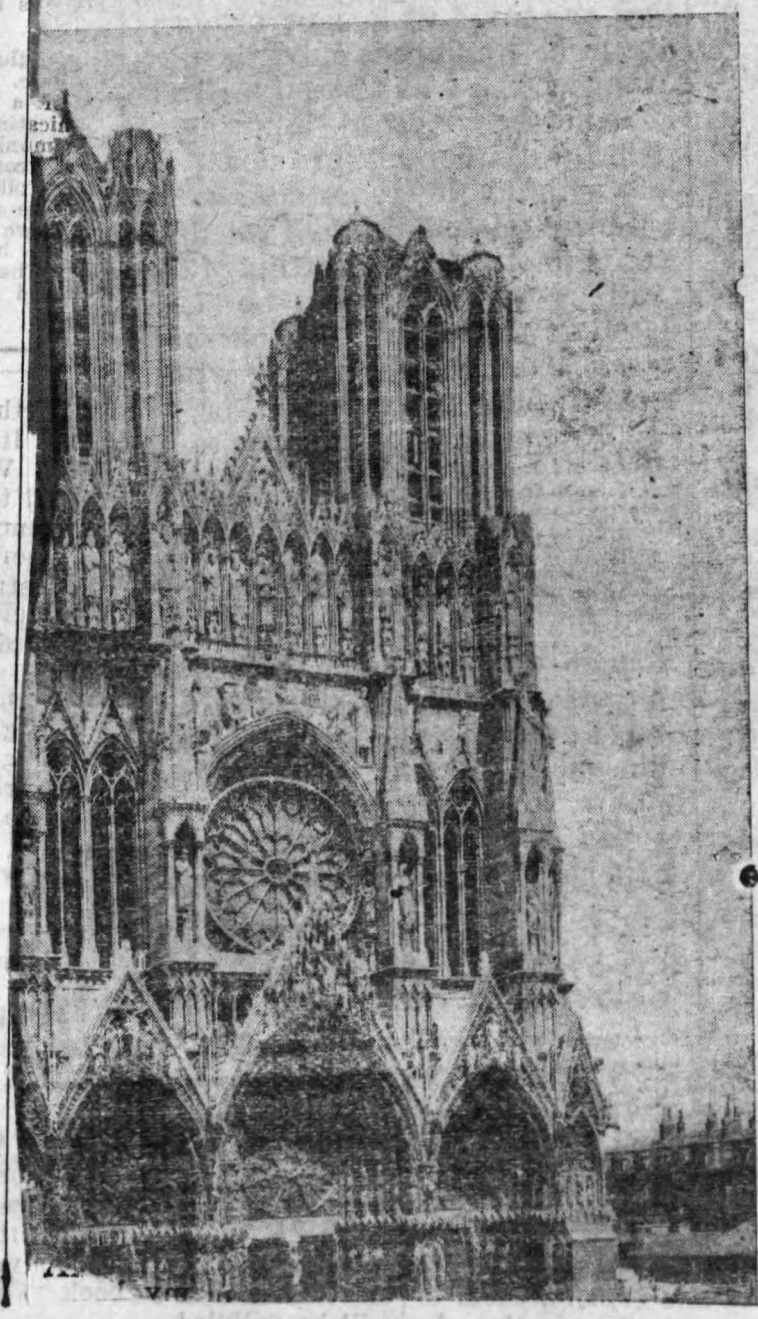
E CATACOMBS are com-
ng back. About the be-
ginning of the Christian era
omans began burying their
in shelves branching from
rate tunnels underneath the
These tunnels were known
tacombs. The persecuted
tians held their meetings in
artificial caves. There
tian song was born.
e began the use of the
les that are still so much
vidence in church services.
he circle is completed, the
ma ends, and the catacomb
returned. For three hun-
d miles across Europe
etch lines of caves, known
trenches, from thirty to
ety feet under ground.
ne of them are elaborate
irs, braced, concreted, elec-
cally lighted and artificially
tilated. They are supplied
h dining rooms, billiard
ms and motion picture the-
es. Christianity has trav-
d far from meeting in rude
verns in the name of the
mble prince of peace to
ese scientific underground
ding places from the ravages
war. But, some way or an-
her, exploitation always re-
rns man to the cave.

After feudalism came, with
hristianity as a state relig-
n, cathedrals began to be
uilt. They are great, costly
tructures, built in the shape
With roofs lifted

behalf of
that burned
Well, the
thedrals in
thedral at
That is o
of the war.
going and
ing back.
Does this
primitive C
to say. It
of persecu



tainly
likely to have new magnificenses in church edifices and apportionments. They may not be like the old, but they will probably surpass the old. What will the billionaires do with the mountains of money they are piling up, if they are not permitted to build magnificent temples? They are already talking of restoring Reims cathedral.



I HAVE IT fr
Spy System th
tiations lookin
are already unde
things have cont
end. The apath
threatened revol
ers; and, lastly,
plutocracy feels
plished its pur
are at the bot
movement. W
port be true o
Wilson very
close the door
ations.
As I have
it before, pea
will not mea
problem, but
ginning of
rule, with un
sion to follo
Neverthel
the war will
relief. It w
er feel that
be forced t
restore to
free press
will enabl
bearings
will be abl
future. In
you know
"snap" is
she severe
later on.
while wor
war is like
few years.
of the wor
war—is
keenly as
follow it.
pass thro
case yo

Was dominant of all; and for its feasts
On other life, it lost supremacy:
Yet from the ruler of the former age,

If you have not read "Hamlet in Heaven," purporting to be by Spirit William Shakespeare, it is time you availed yourself of the privilege. Shakespeare, as you know, wrote the famous drama known as "Hamlet." In that play some half a dozen characters are represented as dying or having been killed. Last year was the three hundredth anniversary of Shakespeare's death. He celebrated the occasion by writing "Hamlet in Heaven," in which the characters in the original "Hamlet" are shown as meeting in Heaven and struggling toward mutual understanding and happiness. It is an audacious production, quite the most remarkable made in years. At times it is sublime, and again humorous. "Hamlet in Heaven" is a five-act drama, in about 25 scenes. Men and women of international fame have commended it. The price is 50c.

I pledge allegiance to the American flag and the Republic for which it stands—one nation, indivisible, with liberty and justice for all.

5c copy.
50c year.

The New World

Lincoln Phifer's Paper-Magazine

Clubs of 5
$2.00.

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, October, 1917 | Number Seventeen.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

Catacombs & Cathedrals

THE CATACOMBS are coming back. About the beginning of the Christian era the Romans began burying their dead in shelves branching from elaborate tunnels underneath the city. These tunnels were known as catacombs. The persecuted Christians held their meetings in these artificial caves. There Christian song was born. There began the use of the candles that are still so much in evidence in church services.

The circle is completed, the drama ends, and the catacomb has returned. For three hundred miles across Europe stretch lines of caves, known as trenches, from thirty to ninety feet under ground. Some of them are elaborate affairs, braced, concreted, electrically lighted and artificially ventilated. They are supplied with dining rooms, billiard rooms and motion picture theatres. Christianity has traveled far from meeting in rude caverns in the name of the humble prince of peace to these scientific underground hiding places from the ravages of war. But, some way or another, exploitation always returns man to the cave.

After feudalism came, with Christianity as a state religion, cathedrals began to be built. They are great, costly structures, built in the shape of crosses. With roofs lifted high on many pillars, which resembled the trunks of trees among which the early disciples met, walls and ceilings were decorated with paintings by the great artists of the day. In a period that knew no proper home, millions were lavished upon cathedrals. Serfs who never slept in a bed were forced to contribute to the erection of these magnificent piles.

We are wont to praise the beautiful spirituality of Joan of Arc—and indeed she was a girl of great vision and fine impulse; but her whole mission was to secure the crowning of an ungrateful, profligate king in Reims cathedral, pictured herewith. Why should pure and powerful spirits concern themselves with events of such dubious import? Is is possible that they are as big fools as men are?

Now, if we are to believe reports from the battlefield, this great, pure spirit, Joan of Arc, is fighting side by side with the soul of Richard Plantagenet, in behalf of England, the nation that burned her at the stake!

Well, they are destroying cathedrals in this war. The cathedral at Reims is a wreck. That is one of the atrocities of the war. The cathedral is going and the catacomb is coming back.

Does this mean the return of primitive Christianity? It is hard to say. It may mean a return of persecuted religion; but in the new feudalism that is certainly coming, we are more likely to have new magnificenses in church edifices and apportionments. They may not be like the old, but they will probably surpass the old. What will the billionaires do with the mountains of money they are piling up, if they are not permitted to build magnificent temples? They are already talking of restoring Reims cathedral.



Mythology Tries to Tell the Story

THAT NATURE is a wreck is not a new idea. You have it told in allegory in the story of the great god Pan. The word means all. It refers to nature, personified. And Pan is pictured as half man, half beast. This is saying that nature is a deformity. But there is something encouraging rather than discouraging in the suggestion that things are not what they should be; for we find that the work of each "day" of creation—each geological system—is an improvement over that which preceded it. Man may have made such a mess of the world he has dominated that it will be necessary to destroy it in order to get rid of his work; yet doubt not that, in spite of this, he has done many wonderful things, and a large portion of his work will be preserved in the new and better geological system that might be created by the simple device of dabbing a big comet into the low places now occupied by the oceans. In mythology Pan, the earth god, was succeeded by Jove, the god of Heaven. Maybe it really happened and that is the natural order—first the earthly, deformed, and then the spiritual. The kingdom of Heaven comes next.

Is Peace Near?

I HAVE IT from the Spirit Spy System that secret negotiations looking toward peace are already under way. Several things have contributed to this end. The apathy of the people; threatened revolt by the workers; and, lastly, the fact that plutocracy feels it has accomplished its purpose in the war, are at the bottom of the new movement. Whether this report be true or not, President Wilson very clearly did not close the door to such negotiations.

As I have often expressed it before, peace, when it comes. will not mean an ending of the problem, but, rather, the beginning of actual plutocratic rule, with unspeakable oppression to follow.

Nevertheless, the ending of the war will bring a blessed relief. It will make the worker feel that he will no longer be forced to kill men. It will restore to him a measure of free press and free speech. It will enable him to get his bearings better, so that he will be able to prepare for the future. In the annual winter you know that the first cold "snap" is often as painful as the severer cold that comes later on. In like manner, while worse than the world war is likely to come within a few years, still, the first touch of the world winter—the great war—is likely to be felt as keenly as anything that may follow it. You will be able to pass through it, all right, in case you understand what is coming and intelligenly prepare to meet it There may be days of shining in the midst of winter. I think some of them are not far distant. Use them, not solely for purposes of joy, but rather to make Preparations for what may follow.

Meantime, it is wisdom to find your place under the new order. You are going to have to exist under it, just as you had to under what was known as "capitalism," and it is better to be a good loser and make it so you can live than to be a grouch and be sent into outer darkness, "where will be weeping and wailing and guashing of teeth." Attention to this one matter, right now, will be worth enuogh to you in dollars and cents toenable you to maintain well The New World and make money in following its suggestion.

Scripture Reveals a Comet as the Agent of the End

I HAVE ALWAYS insisted on interpreting the bible just as I do any other book. I believe they who wrote it were honest enough to mean just what they said. Therefore, unless a statement is obviously allegorical or a figure of speech, I always take it literally. There are figures and allegories in the bible, but they are so obviously so that they cannot be misunderstood. The 23d Psaim, for example, is a metaphor throughout. Nobody interprets it as meaning thatGod is literally a shepherd and human beings are literally sheep. In the same way there are allusions, in Deniel and Revelation, to certain "beasts" that do not mean literally animals. but unquestionably have a symbolical meaning. Theologians have alway interpreted them as symbols. But men have differed widely as to their meaning. In the absence of agreement on the matter, my guess is as good as theirs. Viewed in the light of the findings of geology, some of them might take on meanings that few have considered.

Suppose you turn to Revelation 12, and read from the Twentieth Century New Testament, a recent translation:

Then a great portent was seen in the Heavens—a woman whose robe was the sun, and who had the stars under her feet, and on her head a crown of twelve stars. She was with child, and is crying in the pain and agony of childbirth.

First, the context locates this event at the time of the ending of the world. Inasmuch as a literal woman could not wear the sun as a garment, what is more natural than to infer that it describes an order that is ruled by the sun, moon and stars, at a time when the old order is about to give birth to a new order? The narrative suggests an interruption of normal procedure in the coming of the new order:

Another portent also was seen in the Heavens. There was a great red Dragon, with seven heads and ten horns, and on his head were seven diadems. His tail drawn after him a third part of the stars, and it hurled them down to the earth.

This picture of a dragon resembles much the picture of theMidgard Serpent, the comet that visited earth on another occasion, as taken from old myths. Let me quote from an ancient rune;

The sea rushes over the earth,
For the Midgard Serpent
Writhes in giant rage
And seeks to gain the land.

You can hardly conceive of a living creature having seven heads and ten horns, but it would be possible for an approaching comet to manifest in this way. Indeed, tradition does give to one old comet three heads, and from one of these projected jets of flame that were called horns. You must remember that in the quotations we have a prophecy of what shall come at the time of the end, and that there are two characteristics of it. It is "portent" and it appears in the "heavens." Beside this, it is to have a "tail" that shall hurl down on earth a mass which so closely resemble "stars" as to make it appear that a third of them actually fell. To this day meteors are popularly called "falling stars." Suppose a comet was to appear as a "portent" in the "heavens" and drop enough solid matter on the earth to fill the basin of the Pacific ocean and pile the land a mile above sea level, you would have what has probably happened before and a thing that would accuraely fulfill the prophecy of this "portent."

Reading further, you will discover some suggestions as to how the Great Red Dragon is to manifest:

The Dragon is standing in front of the woman who is about to give birth to child, so that it may devour it as soon as it is born. The woman gave birth to a male child, who is destined to rule the nations with a rod of iron; and her child was at once caught up to God upon his throne. But the woman fled into the wilderness, where is a place prepared for her by God, to be tended there for twelve hundred and sixty days.

Many good people are now looking for the birth of a new order, The appearance of a comet at this time, threatening to devour the earth, would apparantly be an ending of their hopes. But here, it seems to me, is a hint that the birth of a new order is not to be hindered, only, the new order will be transferred toHeaven; and they who are laboring in pain for deliverence are not to be left without help, but are to be hidden somewhere until the danger is past. The duration of the trial, is suggested to be 1260 days, or about three and one-half years after the terrifying "portent" appears. Read on:

Then a battle took place in Heaven. Michael and his angels fought with the Dragon, But though the Dragon, with his angels, fought, he did not prevail; and there was no place left for them any longer in the Heavens. The great Dragon, the primeval serpent, known as the Devil, was hurled down to the earth, and his angels were hurled down with him.

In the midst of the terror, the Heavenly spirits come to the rescue of earth, and actualty triumph over the visitant from the sidereal Heavens. The Dragon is here identified as the primeval serpent— perhaps the Midgard serpent of other days. More than this, it was identified with the devil. In other words, it was this agency, a comet, that deranged the earth in the first place, and, for all we know, may have brought in his former visitation the race of serpents that constituted the reptilian age and by example of ferocity taught mankind wrong methods of feeding—the thing that has constituted the curse. In its final visitation this great Red Dragon is attacked by great spirits, bro't under control and is destroyed by being fully incorporated into the earth. At the same time his bulk is used for filling the oceans and correcting the contour of the earth. He is the accuser, the devil, in that he is the cause of evil and the reason for the accusations that have been made against the injustices of creation.

In this sublime drama of the physical heavens, the mother of the new order finds a place of safety, the new order is saved, in Heaven, and the sweep of things is so great that it is all over in less than four years.

My Chant

All sincere men have their chants that break forth from them in their higher hours. Here is one uttered by this me, as it faces all the wonders of the universe:

O Love! O body-soul enwrapped in an infinitude of graces, beauties, tendernesses, and unnamable voices of music! O soul-body, so touched by Beauty, Color, Form, Motion, and in whom Nature has planted her answers! Come, that this self might know Life and Light! (Through these only may you be met.) O Love, O body-soul, soul-body, come, that, some time, in the long ways of the universe, this self might find rest!

—George F. Hibner.

Each Continent a Seperate Deposit Left on Earth by a Comet

MUCH is said of the fall of Babylon. Babylon means confusion. It is an appropriate name for an order of exploitation in all its aspects. It might be called a city because it is a social order, and a woman because it is a harlot.

Babylon is represented as sitting on the Dragon; and "the seven heads are seven mountains upon which the woman sits." What could be more appropriate than to call a continent a mountain? Is it not literally just that? If considered in this way, then we have a statement that this corrupt and confused rule sits on all the continents.

But you say there are only five of the continents. Quite true. But we are told of the seven "heads" of the beast, the seven "mountains" on which the harlot sits, "one was and is not." That is precisely what is claimed of the alleged sunken continent, old Atlantis. Here you have six out of the seven "mountains' accounted for.

But what about the seventh "mountain.' "One is yet to be." That accounts for it, This is saying in effect, if this interpretation be correct, that just before the final fall of Babylon, there will be another visitation of a comet, the creation of a continent, and brief occupation of the new world thus brought into existence, by the powers of exploition.

Perhaps it will require some supreme calamity like this to so stir the people as to make them overthrow their ancient rider. At any rate, almost immediately after this, Babylon is represented as being "burned out, as in an hour."



The Great God does not receive one-half the homage that the Big Wad does.

Hairpins and tears are tools and arms of women, who can do anything with them.

Man is the only animal that can blush, perhaps for the good reason that man is the only animal that oughtto bulsh.

Order of Events in a Closing Age Shown by Data

JESUS claimed to have lived before he was on earth. He said, "Before Abraham was I am." He apparantly laid claim to having witnessed other times when earth was destroyed, and hence spoke with the same assurance about future destructions that you would have in speaking of winters to be. When his disciples called his attention to the magnificence of their civilization as shown in the temple, he said it would all be destroyed. It was this statement that finally led to his death. His disciples asked him about the destruction of the temple and end of the world, and he answered by outlining various aspects of the ending of an age, as found in Matthew 24 and Mark 14. The difficulty that his answer presents lies in the fact that he outlined the ending of an historical age, then at the doors, in connection with the ending of a geological age, which was not due for a long time. His reply shows what might happen at the ending of any age—for all world winters are much alike. I quote from theTwentieth Century New Testament:

Nation shall rise against nation and kingdom against kingdom, and there shall be famines and earthquakes in various places. This, however, is but the beginning of the birth pangs.

In his day the folding in of things through the creation of the Roman empire had already taken place. Following his death there came a breaking up of the empire, and there were famines and earthquakes. We are now at the beginning of the creation of world empire. Read the story of the Maccabees in the apocraphal old testament, and you will see where we are "at." It is but the beginning of birth pangs, After the new world empire is created, it will have to be broken up. Then begins the second aspect of the closing age.

When that time comes they shall give you up to persecution, and ye shall be hated of all nations.

Do I think persecution will come in this age, as it came in that? I certainly do. Indeed, it has already begun. Things are moving so rapidly these days that the order may seem to be jumbled. In Jesus' day the fastest travel was a mile in 15 minutrs; now it is a mile a minute, As much is happening in a year, now. as happened in half a century, then. The persecution is likely to get much worse, as indicated by Jesus' characterization of a third period:

Many will fall away and betray one another and hate one another. Many false teachers also will appear and lead many astray; and, owing to the increase of wickedness, the love of many will grow cold.

It is for this period of apostacy and general suspicion that my teaching is being prepared. It is perfectly safe to promulgate it now; but it will not be then. And then it will be greatly needed. It will depend very largely on how thoroughly we do our work now just how bloody will be that period of the greatest trial in history, We are holding human lives in our hands — literally thousands of them; and the burden rests on you also.

Dr. McCartney Tells How You May Construct That "Machine"

Bird City, Kansas.—You can get any reputable physician to order for you the Reflexophone storage battery and weight attachment; then procure a telegraph sounder; you attach a carbon ribbon attachment, so that it will record all the dots and dashes that you may send or receive. You can procure a complete Sphygmobiometer, with full directions for operating it, from Dr. Albert Abrams, care Philopolis Co. Bldg., San Francisco, Calif.

This latter machine was originally intended to facilitate diagnosis of diaeases, and has accomplished marvels in this line. The data for diagnosis has been transmitted through it, electrically, by sound, from coast to coast, and correct diagnosis made.

Having these instruments, an ordinary electrician can connect them for service. They are not to be connected to outside instrument or force, except the inside battery. You click off your "call" or questions on the telegraph key, a carbon record being made in dots and dashes. Then you may lock the door and leave. The answer comes on the carbon ribbon in your absence, when no person could possibly tamper with it.

If I did not have the assistance of an expert telegrapher, I would be completely swamped in translating the many messages that are now being received.

I am a monist, an advanced monist. I know absolutely nothing, as a class, about spiritualists, and but little of spiritualism.

DR. W. M. MCCARTNEY,

Cartney has rendered a notable service to humanity. He shows himself a true socialist by giving it free to the world. It has come directly out of The New World agitation, because Dr. McCartney had never thought along this line until this paper directed his attention to the possibilities. It is no reflection on the good doctor to say that I regard this achievement merely as an indition that a better will be made. This is an adaptation of old machines to new uses, rather than the invention of a new machine. That will come. The first steam engine was crude, but it was a forerunner of the finest engines we have today. Your chance is just opening.

Ghosts of the New World

Alfred Noyes, in The Bookman

There are no ghosts, you say,
To haunt her blaze of light;
No shadows in her day,
No phantom in her night.
Columbus' tattered sail
Has passed beyond her hail.

You'll meet in Salem town
No silver buckled shoon;
No lovely witch to drown
Or burn beneath the moon;
Not even a whiff of tea
On Boston's ghostly quay.

Oh, ghostly Spanish walls
Where brown Franciscans glide,
Is there no voice that calls
Across the Great Divide
To pilgrims on their way
Along the Santa Fe?

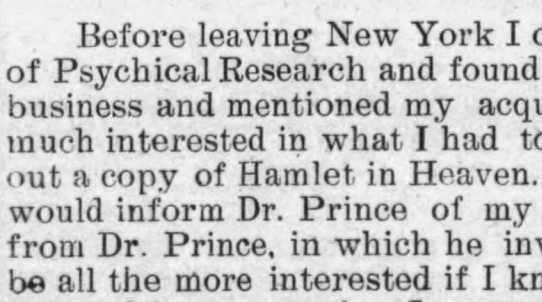
What? On that magic coast
Where Raleigh fought with fate;
Or where that Devon ghost
Unbarred the Golden Gate
Saw you no strange bronzed men
Beat in from sea again?

Abe Martin Says

The war has taught us two things—that women are equal to any emergency and parsnips have food value.

Mrs. Lafe Bud has chickens in her garden big enough to eat.

If human life is prolonged so men can live centuries some banker will get a mortgage on Heaven and make the saints pay rent.



Do you reckon they have alarm clocks and grocery bills in Heaven?

War is a glorious thing for the victor, but the wound the other fellow gets is very discouraging, and it is just as easy to wound a good man as a bad man.

The better a man does the madder it makes little souls.

Sentiment

GET OUT! It will do you good. It's too bad everybody can't live more under the open sky. That means close to nature, in sight of Heaven. And be sentimental. Enjoyment is a work of sentiment, and pleasure of passion. A great many people actually never have any joy except when they first fall in love, because they are never sentimental at any other time, and some, never having sentiment, are never really happy. The reasom some people enjoy religion is because they are sentimental over it; and the fellow who is too stiff to be sentimental in church seldom gets much out of it. Be sentimental over flowers, if you want. Be sentimental over the glorious moonshine. Let sentiment come out, in gush, in song, in verse. Any way. Art, real art, is only an overflow of sentiment of some kind; if sentiment is not there, it may be accurate, but it is not art, and gazing on the picture, reading the verse or singing the music will not thrill you and make you happy. The art that would live must be living. The brain is a stomach and can digest; but heart-throbs—humor, pathos—is life.

Only a Stepping Stone

W. H. Sanders, Oklahoma

I think the telegraphic communication between the two states of life as described by your intelligences is going to prove a tangible approch to universal communication with those who are only a few steps higher in knowledge. M. Parmeter, of Lawton, placed a simple instrument in a room; and at the second meeting it clicked away for fifteen minutes. No one present could read it, but it shows that the law of mechanical communion has been discovered. Many years ago my mother, who has been in the home of the soul a long time, told me, so I could understand, that their vibrations and the vibrations of electricity were similar, and that the appliances used by us in the earth sphere were laughably crude.

The English language is no doubt very expressive, but there are times when nearly anybody can use fluently words that are not in the English language.

Some people are so honest they are afraid they will swindle themselves by paying more than cost for something.

Most people are best in their sleep, but if dreams are indication few are perfect even then.

The upper crust will be "done" the first.

There is this world too much business by conspiracy.

Messages Received on Dr. McCartney's "Machine" on Carbon Ribbon While No Mortal Was Near

Movement and Restoration

By Spirit J. N. McMillan, written for TheNew World through Dr.McCartney's mechanical contrivance. In earth life Prof. McMillan was an instructor in a religious college.

The curse of the church has been interpretation, not revelation. The end of man is neither reward or punishment, but experience, until he becomes master of himself. The Kingdom of Heaven on earth, called by arrived souls, Restoration, is a movement, and must always be progressive; otherwise it would not be a movement. Progress must always distinguish it from sects or denominations. They never move. Their creeds are ultimate standards. Individuals within them may move, whole schools indeed, but denominations never do. To get them forward they must be made over in revolutionary creed revision.

We as participants in a movement must always move forward on the ground of truth, discovering new truth or new applications of old truth. Truth itself does not move or change. It stands now where it stood when God said, "Let come light and light is." But man changes and moves, and we must continue to change and move, until we come, bringing all humanity with us, into the full light of ultimate truth.

Restorers from both sides have always received their fire from the fact that they were giving to the world the old truth in new angles, coming with something that could actually stir the world. Denominations depend on debate for fire, the fire of warriors, not of discoverers. Debate cannot give men the vision; it cannot kindle world revolutions.

The ordinary teacher has no place in a restoration movement. No one is offended by him; he goes to one side—to his institution—and occupies himself with forms.

It makes no difference what the world thinks you are, or what you think you are, so that you get the living message into the hands of the world. Dogmatising is the heart sin, but world organization is the overt act that turns mankind to body worshippers. The thing is to get the spirit, not numbers. He who goes to the past lacks essential faith in a living God. That the All-Love has not smitten man stiff for his impudence is tha age-wonder. Some believe in God but lack faith in him. Arise and at it! The vision shall make the heart blaze. The vision may turn you into upstarts, into pests, into iconoclasts. But vision goes with life. Await no longer. The task is bold enough, and we in the Heavens wiil not down.

The Vision Divine

By Professor William Force, Sr., a Spirit. Received over the spirit telegraph, by the Bacon-Morse code. Extracts from more than 1,000 feet of carbon ribbon record, translated by Dr. McCartney.

The first erect one of the species, man, sensed the soul. It has never ceased to speak for recogniiion. To lie down and die—to be no more forever—time never was when man wished for such an end, nor has there been a man who did not in his heart promise himself something better.

The Lord God has been good to us. His habit is to move in mystery; yet oftimes he permits the humblest of his children to get a glimpse of him. Today we hear the crush of old walls that fall, walls against which we once ran, and there is a world clamor for universal change. It is the soul awake. Wonder that some of you have not the passion of singers, to speak with the thrill of Miriam and David.

Into the musings of plain science there creeps the confusion of cymbals crashing and the heart-strings loud-smitten, and of multitudes roaring the loud song of democracy

Service

What follows presumes to come from the Spirit of Willis L. Clanahan, through Dr. McCartney's mechanical communication with the other side, while no mortal was present. Clanahan was in earth life editor of the Cairo, Ill., Bulletin, then Cuban war correspondent of the New York World, then city and Sunday editor of the St. Louis Post-Dispatch, being originator of the "Johnny, Get Your Gun" and "Wait a Minute" columns. While on the P.-D. he became known as the Liberator Poet of the Working Class. He has been promoted to the staff of The New World!

By Willis L. Clanahan

It is seldom indeed that improvement is fathered
By blind interference in long deliberations;
Know, and then plunge into the solution you 've mothered
Of any life problem; for the history of human liberations
Proves that the far greater proportion of our acts
Are result of sudden impulses rather than compilation of facts.

See the book binder arrangs his vellum. He places
The stronger edge out, to offset thumb wear and curling of margin.
So keep the strength of your spirit out, though bound 'tis in traces.
That in the hard uses of service men shred not its faces.

His Notable Contribution

In making this machine Dr. Mc-

Society of Psychical Research Interested in Work of New World

Wallace A. Clemmons, Wireless Operator, Philadelphia

Before leaving New York I called upon the American Society of Psychical Research and found only Mr. Boynton in. I stated my business and mentioned my acquaintunce with you. He seemed much interested in what I had to say, and while I was there brot out a copy of Hamlet in Heaven. Upon leaving, he stated that he would inform Dr. Prince of my visit. Later, I received a letter from Dr. Prince, in which he invited me to call, and said he would be all the more interested if I knew you, as he was very much interested in your work. I wrote later, telling him of the importance of your efforts to secure mechanical communication with the other side. I told him the quality of your powers, and said I had found your work superior to anything I had found in psychical lines, not so much from what has already been accomplished, as from the grand, Gibraltric foundations you are laying; and I can see your directors from the spirit world as being of the highest. I told him that your work for carrying out the intention of natural law and thus freeing the minds of men from the horrible slavery of superstition and false teachers was the most practical thing that had ever been proposed.

The New World

By Lincoln Phifer.

Nothing Like It—You Will Like It.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00,
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

WHEN an old oppression is about to fail, the danger is not with that which is perishing but that the new will become oppressive.

NATURE lies around and within us. It is not far to her or her laws. When we obey her laws all will be well. When we learn the laws of associated living the problem of oppression will be solved.

MANY complain that they fail to get their paper. I don't know why it is. But I do know it is harder to manage a paper now than it has been since I have been in the business. Be patient; yet tell me when the paper misses you.

WE HAVE BEEN too atheistic. The capitalist has imagined that nature does not enforce her laws and that a profit is a possibily. Oppression doesn't benefit one even financially, for it leaves no one certain. It exhausts itself and perishes in its wrecking of civilization.

SOMEONE writes, asking, "What do you charge for oto writing?" Fifty cents a year for that which appears in The New World; 50c for Hamlet in Heaven. I refuse to receive mere personal messages, considering that if I did the better guides, giving more important messages, would leave me.

THE LAW of associated living reaches all points of contact. If it omits either animal or spirit, it fails that far. The doctrine of government ownership is really individual ownership in a new form, for individuals must be governors. The doctrine of public ownership is better, but it disinherits and enslaves the brutes. "The land is mine,saith the Lord," is a higher statement of socialization tnan either Marx or George gives us.

MANY TYRANTS have been overthrown, only to leave other tyrants. Many an oppressive class has been overthrown, only to put another oppressive class in power, Many an eppressive system has failed—as idolotry, kingcraft, chattel slavery—but oppression has never failed. Because a people is in earnest, seeking what they believe to be good, is no sign that they will end oppression or not become oppressors. Indeed, oppression often comes from the virtue of seeking good for oneself, coupled with ignorance of what is good.

The Debs Triology is a handsome little book containing "Man," "Woman" and "Child," three very beautiful prose poems contributed to The New World by Eugene V. Debs. Many pronounce it the finest of the many fine things this lover of humanity has written. The book cannot be bought. It is given free with every 50c subscription to The New World.

Soul Logic

A GOOD FRIEND suggests that some day spiritualism will be explained by psychology. Certainly. But don't get confused about the word psychology, as though it referred to this life alone. It is, literally, the logic of the soul—complete. If there is a future life. then the logic of the soul must cover existence here and hereafter. If individuality persists, the soul, when beyond the change of death, is precisely what it is now. Communication with spirits beyond will ultimately include communication between spirits in the flesh. Reversing the statement, communication by telephone with invisible spirits in the flesh is an earnest of like communication between one spirit in the flesh and one outside the flesh. Telepathy or thought transferrance is identical in nature with spirit communication. Soul logic covers both. It is no more a loss of personality to listen for a spirit voice than it is to be sufficiently passive to listen while a person in the flesh speaks. Let us get rid of superstition.

An Old Visitation

THERE ARE indications that the destruction of the cities of the plain, as told in Genesis 19, was caused by a visitation of a comet that was local in nature. Notice this description: "Then the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven; and he destroyed those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. The smoke of the country went up like the smoke of the furnace." It is known today that the region described is covered with ashes. Lot evidently thought he and his daughters were the sole survivors of the disaster. It is written: "Lot dwelt in the mountain and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his daughters." There is an intimation that, though Zoar itself was saved, as Lot had asked that it might be, the inhabitants were destroyed. probably by poisonous gasses; for it is written, "The firstborn said, There is not a man left on the earth."

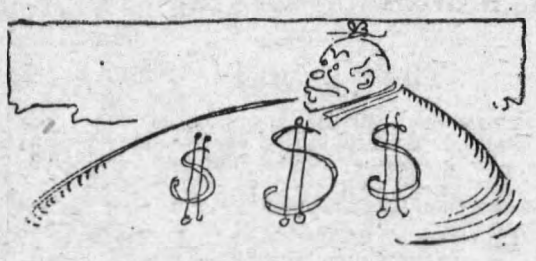
October



WHERE erst the choral life of June
Sang sweetly 'mid the smiling flowers,
We hear the low voiced river's rune,
Like whisperings of showers.

Where wild grapes hang their purple lobes
Through vales where crimson shumacs burn
We see October's trailing robes
Upon the banks of fern.

The twilight of the year is our's,
And, wondering through the dreamy days,
We tread among the sleeping flowers
In leaf besprinkled ways.



As bigger swells Plutocracy
The weaker grows democracy,
And where there's most variety
The quicker comes satiety.

Scriptural Classification

THE WORD ish, meaning an individual or husband, is translated man over 1,000 times; the word aner, with much the same meaning, is used about 600 times. The words arren and arsea, meaning male, is translated man four times. It will be seen that the word has reference to sex in only about an eightieth places in the bible.

The word ben, meaning possessor, is called man 36 times. Man is the only possessing creature, and so the only poor one, the only one with whom all things are not socialized.

The word enosh, mortal, is translated man over 1,000 times. This, with the other statement that "God only hath immortality," ought to establish the scriptural idea as to immortality.

The word naphash, soul, is translated man 4 times. The same word, nephash and neshama, is translated soul over 1,500 times.

Now, the word translated man in places and soul in others, is in still other plaees translated spirit, and means, as do all other words translated spirit (neshama, ruach, pneuma) wind or air.

Our modern science classifies man as a vertebrate, bimana (having a backbone and two hands), homo (having a home), and sapiens (having reason).

The scriptural writers, you will see from the foregoing, classify man as human or humane, snbject to death or mortal, a possessor, a saver or husband, a soul or breathing creature, and as a spirit or air creature.

Plausible Explanations

I WISH you to get my position very clearly. I am positive that in some way there will be a making over of the earth, physically, so as to completely change conditions and make environment favorable to life. But I do not commit myself to any method by which this will be done. I suggest what appear to be plausible ways in which the change could be made; I refer to intimations that similar changes have been made in the past; I outline the canopy theory as furnishing indirect lighting for earth, and the comet theory as explaining the drift and the destruction that has clearly come upon the world not only once but many times. They are presented as plausible explanations of how the biblical forecasts might be fulfilled in very natural ways. I have been almost overwhelmed with contributions coming through my hand, supposedly from that insist the comet theory is predicated on fact, some of the writers saying that they lived in the flesh before and through the last visitation of a comet that wrecked the world. Reasons like these cause me to enlarge on this theory. But I do not declare that the change must come in the ways that have been suggested as plausible.

IN VIEW of the hard sledding radical papers are having these days, two have written asking if The New World is in danger. No! Please don't talk that way. It is not disloyal. It has a mission to fulfill and someway you and I must do the work. No reason exists why present plans should not do the work. Don't think of anything else. At the same time I have never yet printed a paper in which I did not plan in advance to protect my readers in case of death or other contingency. You and the New World are both perfectly safe. Rustle in subs.

Money in Your Pocket

There is an immediate practical side to knowledge of periodicity. It enables you to get your bearings. If you look into its meaning, you will find these important facts before you: There has been a conquest of the world. The conquerors are going to claim the world as their own. A new aristocracy is coming. You are going to have to live under the new order, whether you like it or not, and you will be able to do more work for the cause of final emancipation if you provide for yourself now than if you permit yourscif to become a serf and pariah. You will gather the idea if you will read Jesus' parable of the unjust steward. This is not advising a desertion of the working class; it is merely telling you to fortify yourselves, to practice camoflage. If you follow this hint it will literally be money in your pocket, and will enable you to prosper while promoting the real work of emancipation as outlined in The New World. Read this over several times, and see what it really says – and doesn't say.

What is a Constitution?

For The New Word by D. Bobspa, California

What is a constitution
That I should obey it?
A constitution
Is a crystalization of thought,
A limitation to activity,
A barrier to advancement.

A crystal is dead.
Only the lifeless finds final form
In crystalization.

The agate forests of America
Are curiosities and objects of beauty.
To dangle as ornaments
Or serve as paper weights.
Once they were living trees,
Chlorophyll-bearing, breathing;
Feeling, expressions of life
Until the winter of crystalization
Brought death to their
Powers of expression,
And development ceased,
Even as social growth
Is stifled by crystalization through constitutions.

conversion, but on the creation of an environment that will be favorable to life and good. My position is that, with the present wrecked world as a basis on which to work, we might labor for thousands of years, just as we have labored for thousands of years in the past, and still fail to bring justice and an ending of exploitation; but with right environmen these things will come naturally to all, just as spring weather affects all to comfort and fellowship. God is able to completely change environment for good within ten years. He could do it by means of a comet; he seeus th have worked in this way in the past. I therefore point out what might be done, and how world changes seem to have been quickly made before, and point you to the real hope, a New Heaven rnd New Earth, which shall be favorable to righteousness.

New World Couplets

When things have reached their worst, it is their worst;
They must immediately begin to' improve.

One never can succed in gaining freedom.
As things are now, till he becomes a master.

A good man without eyes cannot be trusted
To lead the world aright.

Ridicule is a ridiculous thing
With which we flay the weak with whips of wit.

Faith does not go with logic but with vision.
And wisdom is not argumentative.

Where there is great unrest there is great wrong,
For right brings rest.

Contempt, insult and silence, loss and pain
But feed the cause of faith and make it gain.

There is a strength in weakness. Who would strike
An infant or a cripple?

Strong polnts are towers, are targets. They are struck
By every missile of the enemy.

Do the oppose the truth? Be not disturbed.
That is a way of learning it.

The harder that the tyrant hurls his stone,
The stronger the rebound against himself.

A man is willing to put in overtime at anything for which he isn't paid.

Jealousy makes the tongue bitter; and who tastes it the most?

Answers to Questions

Saving in the Catastrophe

If the earth is to be destroyed by fire, how can rny of the inhabitants be saved?

Geology speaks without equivocation of various destructions of olden sytems and the coming of new systems. Always there were individuals of the old that were preserved into the new. The insect world is destroyed each year, yet always there were insects that survive the annual winter. When the world was destroyed by a flood Noah and his family escaped. I have but recently received what purports to be a revision of the book of Job by Job, in which the claim is made that Job lived before the last destruction of earth by fire, and escapeed it, living well into the new world of today, and writing the book as a discussion of providence as revealed in calamities. The evidence of experience is that the destruction of earth again would carry a remnant over into the new order, even though things would "burn as an oven" and "the elements be melted in fervent heat." But in this case we are led to expect more. The saluation will be spiritual, so that, though we may perish in the flesh, we shall live through it in the spirit—all of us. In speaking of his second advent and the end of the world, Jesus said, "one shall be taken and the other left," though the two be working together; that is how the physical escape will be. Paul, in dlscussing the same thing, saʌs that "we who are alive and remain shall be caught up to meet the Lord in the air." Perhaps this is the meaning of the Revelator's vision of the birth of the new order that the dragon was about to destroy, the new order being caught up to Heaven and saxed there.

Source of the Light

Under the canopy theory, as outlined in the New World, from what source would the light come, if the earth was pulled out of allignment with the sun? Would it be pulled closer to the great planets of our system, so as to get a combination of magnetic light from them?

The canopy theory does not suggest that the position of the earth relative to the solar system would be changed in the least, or that the light would come from any source other than present sources. Wnat it does suggest is that a canopy or translucent globe might be built around the earth, which would soften and diffuse this light, cutting out the glare and making the light soft and gentle at every point. Since the canopy theory was developed, what is known as indirect lighting has been invented and put into use in many buildings in the country. Indirect lighting covers the electric light with a globe, and the light becomes soft rather than glaring, being almost hidden except as a glow while the whole room becomes filled with mild light. This is precisely the suggestion of the canopy theory. It is that the world was at one time covered with a canopy or globe with the result that there was no glare or great heat, and no shadow or extreme cold. The theory is that the indirect lighting and heating system which once prevailed on earth might be restored.

The Matter of Food

If the world is to be destroyed by fire and all vegetation is to perish, while some animals live through the calamity, on what are the animals to live? It takes from one to three years for vegetation to start after it is burned out.

If the thing that is told about in geology and tradition is to be repeated, the present world is likely to be covered to a depth of from one to five miles with a new deposit, especially the ocean beds. In olden cataclysms there was always a survival of life. Sometimes it was accomplished, according to tradition, through creatures taking refuge in caves, and subsisting on roots that penetrated the caverns, on animals that entered the caves with them, or on foods that had been stored there before the disaster came. In the revision of the book of Job that came to me, presumably from the spirit Job, who lived through a destruction of earth by fire, he and his companions were teachers in a university that had been hewed out of mountain, much as temples were later on prepared in Egypt and Assyria. They forecasted the coming of the comet that struck the earth, and laid in a supply of food that kept them, while the rain of debris shut them in, yet not so deep as though they had been in the valley, Tradition as to the escape of others, as taken from various lands, says that there was no cropping for three years. At the end of that time vegetation began to grow in sufficient quantities to sustain the few who survived, many new species, presumably sowed here by the comet itself, appearing.

But if you will carefully note a theory of my own, as outlined elsewhere in this issue, you will see in it a possible preservation of vegetation through it all. The theory is that each of the five continents represents a seperate visitation of a comet, a vast deposit being dumped in one place at each time. For this reason we have great inequalities on the surface of the earth, which would be much more pronounced if there were no sea to level it up. As the new visitation is to be for the purpose of destroying the sea, making this a world to be inhabited by all who have ever lived in the past, and as the remaking of earth was all to be under perfect control of great spirits, I suggest that the new visitation may merely fill up the ocean beds and make the world practically a level piece of land everywhere. If yon will turn to the Revelator's pictures of it, you will find that he three times speaks of "mountains" being cast from Heaven into the sea. In case this is done, there is no reason why much of the animal and vegetable life on the land should not be preserved through it all. The Revelator speaks of one "mountain' cast into the sea that destroyed a third of all life there.

"I Will Cut the Work Short"

With all the ignorance and war born and bred into the human family, I can't see how any heavenly conditions can exist in the time you put it. Better put it down at 2,030, as generations must die before a highly exalted state of things can be for the masses. For some it might come sooner, but I don't see howit can for the many.

In the first place, I did not and do not say positively that the new world will be ushered in by I930. I merely wish you to get the idea that I think it will be comparatively soon. I do not say that it will come thro' the visitation of a comet. I merely say that a comet might do the work within a year's time. I do not predicate the good-to-be on agitation or

How Little Inventions Opened New Worlds

God gave his creatures senses. Man outgrew them,
Making him machines that opened to him
Worlds that his former outlook never saw.

I.

When Eve, in wandering through her Paradise,
Had seen the various regions of delight,
Until the whole had been explored, she then
Kneeled by a welling spring to slake her thirst,
And there looked into very eyes that saw.
She smiled; the mirror smiled at her again.
The great dome of tee Heavens, and the trees
Locking their branches overhead, became
A new world to her. Reflection was the first
And greatest gift to man. The pool, which gave
The treasure to him in its polished face,
Suggested first the brass, then crystal surface.
And this is still most perfect implement.
It takes no power to do its work; it does
Not waste or wear; it instantly gives forth
The image held before it, and as quickly
Gives place to new, forgetting not a detail.
Was this not hint to man of shadowy soul?
How long it was that the suggestion nature
Had given the first mother was ignored.
While mankind wearied through the dreary ages
Without machines!

II.

For fifty centuries
Man's fragile vessels crept along the shore
Guided by stars alone. Then someone found
The mariner's needle. Oh, how much the world
Owes to its unknowns! With this mystical
Pointer to guide, the seamen ventured forth
To India; Columbus westward sailed,
And found a new world. There has opened since.
Because this little needle showed the way,
Not only continents of land, but also
Continents of power. The simple compass was
Forerunner of a world of mechanisms.
Creator of the mine and thine in land,
Maker of social systems. By its magic,
Pointing unwaveringly to Heaven
Through shine and terror, it revealed mankind,
Lagging in many wars, more things on earth
Than he had dared to dream.

III.

Then accident
In hands of children playing with some quartz
Suggested roadway to another world.
Two glasses, beveled, held a ways apart,
Showed things enlarged. The telescope was made.
With that the Heavens were revealed. 'Twas found
That twinkling stars were planets far awa
Or blazing suns; and where a hundred thousand
Had been traced out before, the number now
Was multiplied. The spectrum also came,
Because of study of the self-same crystal
That gave its first hint, and the light became
A twisted cord of many colored threads.
This simple instrument has changed the whole
Conceptien of mankind, and opened worlds
Ty actual vision, until earth has taken
A new place in the scheme of the creation.

IV.

Following the eye of Heaven, the michroscope
Developed, still upon the crystal lines
The mirror had suggested. It gave man
Knowledge of the infintessimal. It opened
Another world to him. He saw himself
Beset with living things of which before
He had no thought, and changed his battle lines
To surer issues. He began to sort
Things to their elements, and learned of food
And soils and chemicals. A real world
Was opened ts the eye, a populous world
Beyond all comprehension. The lens went further.
It caught the image of the thing it saw
And gave the world new art, the crystal eye
Seeing and recording many things
The retina had failed of. The three worlds
Opened by crystal gazing, and reflection,
Which they suggested, placed in hands of man
Dominion over earth.

V.

But, better than all this,
Men began sensing possibilities
Lying beyond the physical senses; they
Evolved psychology: they found the waves
Of hidden rays; they saw vast oceans stretch
In tremulous ether betwixt sight and sound.
Who knows but, some time, something just as simple
As lens, or mirror, or the diaphragm,
May open new worlds of experience
To watching man, until the mysteries
Will be cleared to him, the miraculous
Becoming commonplace, the world of souls
Becoming real, as now the minute world
Of the invisible is? Man has subdued
The world beneath him, simply that he has
Enlarged his senses till he has become
Greater than man; and the sublimest fact
The earth now holds is that he has exhaust
His olden ideas and for want of new
Is occupying his unresting soul
In tearing down the old. It prophecies
Awakening that shall discover new
And so re-make earth on a higher plane.

Are you alert to catch the hint that Soul
At intervals gives whisper to the wise?

What Destroyed and Buried the Ancient Cities of Yucatan?

WHY IS IT that archologists have to dig in order to get at olden cities? One can understand that Herculaneum was covered with volcanic ash andBabylon with drifting sands; but why should all the cities of the past be from thirty to one hundred feet under ground? Does the earth grow? Or were the cities destroyed by visitants from the Heavens in local and small disasters, and buried by them?

Take America, for example. George Minor, writing in the Mexico Review, says of buried cities of this continent:

"Yucatan may well he calied the America Egypt. The walls of 172 cities, great and small, have been discovered, and not a quarter of the territory has been carefully explored, for the tropical verdure makes the finding of the ruins difficult. You might pass within one hundred feet of the ruins of a wonderful old temple or pyramid and not discover it, so effectively does the jungle screen these crumbling monuments of the distant past and shield them from the prying eyes of this inquisive and presumptuous age.

"Of the 172 clusters of ruins discovered, two sets represent what were once large and prosperous cities of about 500,000 inhabitants each. Doubtless at different times each one of these cities was the capital of a country."

In the first place, how do you account for the passing of all the people represented by these cities, so completely that no record is left? If they were conquored, it seems the conquorers would preserve some account of their victory. Then consider the present conditions of the cities. The author says:

"There are many more ruins standing at Chichen Itza than at Uxmal, but in both cities all the smaller structures and private houses have disappeared. The ages have worn them down and the jungle has covered all. The bases of the big buildings that are still in sight are below the present surface. Not much has been done in the way of excavating, for the government is only just turning its attentlon to these wonderful relics of the past."

How do yon account for these ruins being buried so deep? What buried them?

We imagine that our civilization is so far advanced that it is impossible to destroy it This is what the author says of the civilization of the inhabitants of Central America who have disappeared and whose cities have been buried under a hundred feet of earth:

"What is most wonderful of all is how they were able to cut those huge blocks of stone and then carve them so beautifully without metal hammers or chisels. There is no iron or other metal in the country. and so all they had to work with was flint. How they raised the blocks into place none can explain. That remains as much of a mystery as the pyramids of Egypt. This is used as an argument to prove that the same race of people did them both.

"The ruins show several feat in masonry that are beyond our twentieth century architects, such as arches wihout keystones, leaning walls, round corners, hanging terraces and so so."

During the past three years we have plunged far toward destruction and degeneracy. Are we to repeat the history of our own country and her former peoples?

Why do not spiritists get into touch with the spirits of the ancient inhabitants of Yucatan, end get their history? What is the problem of how to find your lost bean bag, compared to this?

The Aloneness

For The New World, by Mary Alice Congdon, Oregon

HAVE YOU ever studied the effect of absolute aloneness? How full it is! How its pulses beat in unison with your own! How voiceful it is! How yourself grows large in it, until you touch all that you see, and enter into that which is not seeable, yet is far more potent than the visible! This is that which affects you —the invisible; this, that your larger consciousness recognizes and co-relates with. Here we learn more than the Masters can teach us. We are in the soul realm, soul with soul interchanging as words can never do.

Go to the mountains alone if you would be with them in their majestic entirety. They are eternity, behind and before. They have secrets to reveal to you that perchance you may one day interpret.

Go to the ocean. Ah, its diapason will never be written. It has forces unrealized, values unappraised, tales that would fill libraries but never will. It has volumes for the night and thrilling excerpts for the day. In the aloneness with you it discloses these, but only there,

Alone on the prairies—Were you ever there? And can you tell about it? Never! The book is yours, but you can never read it aloud.

Alone with yourself—Were you ever there? Then you will know much. No one will ever know what you find there. The microcosm and its relation to the macrocosm. Visit often there. It is a Pantheon, a Labyrinth, a Pyramid, a Sphinx. The Alexandrian Library was a hut to it; the Universe is there involved.

What wonder, then, that the sllence is so pregnant? What wonder that it is the place of revelation? Seek first the kingdom —it is there—within. Interview the King in the intensity of stillness; then and then only can the King of each by each be found. Be still—in the aloneness—and you shall know. The Revelator is there.

New World Philosophy

A miss is as good as her smile.

When men lack wit the practice rhetoric

That is an interesting paper which says but little about the war.

A man does hate to see his wife extravigant; it eats in on his cigar money.

People who do precious little in this world appear to be kept very busy in doing it.

One of the hardest things in this world of tribulations is a bench without a back to it.

If it only paid financially to be good, thousands of bad men would be looking for the job.

It is right enough to have a good word for everybody, but the fellow who does that is so very uninteresting.

One beautiful thing about pride is that it requires so little care. One can be proud on general principles, without possessing the principles.

Time was when hypocracy was a bit faltering, but these days it is equaled only by its nerve and its loud accusations of others.

It might be well to keep the troops at home. With the high cost of living still in force there will be a great deal of suffering this winter.

The Spirit Kings

Margaret Widdener fn Harper's

All of the old kings
Are waking from their sleep,
Arthur out of Avalon,
Ogier from the deep,
Redbeard from his Dragon Rock,
Sigurd from his fen.
"It is time," they rise and cry,
"To lead our hosts again."

They have donned their winged helms,
They would rise and reign,
The young king Sebastian,
The old king Charlemagne,
Harold with his great bow,
Roland with his horn,
Men have heard their horses' hoofs
Many a scarlet morn,

Christ, king of Paradise,
Hasten with thy hosts,
Angels all in silver mail
Saints and blessed ghosts!
Cry the long swords sheathed again,
Cry the pennons furled,
Lest under Ragnarok
Lie the shattered world!

The man who piles up money when he doesn't need it, just to get the reputation of a money maker generally gets the reputation of being a skin flint, whlie a worthless spendthrift gets the money.

No wonder there is sickness in the summer, if one reflects how full the city papers are of "the summer girl."



Have you plenty of coal to do you this winter? The mine owner has

People generally make the most fuss just before they get licked.

How to Prepare for a Great Work to Come ---The Quiet Hour

It is a great thing for the unchurched to know that they may have access and experience the sweetness of his love in blessed exhilleration. This is the personal reward The New World opens to you.

We enter together into the sanctuary at 7 o'clock each Sunday evening, continuing until 8. Our united aspirations and thoughts form a battery that helps.

Go about seeking him in yonr own way, which is the only way for you. Some prefer silence, some sing, some read scripture. The doctrine and form are non-estentials.

If you choose that way, you approach him in any church service, even apart from the service, merely drawing near him with your heart.

If you prefer, you may approach him alone, which is the "closet" to which Jesus referred.

Think of the many who are sincere ly drawing near him at the same hour. That may help.

At the same time, our souls may en ter into experimental relations with the spirits of those who have gone beyond. We may commune with all the great and holy souls who ever lived, in silence, but in truth. We may hold family reunion and live with dear ones in the realm of the soul.

Do not try, during this hour, for physical demonstrations. But open your spirit to the influx of the Divine and to silent communion with your departed friends. It will help for physical demonstration at other hours.

I suggest that, at other hours, you read often the promise chapters of the bible. Even if they are old, they express unchanging truth of experience. You know them. "Where two or three are gathered together," "I will send the Comforter." Think much of them. They are for you, whatever your belief.

Read Psalms, where you are promised special deliverance in periods of trouble. Learn to beiieve. It will give you joy unspeakable and full of glory.

Go about it in your own way. Only, get the experience. After that will come demonstration And the experience will be so blessed that you will find it worth more than any words I can put in The New World.

We have passed a year together. We havo learned that the time of trouble is really here. We have strengthened our faith in periodicity and gathered a general view of what is yet to come.

Now we are ready for practical things, for experiences, for service. Be a cell in this great battery that we are forming for our own electrifying and for the shaking of the world.

Don't forget the Quiet Hour, every Sunday evening, 7 so 8, After that time you may be prepared for your own experiments. But spend this hour in getting filled with the Spirit.

This is hereafter to be the Big Thing in The New World. It will make the paper more blessed than ever before. It will open to rich soul comfort. It will be the key to the quiescent Spirit Spy System. It will bind us together for enthusiastic labor Enthusasm means spirit filled. Become spirit filled.

The New World family is here for service to each and to all.

J. C. WILSON, North Dakota: Enclosed find check for $5.00, for which please advance my subscription another year, and send me sub cards for the balance. I wish at this time to congratulate you in regard to that great publication, The New World. I believe from the bottom of my heart that every article in every number I have read (I have read and reread every number many times) is truly inspired, and I prize and cherish each number, although they get pretty well worn. I never had given spiritualism a thought until I read the first number of The New World. Now I wish to learn more; it is food to my soul. I am sending for these sub cards to give to different parties whom I think would be interested in this work. May the seed fall on good ground and increase bountifully. I like Wayland's articles. How like Wayland of old they are! Yours for The New World.

The Great Adventurers

The Real Great Adventurers are the Brave Souls who are Seeking to Discover and Explore the New World of the Spirit,

J. W. Hanner, Kentucky: Yours for The New World.

Mrs. H. Winstead, Arizona: I do not wish to miss a number.

Dr. E. A Thomas, Californit: May your light never grow dim

The New World for one year and one copy of the Debs Triology for 50c.

E. C. Blanchard, Kansas: Your paper grows more interesting and more valuable.

J. W. Hanner, Kentucky: No better thing was ever put in print than the Debs Triology.

Frank S. Griswold, Kansas City, Mo.: I like your paper so well I want to send it to my friends.

I. H. Walker, Arkansas: Enclosed find subscription. The New World articles are fine.

Better make a bundle order. Not less than five going to one address all for five cents each.

Remember The Dramas of Kansas is an illustrated 200 page, cloth bound book, and sells for only 50c.

If you haven't yet read Hamlet in Heaven it is time you did. It is the sensation of the day. Price, 50c.

Carrie Wagner, Washington: The New World is a blessing for those seeking knowledge and understanding of life.

D. L. McLeod, Oregon: The September number is very interesting, especially the purported messages from the spirit world.

Dr. M. M Yates, California: The New World for September is at hand and, as with all previous numbers, it is full of information.

Justis A. Miller, Oregon: I wish you abundant success, and shall endeavor to increase the circulation of your soul inspiring juurnal.

F. H. Klug, Montana, with two subs: You are doing a great work. It is up to all of us to help you all we can. The Debs Triology is wonderful.

Mrs. George Havens, Iowa: I did not know of The New World until I saw mention of it in Home Life. I am interested and wish to subscribe.

Miss Emma Mathews, Illinois: Received the two copies of The New World which you sent at my request. I like it and enclose my subscription.

George W. Schilling, Ohio: Find enclosed subscription. Send copies of The New World to me, to be distributed at the state spiritualist convention.

Sadie Whitson Rowley, Montana: Hamlet in Heaven is a beautiful book. The phrasing has a proficient, masterly touch, and the story itself is choice literature.

Richard Dieberg, California: Realizing that only the Lord can bring order out of the present confusion, we hail your recent issues as a step in the right direction.

Sadie Whitson Rowley, editor The West Awakes, Jordan, Mont.: Am rereading Hamlet in Heaven. What a wonderful book it is!—so scientific yet so entertaining.

World, Oakland, California: The last New World contains fine typical "Phifer stuff." The magazine is attracting wide national attention from all classes of thinkers and publications.

Say, Listen!

Have you read that strange
naive book—
that book to which the Metropolitan
gave a two page write-up?
If you haven't—and do—
You'll say like the rest—

"I have found
nothing finer."

Sold for 50c—and worth it.

Hamlet in Heaven
By Spirit Shakespeare

Will You Do Your Duty?

This is a hard time to conduct a paper like The New World—which is the very reason why it ought to continue.

I have been close enough to the fires to have felt them; for from the first I have been editing a labor paper. I felt it was providential, in that it enabled me to get The New World fairly started. But I have given it up now because I can't afford to jeopardize the existence of this paper, It is out of it clean and safe. Of course it will cost me more to get out the paper from now on; of course I shall have for a time to abandon the new form I had adopted. But I think the spirits are leading me into better things. They say they need more of my time, and if the expense is greater the time is here when you ought to hustle enough new subscribers to meet it. They argue that now you know me and my mission and ought to trust us; you know I forecasted the slump in the socialist vote, and it came; the coming of the war to America, and it came; the coming of plutocracy, and it came. These things, they say, should inspire confidence and lead you to victory in the future.

There is no danger of The New World failing, if you do your part. But I wonder if we radicals are a fourth as much in earnest as the conseryatives are. Look in your own town. A church with a membership of 200 will have a plant costing $5,000 and pay its minister $1,000. It is common for a poor family to pay the church from $1 to $3 per month and make loose contributions beside.

If my position is right, the message of The New World is of more importance than anything before the people. As we advance into the world winter the failure to tell the message will mean death to thousands. I have done about all I can; but I have given you a chance to know me and my message. Now I feel that you are not going to desert me.

The New World has 1,000 subscribers, but no plant, and I am not paid enough to enable me to devote my whole time to the work. What do you think of it? Is not the message of The New World as important as the work of the average preacher?

Let us double the circulation of The New World during this month. It can be done if everyone of you will do your duty. A fourth your number would pay off a church debt of $1,000 in fifteen minutes. and expect no monetary return, while the suggestion on page 5 may bring you in ten times as much as you put into this.

Show you are in earnest. Send $2 for 5 subs, this month---more if you can, but not less.

Mrs. Mary A. Mallett, Maine: You seem to be striving for ample proof that if a man dies he shall live again. Also, you are tolerant of others' beliefs. I send 50 cents for subscription

For a time The New World finds it desirable to go to its original form. But it "count up" you will discover it contains more points than it ever did. It is merely "boiled down" more.

Thomas H. Davis, Iowa: I have read about the troubles of "the melancholy Dane" in this world, and would like to know what he has been doing on the other side, so am enclosing 50c for a copy of Hamlet in Heaven.

D. Bobspa, the famous book reviewer of California: Those seeking a combination of good literature, sound common sense, high grade propaganda, optimistic outlook and the free expression of an untrammeled mind cannot aff rd to miss the monthly visits of The New World.

S. M. Barnett, Texas: I am very much interested in your attempt to establish communication with the spirit world by mechanical means. Such a marvellous invention would revolutionize and spiritualize mankind. There is nothing impossible—spirit power knows no limitations.

Eugene V. Debs sends a clipping concerning The New World from Boulder, Colorado, where he is in the interest of his health, and writes: It makes me glad to see even your name I hope The New World is prospering I am steadily improving here, and in good time shall be myself again and ready for action. With loving and grateful remembrance.

G. W. Swarts, Minnesota: I failed to receive The New World this month, and you don't know how I miss it. We take about 18 or 20 magazines and papers, and The New World is our choice. I loan or give them where they would be appreciated. I would like very much to get the May number, as it contained a few articles I would like to keep.

Mary Alice Congdon, Oregon: Only a few weeks ago did I come into touch with your periodical, and I am delighted with it. It is distinct from any other publication and crowds no one. I like it for its uniqueness. I am glad of your attempt to do your "bit," and in such a delightful way. Since childhood I have been in touch with the spirit wsrld, and am now in my 79th year.

W. B. Holmes, Kansas: The last New World is surely a good one and gives us much food for thought. George D. Coleman in his article "Where Matter Begins and Spirit Ends" opens the eyes and gives cs as jar as to the seen and unseen, knocking out all our conceit concerning miracle, superatural and superstition. "The Dawn of Humanism" by D. Bobspa is a very fine article.

Next month this is one of the questions that will be answered: "Recently I have been investigating, hoping to be able to communicate with the departed. But I have been reading The law of Psychic Phenomena' by Hudson snd my comfort ing thoughts have been very much shattered. He treats the subject from a purely scientific point of view, and apparantly proves that all known spirit phenomena eminate from man's inherent powers."

About That Machine

W. B. Holmes, Coffeyville, Kansas, in News. Denver. Colorada

There is an editor at Girard, Kansas, Lincoln Phifer, publisher of a strange publication, who has for more than a year been seeking to stir his readers to an endeavor to invent mechanical communication. He thinks that, with a knowledge of the vibrations of electricity, in this mechanical age, we ought to be able to devise a better machine to use in this most important of all subjects of study and invention in teese momentous times.

Smile

Unidentified Exchange

Smile awhile, and while you smile
Another smiles,
And soon there will be miles on miles
Of smiles,
Ane life's worth while because
You smile.

Thinks It Philanthropy

Ernest King, Los Angeles

I must congratulate you on producing a paper for those who think. That wonderful parallel between John Law and the Mississippi Bubble, as compared with our present financial system, is so pregnant with thought that almost anybody can see just where we have drifted in the world of finance. Your paper is cheap enough without throwing in any idducements for people to subscribe for it, and I have concluded that you are practicing philantropy in the name of business. After the civil war, as you well know, the slogan of the colored people was, "Forty acres and a mule" Are you triying to outdo that wonderful philanthropic movement? "The Debs Triology, Man, Woman and Child" is a literary gem. Kings, princes, emperors, may have their worshippers, but I would rather have the regard of the great down-trodden masses of the earth that are moved by Eugene V. Debs' magid words than all the truculent flattery hurled at those in place and power. When their feeble work is done they will be speedily forgotten, but Eugene V. Debs' work will live and like the brook go on forever.

The September Number

Mrs. Lillian K. Bullard, Horace, Kansas

The September number was fine. I think every number has reached the zenith, but each month you go a notch higher. That article by Sadie Whitson Rowley was truly splendid. "God Has a New Idea" was sublime. "Vivid Pictures of World Systems" was a wonderful thought provoker, as also was the story of the ants. I read that to Dick, my six year old, and he was wonderfully interested. He asked lots of questions, and then said no more about it—his way. In the evening he got his tablet and made a number of elaborate underground passages, with a storehouse and ants going np and down like angels on Jacob's ladder. He told me he was making it for Mr. Phifer. I certainly wish you success with The New World, and added powers to its editor. It is filling a big space in the lives of those who have learned to look for its coming, and, after reading ii, to anticipate the coming of the next issue What it may mean to us yet in the dark days ahead, if it is allowed to be printed, we may not now surmise.

Newer and Truer Messages

John P. Johansen, California

Your later numbers are nearer the mark than you have been. The whole world will have to realize that God is. Through utilizing this Divine Power, imbuing our radical minded liberarians with the light, they who are more or less unconsciously reaching for what will liberate the world, your message will be of great significance. Jesus Christ is the greatest social economic power in the world today. Therefore our movement must be set up under his standard, if the setting up of his kingdom on earth is to to be hastened. He shall lead it through his spirit. Your New World is doing what no other medium could do, as you have had previous training in newspaper work to enable you to present the message in an effective manner. May power br added to you as you prcsent the newer and truer messages.

Whither Goest Thou?

Victor Hugh 1830.

You say, Where goest thou? I cannot tell,
And still go on. If but the way be straight
It cannot go amiss. Before me lies
Dawn and the Day; the Night behind me. That
Suffices me. I break the bounds. I see,
And nothing more; believe, and nothing less.
The future is not one of my concerns.

Watch Kansas.

You may see her during this war put
on another of her international
dramas.
There have been thirty in the past.
All told about in that
209 page cloth bound book,

The Dramas of Kansas.

A dollar book for 50 c.
Just right for a gift.
Governor Capper says:
"The story is
most delightfully told."

Spirits Have Their Own Inventions That Will Re-Enact History at Will

Presumably by Spirit Ignatius Donnelly

MAKING connection with the spirit world is work for men in the flesh, not our work from the spirit. This is for two reasons: 1st, That connection of this nature, to be effective, must be mechanical, and spirits cannot handle mechanisms like men in the flesh can. 2d, We have other interests that are engaging our attention. And those other interests do not center wholly on the war or the future liberty of the universe.

We have long known that it was possible for anyone who had a clear perception and a strong will to project images of anything he might have witnessed in the past, in such a way that it would become visible to others. The quality is already known to you in the flesh, being manifest in the power of the orator to make the hearer "see" the thing he would have him see. We are able to reproduce, for others to actually look upon, any incident in our lives, with the characters as they were when the incident occurred, and the scenery unchanged by the lapse of time. Mortals do it for themselves, in dreams; spirits do it for mortals, at times, when they manifest to fleshly eyes, by taking on olden looks and garments that have ceased to be. But we are developing the power further than it has ever been done before, so that we now find it possible for anyone who ever lived to renew and enjoy his former life, no difference how remote it may have been precisely as if it were then.

We are just beginning to realize that the true history of the world may be constructed into actual occurrences that may be witnessed at the present time, not only for temporary purposes, but for permanent service, through processes corresdonding to motion photographs To accomplish this result requires special abili ies along two lines. There must be trained producers. This classification includes the director who assembles the olden actors, those who have been trained into projecting clear images, and the persons who make the record permanent. You may gather an idea of what these specialists do from a consideration of their prototypes in the production of films on earth: only here we actually reproduce scenes and events that are gone, rather than current matter or acted stuff. It requires special skill to renew the memories of many, and synchronize them into a production of an historical event until is shall become accurate and complete But this skill is being developed. It means that a new sort of authorship is being formed. Naturally this is awakening great enthusiasm and widespread interest here.

The stories of the future will be actualities, with all the incidents and passions bodied forth to the eyes; and just as anyone may have his own photograph on the earth, so anyone, when our new literature is developed, may be able to make an accurate record of his entire life. Any scene or event that any man ever saw or experienced may be renewed, not only for him to enjoy, but also for others. Think of the possibilities of this fact. We shall be able to reproduce the siege of Troy, with all the olden actors, gods and men, doing what they did then. We shall renew the building of the pyramids, and show the work of Moses and Aaron in Egypt and Arabia. We shall bring to light of the eye the secret thoughts of the masters of men and reveal their infamy as the true cause of history. We shall witness for ourselves the visitation of Ragnarok, the comet that destroyed the ancient world. We shall behold the earth in its making, when the morning stars sang together and all the sons of God shouted for joy.

In perfecting all this work, and making these records of such vital importance, you can readily see that we have abundant play for our energies and enthusiasm. Reflect that, when you have done your part, in opening mechanical communication with the Heavens, all that we are now developing will become availabl

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

for you, and then arouse to the highest pitch of endeavor in view of the prospect

Peace

Purporting to be by Spirit Henry Wadsworth Longfellow

When pibrocks are sounding
And fifes split the air,
And clangor resounding
Smites the ear everywhere;
When the crack of the rifle
And shriek of the shell
For trench rats that stifle
In the darkness of hell—

Declare the commotion,
The effusion of blood,
While greedy old ocean
Gulps warships for food—
Then, then, in the quiet,
How sweet is the home,
Apart from the riot
With such as must roam!

Well well may we gladly
Raise voices in praise
For peace, while men madly
Beat joy from their days—
For peace of the Spirit,
Which none may molest,
Which all may inherit—
'Mid struggle, dear rest.

May 27, 1898.



So many look down in seeking for a better world; and that is where they go.

Living

Purporting to be by Ralph Waldo Emerson

Beyond the gates
Thyself awaits.
The greatest fact
Is self and that thy act
Works out thy destiny;
The greatest truth, to be
Thyself, thp truer self,
Great as eternity,
Wide and deep as the sea,
Heavier than the sphere.
And than the air more clear.

When the War Shall End

Purporting to be by Spirit J. A. Wayland

WHEN the war shall end your troubles will not end. You will find yourselves in a new world. And it will be a harder world for you workers, not an easier one.

What will you do then? I fyou find yourselves serfs, like your ancestors were five centuries ago, do you imagine agitation and rebellion will bring you liberty?

Did agitation or rebellion bring freedom for the olden serf? Has revolution freed Russia? The farces that make for enslavent are too old and too strong to be broken in this way.

It was the discovery of America that freed the olden serf. Then he did not iree himself. His master merely went out after adventure and left him free.

Nothing less than a new world will free men now. Where on your geography is there a new world? I am living in one. Who will be the Columbus to find me?

You won't believe till you have to. But will prove your own inadequacy, even to yourselves. You are proving it now.

The war was to defeat socialism. In that sense he who advocated socialism was a friend to Germany, because Germany stood for the state, which was the basis of Marxian socialism.

The war will defeat socialism, not only by killing socialists and suppressing agitation, but, what is more effective, by making the state subservient to that which is stronger than it is.

Socialism would have been defeated without the war, but neither socialists or the enemies of socialism knew it. This war is a repetition of the folly of our civil war; for then slavery was doomed, even had there been no war. But the masters always prescribe blood letting for social ills.

They with doctrines, which are the ideas of others, rather than with ideas of their own, will not learn till they destroy; and they can't learn. One eye turned toward the Heavens is worth more than a thousand eyes turned toward the earth.

Mother

Purporting to be by Spirit Horace Greeley

Mother, mother! Mutter! Madre!

It was after a battle. Poor, mangled youths were calling that universal word, seeking for the sympathy of one they could trust in a world that seemed mad and unreal. Some of them beheld their own bodies mangled and torn, with an indescribable horror, and they wanted to be at home. Home in the city or among the vines or heather. Boys again, with mother to shield them from this awful Thing.

Shadows unseen flitted across the battlefild. Bullets did not deter them. Roar of cannon did not drive them insane. They were the spirits of other mothers who could not in Heaven resist the cries of sons distressed. They knelt by the side of the wounded and soothed their horrified spirits. Perhaps they administered anasthasia to souls und dulled the agony of shattered nerves. Death hovered hear, but the mothers were nearer, and when the spirits were released from the broken tenements, they saw and understood what motherhood meant. The living did not see, and wondered that thedead were smiling.

Human Passions Said to Have Injected Dangerous Wrath Into Nature

What follows constitutes one chapter from "A Book of Wrath," which is one out of ten "books" in Twentieth Century Prophecy. The "Book of Wrath" was received in 1911. There are seven more chapters in this book. I am minded to print them in installments, providing you care for them. I wish to find out if you would take an interest in Twentieth Century Prophecy. For this reason I wish you to write me just what you think of it.

"The Day of Wrath"

THIS is the day of the Lord's wrath. You will say that the Almighty does not lose his temper, and that therefore this expression proves it is not he who speaks or dictates the thought. It is true that the Almighty is not passionate as a man may be. Yet the passion that is in things must inevitably work to the Maker of things. As sand in a cog will break a wheel, or obstructions in a body will create friction and disease, has the oppression and robbery in the world made a friction in nature; and the Almighty, who, under favorable conditions, would have made things pleasant for all, is forced, because of opposition to his will, to exercise his law in bringing pain and possibly death.

There is a wrath in nature; but it is the wrath which you have injected into it. There will be penalty and terror, but it is the inevitable fruit of your own headstrong and mistaken ways. The wars of the past, the struggles to live, the fight for property, have developed a tremendous wrath that will be manifested on the earth at this time The victims in the flesh are crying for vengeance, and vengeance shall come in answer to their demand. Upon this generation shall be visited the sins that were committed in all ages of the world.

But you say this is not fair. Judge not by your own conceptions, but rather judge by nature's way, from which there is no appeal. Are not the sins of youth heaped together until the day of death, and then visited on the individual to his undoing? Do not the causes of storm linger until they at last culminate in an hour? Do not the weeds grow in the field until the frost comes, and are they not then all cut down?

I am not compelled to conform to your ideas, but I state facts and warn you. This is Judgment Day. It is the period of the world's harvest, when the growth of centuries shall be cut down. All that was said of the terror of the last days, which you falely interpreted to be individual and eternal torment in hell, is about to be visited upon the world. All ideas I am causing to be brought forward, to be tested by you, and I shall use you and your wrath for putting them aside. All institutions are being tried by test; you yourselves shall pass on them and give them to the burnings. You cannot imagine the full meaning and terror of it, because it shall include all the wrath of yourselves and the accumulated sense of injustice borne, coming from the millions who have been slaughtered and ruined and sent beyond. The masters thought they were rid of them, but they are not. Their spirits will haunt them with anger that shall affect the entire universe.

My wrath is the wrath of the suffering. the despoiled, the crippled life of man and beast, my children all, since the foundation of the world. It is unspeakable fury. You shall no longer call me effeminate or think I lack power; for I am come to set things right, and woe to him who opposes me. Saith the Lord God.

Waste

Purporting to be by Spirit William Shakespeare

There's waste in nature, yet there is no loss:
The individual rots, but life remains:
And often there is that beyond the cross,
Which shows life grows by death, in losing gains.
Not always are the great, great ere they die,
Not always are the praised forever great.
Death comes to some to lift them up on high,
Fame comes to others to reduce their state.
Depend upon it, nature gives her aid
To him who follows in the natural way;
Though he is unobserved, still, undismayed,
He follows on and enters on the day.
Law governs all things and must be in force.
If law is right, then justice comes, of course,

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

This Number is Sent to Many whose Names were Furnished by Subscribers. It is Paid for. Page 7 Shows You the Why.

5c copy.
50c year.

The New World

Clubs of 5
$2.00.

Lincoln Phifer's Paper-Magazine

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1979.

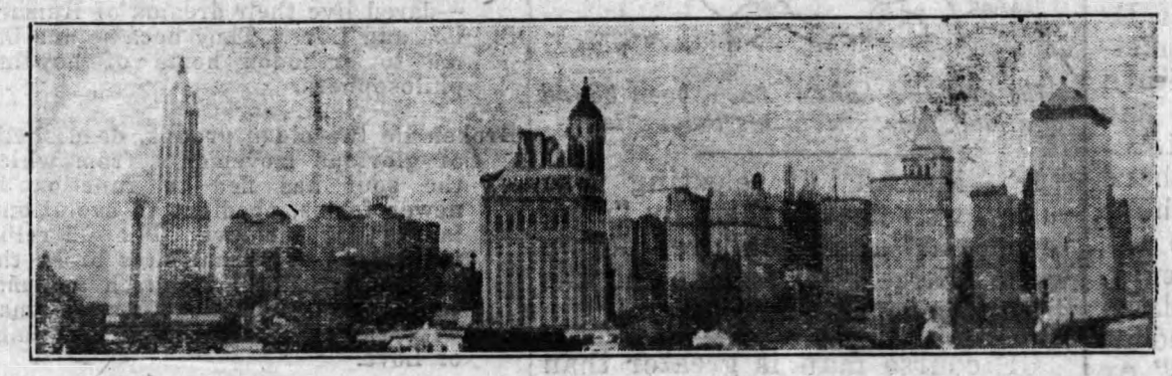
Monthly | Girard, Kansas, November, 1917 | Number Eighteen.

Nothing Like It.
You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

Like "Caesar's Columns" They Tower in New York City

MORE than thirty years ago Ignatius Donnelly wrote a story which he called "Caesar's Column." In that story he pictured the masters of men plotting to slaughter two millions of toilers in order to crush the spirit of many revolters with the horrible nature of the calamity, and thus fasten Plutocracy forever on the world. The workers, in the story, got word of the plot, and organized to circumvent it. They sprung their trap first, and slaughtered so many of the masters in New York City that, puzzled to know what to do with the bodies, they finally piled them up and covered them with concrete, until they had a great tower to commemorate the event, which they called "Caesar's Column." Of course this is a fanciful tale, but one might almost be tempted to believe that it has been fulfilled—with important variations. The workers have not prevented the slaughter, not of two million but of twenty million toilers over the world. And they did not revolt. Judge you as to whether Plutocracy has or has not been established. The workers did not erect a "Caesar's Column" of human bodies, but one can glance at the sky-line of New York City and fancy that he sees many columns towering into the sky, and might connect them in his thoughts to profits garnered from industrial accidents and the battlefields of Europe. The world has traveled far in thirty years—in which direction?



Build Broader, Dives

Ignatius Donnelly
From His Book, Ragnarok, the Comet

DIVES SAYS: "The earth is firm under my feet; I own my possessions down to the center of the earth and up to the Heavens. If fire sweeps away my houses, the insurance company reimburses me; if mobs destroy them, the government reimburses me; if civil war comes I can convert them into bonds and move away until the storm is over; if sickness comes, I have the highest skill at my call to fight it back. If death comes, I am again insured, and my estate makes money by the transaction; and if there is another world than this, still I am insured; I have taken out a policy in the ——— church, and pay my premiums semi-annually to the minister."

And Dives has an unexpressed belief that Heaven is only a larger Wall street, where the millionaires occupy the front benches, while those who never had a bank account on earth sing in the chorus.

Do not count too much, Dives, on your lands and houses and preachments; your guns and your common laws; your insurance companies and your governments. There may be even now coming from beyond Arcturus or Alderbaran or Coma Berenices, a visitant with glowing countenance and horrid hair, and millions of tons of debris, to overwhelm you and your possessions and your corportions and the anthill devices of man in one common ruin.

Build a little broader, Dives. Establish spiritual relations. Matter is not everything. You do not deal in certainties. You are but a vitalized speck, filled with a fraction of God's delegated intelligence, crawling over an egg shell filled with fire, whirling madly through infinite space, a target for the bombs of the universe.

Take your minds off your bricks and mortar, and put out your tentacles toward the great spiritual world around you. Open communications with God. You cannot help God. For him who made the milky way you can do nothing. But here are his creatures. Not a nerve, muscle or brain convolution of the humblest of these but duplicates your own; you excel them simply in the co-ordination of certain inherited faculties which have given you success. Widen your heart. Put your intellect to work to so readjust the values of labor and increase the productive capacity of nature that plenty and happiness, light and hope may dwell every heart, and the catacombs be closed forever

And from such a world God will fend off the comets with his great right arm, and the angels will exult over it in Heaven.

An American Astronomer Suggests that Earth Might be Rejuvernated through Immersion in Nebula

FROM San Francisco a friend of The New World sends a recent number of the Bulletin, which contains a two page illustrated feature article by Garrett P. Serviss, the well known astronomer.

Mr. Serviss discusses nebula, their number and extent, and the earth passing through nebulous matter, and thinks it quite possible that it might. Nebula is unorganized solids and gasses lying in unthinkable quantities in space. The terrifying comet is of comparatively small extent, and a definite, though erratic orbit, while the nebular patches are much more extensive and apparantly not in motion. A comet's tail might strike earth and leave a big deposit, like a continent, in one place. In passing through a nebula, however, earth would be completely submerged for some time, and the deposit would probably be evenly distributed over the whole surface. If the nebulous matter was sufficiently attenuated, it might fall with comparatively little jar.

Mr. Serviss discusses the probable effect of earth's passage through a nebulous field. He admits it might differ with various fields. Some of them, he thinks, might supply chemical constituents that earth lacks, and in doing that completely transform the climate of earth, making it genial throughout, and at the same time change the character of man from a fighting animal to one inclined to peace and benevolence. Mr. Serviss says:

There may be aggregations of nebulous matter, in the space through which the earth is travelling, that could supply the deficiency of carbon dioxide, just as they could, conceivably, supply other rare gasses, such as argon, crypton, xenon, which modern research has discovered in the atmosphere. Not only temperature changes, but more subtle alterations of the constitution of the the air, causing reactions upon the vitality of living beings, may thus have been brought about in the past—while at some unknown time in the future an encounter between the earth and a far more extensive and complicated nebula than any it has hitherto met, may bring about a stupendous revolution affecting the very foundations of human life and character.

Mr. Serviss admits that immersion in nebula might make this literally a new world, with a quick fulfillment of all that the Revelator pictures. Wonder if Christian baptism was meant to prefigure the way the world was to be renewed—by plunging into another element. At any rate Mr. Serviss gives a scientist's explanation of how old earth systems may have been changed in the past and how a new world system might be almost instantaneously created in the future.

I do not say it will be so, but this is an interesting scientific confirmation of the possibility, coming to me without solicitation from across the continent.

This paper believes that the world changes now in progress are results of long evolution. They could not be greatly changed if we would. It is not wise to seek to hinder the natural development of orders and institutions. The way may be hard, but the end will be good. There is no occasion whatever for interference by the government with this paper, as it would aid rather than retard evolution.

Hints in Nature As to How Deity Created the Earth

ON THE ASSUMPTION that each continent is a separate deposit made by a comet on the earth, a "mountain" upon the original, unstratified surface of the earth, we have an inevitable deduction that seems to explain how creation was effected.

It will be remembered that Revelation speaks of "seven mountains on which the woman sat," explaining that "one is not and one is yet to be." There are five of the deposits, rising in mass from the sea—North America, South America, Africa, Asia and Europe, and Australia. There are also legends of a sunken continent that was called Atlantis, which may have been jarred down by the falling of the greatest of all continents, Europe and Asia, within twelve hours time. This is the "mountain that was and is not."

According to the bible there were six creative "days." These correspond in number to the six "mountains," the six continents. Yogi philosophy, which lays claim to recording facts as preserved in tradition among the "initiates" or few to whom they were told, says that each continent represented a separate chain of creation, each with its peculiar forms of life. Here we have the suggestion that creation came by continents based, not on theory, but on experience as told from mouth to mouth for untold generations.

There remains the question as to how the continents came. The fact that the original earth, lying at the bottom of the sea, is not stratified, and that the continents are largely stratified, indicates that they came in great deposits that were modified by the action of water. Donnelly suggests that they may have been deposits left by comets. In this connection, I made a curious experiment. Placing a phonograph record on the disc upside down, so as not to injure the record, and changing the speed to the very slowest, I shook salt from an open vessel on the moving record, with the result that it fell in bunches, with flying particles resembling islands scattered near, just as the continents show. Moreover, the deposits fell almost invariably into bunches at the top (toward the north) and tapered to the southeast, as North and South America and Africa do. Once making two "dabs" in rapid succession, I formed an almost perfect map of North and South America, connected with an isthmus or trail.

Donnelly argues that each continent must have fallen within twenty-four hours, from the fact that if more time had been occupied the deposit would have extended clear around the earth. I wonder if we shall yet come to a literal interpretation of the biblical language concerning creation: "The evening and the morning were one day." Of course, this does not mean that long periods may not have elapsed between the creative "days." The bible does not deny it.

A final suggestive thought lies in periodicity. The twenty-four hour day, the lunar month and solar year are all determined as astronomical periods. Does not the law of periodicity extend beyond them, as tradition suggests, to the Great Year or historical age of approximately 500 annular years, and even beyond that, to the geological year, undetermined in length, yet always of the same duration? And does not the coming of a new geological "system" result from the earth plunging into unorganized matter, a comet, a nebula, at certain periods, adding to it and giving it new environment because of change in its position relative to the universe? If so, we have arrived at the secret of how God creates; to an understanding of creative "days;" to the significance of the waits or "rests" between the days; and to a good physical reason for expecting, in the future, a millenium and a "new earth, in which there will be no more sea."



The worker's hands have been bound for a long time. Now his tongue is.

IF, instead of electing our rulers, we selected them by "monkeying out" as the children do, we would scarcely be able to tell the difference in results.

OF course man is greater than woman, but its funny to see him trying to quiet a crying baby.

Awaken to the Power of Love

For The New World, by D. Bobspa, California

Awaken to the power of Love!
Oh comrades!

I labored in the vineyards of the Lord, among those who bore the name of Jesus, and found not Love.

I searched in the organizations of "radicals" and found warring factions of man against man in loveless inharmony.

One man, called "comrade," was held in scorn by "fellow-worker," while both spurned the name of "brother"; and all closed the doors of fellowships to the tolerant ones of the age. Too many preached a war of hate and violence.

The "independent" and the "progressive" brothers were hooted and jeered; and the Spirit of Comradeship was barred from the hearts of those who wore the empty title of Comrade.

Yet not all. For many ever and anon withdrew from the mad orgy of hate—dared live their dreams of Humanism and Love. They became anathema to orthodox hosts of howling philosophers.

Broken lie the olden groups, dead shells of glorious movements from which the soul has fled to function in newer forms, obedient to evolution's law of life and love. The old religious spirit of primal days broke the encrusted strata of church and materialism to flood the hearts of man with the new-old spiritual message of Love.

Oh, comrades,
Awaken to the power of Love!

Spirit Spy System, Though Abandoned, Attracts Attention

Reedy's Mirror of St. Louis devotes more than a column to the Spirit Spy System inaugurated several months ago by The New World and abandoned with America's entrance into the war. Mr. Reedy treats it in a facitious manner, yet clearly recognizes the bigness of the idea. He says in part:

"It is good to know that the Spirit Spy System has been discontinued in connection with the war. It was a great scheme—a secret service unparalleled. When it was instituted by Lincoln Phifer of The New World, out at Girard, Kansas, we were prepared for great results. The results, I take it, were achieved, but they were never given to the world. Of course the war has released a great many spirits from the bonds of flesh, and they were and are moving about in the other world with all kinds of information about not only the armies and navies but about the thoughts and purposes and plans of the leaders of the world. Some of the spirits could look into the most secret archives of the grand headquarters and tip off movements at any time. Then, too, the Spirit Spy System would have been, as I understand it, of great value in locating missing persons from the various armies for anxious relatives. But the system was discontinued. The thing was too dangerous. Maybe, after the war, Mr. Phifer will publish in The New World a great deal of material—if that is not the wrong word—gathered by members of the highly dematerialized Spirit Spy System."

People still write about the System, although from the first I stipulated that I did not wish reports from it. For example, that "'machine" in Kansas, which received messages from beyond through purely mechanical means, without intervention of a medium, last week got something relative to the kaiser. I break over the rule and print this. Three others, from widely separated sections of the country, write asking if they who receive messages even yet may not get together for the exchange of messages of a purely harmless nature. I cannot aid in the work, further than to suggest that if any desire such a clearance house of loyal and unimportant messages, they may write to E. C. Blanchard, General Delivery, Wichita, Kansas, enclosing stamps for reply, and possibly get together.

Events in Their Order that will Develop in this World Winter

"I KNOW no way of judging the future but by the past," said Thomas Paine. By studying events that came with the closing of a former historical epoch we may arrive at an idea of what will come now, for world winters are much alike.

Let us take the epoch that saw the rise and fall of the Roman empire, as an example. The first phase of the ending of the age, that began with the full dominance of independent man-rule under Nebuchednezzar, was the folding in of the nations, until the Roman empire ruled all under a military autocracy. Conquest came first. The closing in of things is characteristic of all winters, whether annual or epochal. In the annual winter, leaves drop away, and the trees become bare; grass dies and earth becomes brown or grey. It is a process of involution or folding in, succeeding a time of evolution or unfolding. It is the thing that is happening now in the world winter that is at our doors. Two military autocracies are contending to see which shall become supreme over all the earth.

After it shall be determined which of these shall proceed to conquer the world, the actual conquest must follow. That is the second process. Wars for this purpose must follow the present war in Europe. But the whole world must become subservient to the victor, just as the known world became a part of the Roman empire before the coming of the Teacher of Nazareth. After Rome became fully dominant, she ruthlessly crushed rebellion. We may look for the same manifestation in the crisis ahead. It may amount to persecution, as it did with the early Christians. It seems to be beginning even now. The age of autocratic dominance becomes in time almost unbearable. The rich, as they did in ancient Rome, give feasts and spectacles for the people to placate them. The masses are miserable slaves.

Then revolt begins. It begins with the soldiers, who set up one master after another, but always a master. Things are moving so rapidly now that they are more or less jammed together. We have had, in Russia, the soldiers overthrowing a czar to enthrone a dictator. We have had three monarchies and three republics in China, all within five years.

After the soldier revolts come, then the barbarians begin their work of loot. We have already begun to bring into Enrope and America, not indeed the Goths and Huns, but the Chinese and Zulus and negroes from Africa. We are preparing for that phase of development, so that it can be sighted as coming, even now.

The present crisis differs from other crises periods in two essentials. First, it is a bigger thing, covering vastly more territory and involving more people than the Roman crisis or the mid-European crisis did. Secondly, it comes after the development of the age of machinery, when communication is tremendously greater than it has ever been before. The first of these facts makes it certain that the characteristics of the modern crisis will be more widespread and severe than they were before. The rapidity of action insures a much quicker development through the various aspects of the crisis than there was at other times. The crisis at other periods covered centuries in its various phases. It will now probably occupy less than a tenth as long as the former work did.

Because things move so rapidly, people will be confused by them. It would seem that Socialists especially ought to understand that plutocracy is in the process of attaining world dominance and that the whole aspect of things has been so changed that old methods are now inadequate: but few of them do. This is the reason why all revolt at the present will be ineffective; it cannot be intelligent or general. Before there can be action taken that will result in the overthrow of plutocracy, with its autocratic - feudalistic - socialistc forms, enough of the people must understand it to be able to act together and intelligently. This means that the new system must actually get into operation and make itself so oppressive as to convince the people against their preconceived notions and beliefs. The final revolt, then, is far in the future. It will come, but do not deceive yourself into believing that any strike, or gain in an election, or even armed revolt means anything of importance.

The war is a big thing, but it is not the big thing ahead. It is not the end but only a means to an end. The immediate end is the establishment of plutocratic feudalism over all the earth. But even that is only a beginning.

A JOLLY will lift more than a derrick.

Propaganda of Evolution Characterically Pursued Has Disastrous Results

THE GERMAN PEOPLE have never been great conquerors of territory like the English have; but they have been great occupiers of territory and conquerors of institutions. The world has never known such propagandists as they were.

They first appear in history as four streams of immigrants pouring in on the great Roman empire from the North. They did not conquer the empire; yet they ruled it. This is shown by the fact that the great Julian calendar, which we use today, embalms more of the German idea than of the Latin. We have Wednesday, Thursday and Friday named for the German deities, Woden, Thor and Frigga. Saturday alone is named for a Roman god, Saturn.

It was the Germans who gave strength to the movement known as the Reformation. The movement manifested in England, France and other countries, but it was German Luther and his associates, to whom the world's thoughts turn in considering the power of the reformation, in celebrating this fourth centennial of the event. It was Guttenburg and Faust, Germans, who invented the revolutionary printing press. It has not conquered nations but it has conquered the world.

They who translated the bible into English were dominated by the German idea. They did not use the Hebrew, the Greek or Latin word, when they would refer to the future state, but went to the Germans and lifted from their mythology the word Hell. With the use of the German word, the German conception has clung to the Hebrew thought until this day. It would be a good time now, when Germany is being fought and German ideas are discredited, for the church to get rid of the word and the old, false idea of hell; but it will not; it has been fastened too deeply on her.

The first modern idea of socialization came, perhaps, from England, and was transferred to America by Robert Owen and his son Robert Dale Owen. But England and America made fads of them, and then forgot about them. Germany developed the idea as a philosophy and made it a propaganda, with the result that an internationalism was developed on the thought, the German interpretation dominating the world.

Darwin and Wallace, Englishmen, suggested evolution as a theory. It made its way with scientists on their mild presentation of the thought. But the Germans took it up as a propaganda, until the old religious idea that this strange people had fastened on the world began to give way before it. a sort of atheism taking its place. The English people considered the theory as an interesting philosophy. The Germans built upon it the thought of the super man, and and on that thought developed their present idea of physical conquest of the world—purely, as they regard it, for the bettering of the world.

And if we shudder at the ruthlessness and deceit and espionage openly advocated by the Germans in forwarding this work, we must remember that the same ideas which their authors have made a religion were advanced years ago by the English Bacon; only, the English accepted them merely as doctrines, not as ideas to propagate.

The opposition to prohibition in America; the hyphenated citizenship; the alleged propaganda in all nations in favor of a German made peace, are all characteristic. The people are essentially propagandists. It is in them to be so. They make a religion of everything they consider, even though it be atheism.

I look for this German characteristic to manifest ere long in a new propaganda that will sweep the world before it—and this regardless of the results of the war. It will be religious in nature—an even more strange mixture of paganism, atheism and Christianity than the world has accepted from the Germans today. It will be a scientific appeal to the spirit, hence will in a sense be true, will exercise powers and have a quick and strong appeal when backed by characteristic German propaganda energy. But it will be an appeal to the olden gods, who will appear as super-men of former time, manifesting and doing wonders. The effort will be to re-establish the old, deposed rule of Satan and his fellow spirits on earth. In this sense it will be diabolical, opposed to the true kingdom of Heaven on earth, hence anti-Christ. It is to meet this great spiritual apostacy that we must prepare.

Why is it so? I suggest that the strong characteristic was implanted in them through climatic conditions in their breeding place. Perhaps it was afterward bred into them, as the Hebrew characteristics were bred into them. Old oppression and modern national jealousy have shut the people into northern regions, where the seriousness of life and the hardihood required to meet it have turned their natural religious instincts into the channels they have followed. Most peoples are what conditions forced them to be. A new and pleasant earth would do more to correct national bias than all war could do while leaving intact the causes of the bias.

Messages from Spirits by Electricity

Pursuing The New World's suggestion for purely mechanical communication with the other side of life, Dr. J. M. McCartney, of Bird City, Kansas, has attached telegraphic instruments and a carbon recorder to batteries but unattached to the outside. The room containing them is locked and messages come, in the absence of all human beings, in the form of dots and dashes on carbon ribbon that are afterward copied. Below are some messages that were so received. It is a good beginning of mechanical communication, and should be followed up with further experimenting by invehtors in all parts of the country.

"Whittled Out of Town."

Received over the mechanical device at Bird City, Kansas, and signed by William Massey Priestly, Prof. W. E. Snyder, Prof. Herman Schmidt, Prof. William Force, Sr., Prof. J. N. McHusbands, Judge Youngblood, Prof. William Brownlee, Judge John F. McCartney. These were all circuit judges in Illinois in other days.

Law is the ready-made road for the untanglement of men's affairs, but science is the road breaker. Statutory law is not founded upon equity but inequity. The reasonable of a "law" for its sanction can never be the test of obedience, as with a natural law; consequently it soon passes from use and the pages of the hornbook. Obedience that will not enbalm a law must be voluntary. It is the death knell of any philosophy to use its yardstick on everything and clout that which does not accord with it; even so it is with a statute that gets its vitality merely from enforcing it. The bugbear of precedent will eventuate in a court for the testing of all laws in restricted areas before their general enactment by legislatures, in the day of true representation. Beware of the bugbear of precedent, legal, civil, militaristic or educational.

Law and Precedent from Beyond.

Received on that spirit "machine." The writer, William Force, Jr. The opinion concurrently agreed to by following spirits, and signed by them: Judge Robert Wilson McCartney, Judge Theodore Hicks, Judge Joseph Roberts, Judge William Green, Judge Millan, Sr., William Force, Jr., all spirits, at the key.

When the doctors of early days in America or Europe found a patient had sore eyes, granulated lids or pink eye, they would proceed at once to pierce the ears. This usually made the ears swell beyond decent limits and the sufferer had to stay in. These rural folks could not go to town for a long time: they were figuratively "whittled out of town."

When a rogue in an early day got to be so vicious a liar or nuisance that the natives could not stand his yarns or abuse, the detail of honest opinion that always hung around the court house would each get a soft pine stick and literally follow the culprit about town, with large knives in hand, circling about him and whittling within a few inches of his face, without speaking a word. Wherever he turned they followed him. In the course of a few days this process generally got on the nerves of the most vicious liar, toper or wife beater, and he was glad to leave the diggings—"whittled out of town."

There is another very decided move among medicos on earth. It is the scaring of the patient into submission to operations for everything—jaundice, coddling moths, peach blight, influenza, all are diagnosed as gall stones, and the ever ready knife is brought into requisition. Each and every one of us—Priestly, Snyder, McMillan, Schmidt and the Forces—were hurried to the grave by these whittlers—literally "whittled out of town."

The Kaiser and Blood Atonement.

Kaiser Wilhelm Hohenzollern to the faithful of the Black Hundreds. Reported by Spirit Prof. Herman Schmidt, for The New World, over the mechanical means of communication achieved by Dr. McCartney.

The following was uttered by the Emperor in the Black Forest on September 21, 1896:

"I would advise some of you men to go to your bishop and confess your sins. and ask him to take you outside the city (Potsdam) and have your blood shed for your sins."

Speaking of the Socialists and radicals, he said:

"We have been toying long enough with these people, and I go in for letting the sword of the Almighty be unsheathed not only in word but in deed."

In July, 1897, in Schwobland, in the council of the Southern Lodge of the Black Hundreds, Emperor William thus fumed:

"The time is coming, and soon, when justice will be laid to the line and righteousness to the plummit, and we shall take the Lord's broad sword and ask, Are you for unser oller Gott? and if you are not, on the Lord's side heartily, you will be heartily hewn down."

At Munich, on March 8, 1897, the kaiser said:

"Knowing the principles of eternal life, suppose a man be taken in gross fault against the earthly majesty who is God sent to rule, and he thus is eternally cut off and cannot attain to glory without the shedding of blood, and knowing also that by the shedding of his blood he will atone, not only for himself, but for millions, and exalt himself to the peace of our olden God, is there man or woman who would not say, Shed my blood? Love yourselves and each other enough to shed blood; for war alone will atone for our neglect. Life for scores of people, yea, for thousands, would open in the resurrection if their lives were taken for the state, though their blood be spilt upon the ground as a smoking incense to the Almighty."

(It is my understanding that Prof. Smith was present when these utterances were made, and heard them personally, he being so impressed by them that he remembers them word for word in the spirit realms.)

Subtle Instruments Catch Strange Sounds Transmitted Far

MEDICAL MEN have been astounded at the invention of a California doctor, the same machine that, modified, has been used by Dr. McCartney in getting mechanical records from beyond death. This machine has been attached to telephone receivers in New York hospitals and various organs tested, the sound of the organs in San Francisco being sufficiently clear to enable the expert there to diagnose the diseases with scarcely a failure. Further experimenting has shown that diseases in French hospitals have been diagnosed in New York, the medium of transmission of sound being the wireless. The Medical Journal for September records the latter experiment, and suggests that the government may have dismantled wireless plants over the country merely because the records were becoming so subtle and perfect it was well nigh impossible to conceal them. There are strange rumors that into this ner records, received through the San Francisco doctor's machine, there breaks, when transmission is made by wireless, sounds and records that are wholly unaccounted for. They are suspected of being from spirit sources. It is possible that the government itself may either assist in completing mechanical communication with the heavens, or, in an effort to preserve secrecy relative to some of its work, may endeavor to suppress it.

The Comedy of Man

This is the serious comedy of man:—
Life opens in the legs—he learns to walk,
To skip. Then from the leg he goes into
The second act, which centers in the loins;
All literature and all society
Is built on that From this his life act climbs
Into the stomach, and he lives to eat,
Struggling for food the major part of life.
The fourth act climbs into the lungs—he pants,
He blows, is chesty. In the culmination
He gets it in the neck; he pants for breath.
Then—whiff! Where is he? Ring the curtain down!
The Mystery Play is ended—and unsolved.

A FELLOW who never prays has no chance to get even when his wife tells the Lord in prayer before the congregation how awfully mean he is. I have sometimes thought he ought to learn how to pray as a means of self-defense.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00,
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy"
with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

JUST WHAT do you reckon democracy may be?

WILL NOT the ea ersecution" of socialists incr. se socialist votes? What if there should be no election?

EVIL ITSELF has done a work. It has shown us what is not good. That is an approach toward knowledge of what is good.

ANOTHER evidence that peace is under consideration lies in the slump of stocks. They are almost as low as they were before the war began.

HOW MANY recognize the religious diplomacy that is entering into the war situation? In general, the Catholics ask peace, while protestents demand a conuation of the war.

WE SHALL NEVER escape from oppression until we desire freedom, until we will to be free. This is our first step. After the will to be free we must will to set free. else we shall be hypocrites.

DOUBTLESS this war will end sometime, but they are already talking of compulsory military service and future preparedness. We are just entering the world winter, not coming to its close.

A YEAR AGO this puulication stood almost alone in saying that the war meant a new era in which plutocracy rather than capitalism would be the supreme head of industry. Now everybody, nearly, says the same.

AS PEOPLE begin to recognize the new order as certain, and that it will be spiritual, you may look for all sorts of cults in an effort to capture the new tendency for purposes of exploitation. But the new religious order will not be churchly in form. There is to be "no temple therein."

THE truly wise know that nature is the only healer. The cure comes from above—is "in" things as a characteristic of life. It is closely allied to religion, the restorer of the spirit. Man may give nature a chance to heal, by providing sanitary conditions and exercising faith. Not so much faith in any thing or anybody, but just faith in life.

A LATE development of lighting consists in illuminating a tunnel or underground passage thro windows, in such a way that it gives the impression of daylight. It is another aspect of indirect lighting, Yet some cannot understand how earth might be covered with a globe or canopy and receive light from the sun in such a way as to diffuse the light and make it even on every part! Practically the same thing is done in practical affairs, in a small way, every day.

ACCORDING to tradition, all former visitations from theHeavens wers comets, leaving continents--"mountains"--as irregular deposits. If earth should now be carefully conducted through a field of nebula, results might be different. Inequalities might be equalized, seas banished,climates changed and a literal world summer come. Perhaps that is the completion of the orbit of the entire solar system and the vastly great period might be computed accurately if we had the data from which to work.

A Tree

A tree's a poem and a picture. As a thing
Of life, it is a humorist: for it
Buries its head in earth and kicks its heels
Into the air; it clothes itself in summer,
And in the winter goes entirely naked.
It is a creature with ten thousand sexes,
Each flower lover of its various parts;
It travels too by proxie, in its children.

Even in Failure Sociaiists Win

AFTER ALL, the war has been made chiefly on socialism, and that, though beaten down, is the only factor that has really won. Socialists have been si lenced, imprisoned, slain, in every land, but they have not renounced the vision. No other class has produced heroes and martyrs like them. Their ideas have been fought—and tried. It is the socialist plan, albeit under hateful imperialistic control, that has enabled Germany to put up the fight she has. It has invariably been a socialistic feature that has saved the allies from overcharge and oppression. All nations have called on socialists for advice, and have praised them—in other countries, while persecuting them at home. It is possible that socialist forms may pass. They could hardly go through such fires and not do so. But the ideal will remain, nnder and through the reign of plutocracy, to take such forms as circumstances may require, and ultimately, under the kingdom of Heaven, or dominion of the spiritual, rule the entire world. We have lost the battle—we might as well admit it and form our lines anew—but shall win the war that is more extensive and more important than the European struggle.



You read the daily press—but how much do you really know about what to going on these days?

The Revival Has Begun

SPIRITISM came in America as a great, inspired social movement. It has degenerated into a fortune telling wonder-toy, without great purpose behind it. Socialism began in America as a great spiritual awakening, but under German domination in recent years has become too materialistic. There is need of a revival, of a great reformation, that shall unite the two, as they were united on the start, in a great, purposeful, spiritualied, irresistible movement that shall sweep into its ranks the unchurched, the dissatisfied and the dispossessed—united not so much in doctrines as in spirit and purpose. The only force that can do this work is the fire of the Spirit—Divine and human, with capabilities of fusing things and making them ductile for better shaping. And the war is driving men into this very fire.

Find Your Place, Now

NOW is the time to find your work under the new order—both work that will make you a living and work that you can do for the new order that is to come. D. Bobspa, of California, has found his. To make a living he works for a big corporation. To promote the new humanism he does book reviews with such originality and genius that he is in absolute demand for the work, It was a new field, it seemed like an unpromising field, but the vision that saw and the persistency that held him to it is making him a national figure. There is a big place for you in the new work. Now is the time to find it.

Interpretation from Data

THERE have been three general methods of interpreting scripture. The first is, authoritatively, as the Catholics do. The second is, textually, as the Protestents do. The third is, spiritually or symbolically, as the mystics do. The three methods employed is what has led to the differences in beliefs.

I suggest a fourth method, which, while not wholly rejecting any of the above methods, is to my mind more rational than either. The authoritative meshod is imperialistic and repugnant to logic. The textual method cannot be satisfactory where there are many versions and texts differ. The symbolical method looks merely like a play of the imagination. The plan I suggest would be to consider the facts presented as data, indicating the results of certain ac tions, or hints of certain laws

Let us sketch through theGenesis story of Joseph as an example. The first point we note is that he was led of spirits all his life. That is what made him great. The general lesson of this data is that it is possible for spirits to lead men and make them wiser than they would normally be. Then, we notice that Joseph was tried. The lesson of this data is that no man will be used by spirits for a great work until after he has been test ed and found dependable. Then Joseph, under spirit direction, had a great plan. You may get what it was caused the king to make a criminal slave his prime minister from reading what followed. He doubtless told pharoah that he would make him the richest man on earth, absolute in power. Did he do it? He established the greatest system of government ownership, of state socialism, that earth ever knew, and, inasmuch as pharaoh came into possession of all the land and all the money, a plutocratic feudalism with it. What was the result? Joseph's patron submitted to management that actually saved the people in famine, employed them and made them prosperous. But Joseph died and "there arose a pharaoh who knew not Joseph" The socialistic, feudalistic plutocracy that Joseph had established enabled this pharaoh to enslave all the Egyptians and Joseph's kin as well—four millions of them.

And was it for this that the spirits pulled off this great stunt? Authoritative and textual interpretation would seem to indicate that it was. But listen! Recent research has discovered remnants of a great dam on theNile, which indicates that they held the waters as needed, then sent them out to prevent all famines—and Joseph's name was engraved on the dam!

The suject of the whole story is famine. Spirits had placed Joseph in a position where he was able to conquor it through engineering. Joseph was not deceived as to the enslaving results of his plutocratic, feudalistic, socialistic experiment, for he warned his people to bear his body from Egypt when they were delivered; but he considered the salvation from famine and the object lesson in politics worth the cost.

Now, read the whole story, and make applications to the present situation. You will find many--more than I have indicated. That is interpretation by data.

The Rush for Position

I AM TOLD that there is more speculation now than ever known before. People are wild to "get theirs" while the getting is good. Some are getting in on the new order, while others are getting left. A time of readjustment is a time of opportunities. It is on such occasions that new fortunes and new nobilities are created. It will not do to grieve too much or pout too much to miss for ourselves all that the looters have brought almost to our hand and then enter the new fight without means. Present arrangements are for a brief time only, but [illegible] yourself as much as you can now,

Answers to Questions

Tell me what you mean by being "cast into outer darkness."

The expression is from parables of Jesus concerning the time of the end. The general conception is that it means being sent to hell. But I see no reason for such an interpretation. Rather, it seems to me it means that, when Plutocracy acquires full control of employment the world over, a blacklist against opponents of the system would literally fulfill the phrase.

What is the meaning of camouflage? I fail to find the word in the dictionary. Do you mean by practicing camouflage on Plutocracy to pretend to be friends of the system so as to get along better?

Camouflage is a French word, just coming into general use on account of it being practiced at the battle front. It consists in concealing one's position by means of paint, or other device. It is analogous to nature's method of protection employed in what is known as mimicry—a dictionary word. In advising camouflage on Plutocracy, I mean concealing your position lest you be shut into "outer darkness" by this growing tyrant.

It is a surprise to see such a talented spiritualist medium as you are holding to the materialistic dogmas you do.

Spirit means literally air creature. It is so in the word of the same significance in all languages. This clears what theorists on extreme lines resolve into mystery. There is substance in air, and there is air, or spirit, in the densest substance. Separating things into spirit and material as distinct states is unscientific and misleading. The two terms have reference only to relative states of matter. One is more refined than the other—that is all; but both are matter. There is enough in this proposition for a longer article, which will appear some time.

You say a dictator came in 1911. Who was he?

What I said was that the forecast of the coming of a dictator came in 1911. The dictator itself has not fully come. It will be Plutocracy, though it is possible that it may assume a personal aspect to forward the work of Plutocracy.

Developing Spirit Powers.

How can one develop spiritualistic powers, when separated far from mediums or even believers?

With all the phenomena there has been, this thing has not been so clearly brought out as to be scientific. I wish that we might make it so. The first point in science is that the thing does not depend on belief, but only on touching natural laws. Experience bears out that even they without faith in spirits may get the phenomena by use of the simpler devices, if they persist. Take table moving, for example. Use a light table, with castors. Let four sit together, whether believers or not, preferably, two women and two men, since the moving force is personal magnetism, and it is well to vary the magnetism. Let all lightly touch the table with finger tips and await so for perhaps half an hour. As the force that gives the message is personal, it may not come to the first setting. Therefore, let there be a second and a third, with the same persons meeting. Finally, in all probability, the table will move. Questions are usually answered by a motion of the table for "yes," and no motion for "no." Messages may be slowly spelled by one of the party repeating the alphabet, the table moving when the letter wished is reached, then doing it over again beginning at "a." The ouija board or planchette is a variation of the table, being lighter, and may be moved by two. You may construct one out of a cigar box top, by whittling it to heart shape, with a leg at each of the three corners, the leg on the front corner being the pointer. It is well to cover the bottom of each leg with a piece of felt glued on, so that it will slide easily. Then take a board, about 15x24 inches, polished very smooth, and make the alphabet along one side. Let two place finger tips on the small table, with the board on their knees and the table on it. It ought to move, and go to letters. If it does not, change sitters. These are the simpler devices. They may work, but neither will prove satisfactory. This is why I am seeking to promote a purely mechanical device. Much higher for real soul development is merely to sit in the silence, thinking of the future life and of departed ones, and then, as you think of them, quietly note the impressions that come to you. They may lead to messages that will be truer and sweeter than can come over the crude apparati mentioned above.



The war centers now in Flanders. It is said to be the muddiest spot on earth. Windmills are everywhere. Above them circle, now, the airships every day. It is all typical of the situation and the struggle—the fight between the earth and the spirit, the struggle between the old and new machinery. Except for the tragedy of it, there would be elements of humor in the incongruities presented. But who can doubt but that, in the long run, the old is doomed? Even your own old idea must go.

Kansas Cities

One of 19 poems, beside 30 "dramas," in the "Dramas of Kansas," a book being featured, on page 7, for the holidays.

"Kansas has no mighty city,"
Said the Easterner, "a pity."

Said the Kansan: "When men build
Always it is on the field.

"Since we'd farm our prairies wide,
We have cities built—outside.

"Kansas City is our own,
On the Kansas cornfields grown.

"Foundations of Chicago rest
On the Long Horns of the west.

"The skyscrapers by Wall street
Rest for base on Kansas wheat.

"Our boulevards of grain are wide,
With buildings tall to either side:

"And every furrow is a street,
These Broadways of the corn and wheat."

Said the Gothamite: "That's true;
We are plowmen, farming you.

"The locomotive is our plow,
Nosing furrow the country through.

"We reap your fields: for the freight car
That follows is our harvester."

God lives as much as in the day of yore,
In fires of human love and work and song,
In wells of human tears that overflow,
In thunder clouds of human wrath at wrong. —Israel Zangwill.

Opening the Sealed Book.

"I am reading your paper, from first to last, in hopes of gaining some clew by which I can communicate with a friend on the other side with whom I had a mutual agreement that whoever went first should communicate with the other. That was years ago, and nothing has happened."

I hold that the soul released from the body is not superior to fleshly men in all ways, but in some respects is inferior. He cannot handle things of weight like we can. He cannot appear to the human eye like we can. Moreover, I hold that, since the atmosphere was changed when earth was "destroyed" last, it is not normal for anyone to discern spirits. Those who do are more or less freaks. Therefore, only mediums have discerned them or can discern them, without help. But I hold further that electricity bridges a vast ocean of vibrations between the things that appeal to our senses and those that do not, and, if we were to so harness that natural force to the diaphragm or the magnifying glass as to use it scientifically, then the souls of the departed might become cognizable to everybody in the flesh, without mediumship intervening. It is the only way, at the present, through which it can be done. After the world is actually made over and become a "new heaven and new earth," it may then become normal for all to discern spirits. But not before. Mediumship may be cultivated, but it cannot be artificially implanted. Mechanics may take the place of mediumship and do its work better. But only a Divine change can make the whole of things that actually are visible to creatures whose eye structure is limited in scope.

Many Meteors Fall.

People's Home Journal.

It is estimated that 100 million shooting stars could be seen nightly if the sky were covered by telescopes having lenses of even ordinary strength. Sometimes these erratic visitors into our sky realm appear in thousands, seeming to radiate from a single point. One such notable shower of stars corruscated and blazed from a sky center in the constellation Leo in 1833. In 1932 this swarm of shooting stars will cross the earth's orbit again. A shooting star first appears at a height of about seventy-four miles, disappearing at an average height of fifty miles. It travels at a rate of twenty-five miles a second.

In addition to the meteors seen in the mass with the naked eye, estimated at not less than 146 billions a year, doubtless ten times this number pass as mere streaks of light across the field of the observer's telescope. The friction caused by its swift fall from space generates an intense heat, which often consumes it before it reaches the earth. In this process of disintegration, dust is produced, and this is scattered on the earth's surface or distributed throughout space. Meteors add to the earth yearly an amount of matter amounting to fifty thousand tons.

THE really wise man is in some respects very simple. He doesn't know he is wise, though every boy of sixteen feels pretty sure he is.



Insects commtt great sabotage on the crops, but they haven't yet been indicted as traitors.

Doom of the State—A Forecast

The fate of the great conqueror, the state, is sealed. It is not argument that will finally induce men to overthrow it, but the realization, later on, that they have been fully conquered by the money power and is helpless in its hands. —The Coming Kingdom, 1910.

Sensed Thirty Years Ago

IN CAESAR'S COLUMN, published in 1888, Ignatius Donnelly pictures a preacher, who has grown so materialistic that he does not believe in either God or spirit, preaching a sermon in which he outlines the findings of science in that year (supposed to be 1988,) speaking, among other things, the following:

"And then he referred to a new invention by a California scientist named Henry Myers, whereby telephonic communication had been curiously instituted with intelligences all around us—not spirits or ghosts, but forms of life like our own, but which our senses had hitherto not been able to perceive. They were new forms of matter, but of an extreme tenuity of substance; and with intellects much like our own, though scarcely of so high or powerful an order. It was suggested by the preacher that these shadowy earth-beings had probably given rise to many of the old world beliefs as to ghosts, spirits, fairies, goblens, angels and demons. The field in this direction, he said, had just been opened, and it was difficult to tell how far the diversity and multiplicity of creation extended. He said that it was remarkable that our ancestors had not foreseen these revelations, for they knew that there were sound waves both above and below the register of our hearing, and light waves of which our eyes were able to take no cognizance; and therefore it followed, a priori, that nature might possess an infinite number of forms of life which our senses were not fitted to perceive. For instance, he added, there might be right here, in this very hall, the houses and work shops and markets of a multitude of beings, who swarmed about us, but of such tenuity that they passed through our substance and we through theirs without the slightest disturbance of their continuity."

So, you may say, the New World's proposition is not new. I am finding many places which I did not know of, where it is suggested. But is told always as a possibility, and I believe I stand first in suggesting that it be really worked out. You will notice that Donnelly suggested that there had been hints of it for generations. Even now, we are fifty years ahead of the time when he thought it might come.

Big Meteor Fell in Texas.

Waco, Tex.—A meteor of several tons fell and completely buried itself on the farm of Harry James, two miles south of Hillsboro, Tex. Many persons saw the meteor, which was the size of an ordinary motor car, falling through the air. The phenomenon was visible at Cleburne fifty miles away.

LAUGH with the world or the world will laugh at you.

The Three Great Messages—This a Personal One

THE BIG MESSAGE that the New World brings to men in general is the fact of periodicity; because this enables them to understand where they are and what is likely to be in the immediate future. The big hope this paper brings to the world is the possibility of mechanical communication with the Heavens; for this would be like opening to it a new world of possibilities, giving it new exercise for its faculties for many years and thus saving it from threatened stagnation.

The big message that I bring to you personally is that all spiritual power is now open to you, without intervention of any priest, medium or institution, and regardless of your beliefs. This thought, if acted upon, will socialize more real wealth than all that socialism could accomplish were it fully successful. Think of it! The "joy in the Holy Ghost;" spiritual ecstacy such as saints of old have known; the strength and assurance that conscious fellowship with God and with the souls of all the good and great of every age will confer on you; every gift of the spirit—all these are yours! Now!

What, you ask, regardless of beliefs? Yes. I do not say that you will not require faith—the faith that it can be done; that is necessary in every accomplishment of every day; but faiths—these things are unessential. There may have been a time when some form of belief, some medium of approach, was needed; that was under the old dispensation, when the "little flock" was under preparation. But in the new dispensation, all is open to all, regardless of beliefs or lack of beliefs. Beliefs count nothing in science. This is a revolutionary thought. Perhaps it is not more so than the two things mentioned at the beginning of this article; but this comes to you as an INDIVIDUAL, with possible riches for YOU. It does not say to you that you must await the conversion of someone else, or the development of events to such and such a point. It is open to YOU NOW. This thought is worth a great deal to YOU, right now.

For years you have been told of the joys of conversion of sanctification. But they were for a class; for a selected little flock. The bible itself suggests that the time would come when they will be open for all. That time is now. It is well for you to repent of your sins, to be sincere and fully moral, there can be no soul health or growth without these things; but with them, all things are open to you! It is for this reason that the unchurched should rejoice. It is for this reason that we may begin to form this big spiritual battery now, in our homes, each in his own way, for helping us to practical realization, I suggest from 7 to 8 every Sunday evening. Let us draw near to Him then. Let us claim all good at that hour. Let us pray, each in his own way, in the secret of his own soul. The difference in time is not important, the great thing being to set in motion the new revival, first in our own souls, then throughout the land and the world. All things are yours. Get the thought and it will make you supremely happy under all condtions.

Quindaro: A Drama of Kansas

Six year old Richard Bullard, of Horace, Kansas, makes his mama read to him a bedtime story from "The Dramas of Kansas, every night. He treasures the true wonder tales of the book, along with the stories of Joseph and Goliath, Hiawatha and the Giant Killer. The "Dramas of Kansas' is a 200 page cloth bound book, containing thirty "dramas" of things done in Kansas in a big way, while the world looked on with appreciative wonder at the state's originality. If you wish to know how Kansas makes these dramas, watch the papers—she is preparing another, in the big war. The book is just the thing for a Christmas present for the Boy in the trenches, or "that Girl" at home or in school. The price is $1.00. But listen: For a dollar bill I will send you The Dramas of Kansas, The New World for one year, and a Debs' Triology—the value of Two for One. Below is a sample "drama." Read it with thought of its possibilities as a Motion Picture or a Historical Pageant.

A Sample "Drama"

I.

The site of the Quindaro of the red men
Is undetermined; but the ruins still
Remain of the Quindaro of the whites,
Built in a later day. It came upon
This wise: A white man, Albelard Guthrie,
Wed in an early day Quindaro Brown,
A daughter of the Wyandottes. Making
Their home on hills that overlooked Missouri
A few miles north of where, now, Kansas City
Spreads over miles, in time around them grew
A village in which Indians and whites
Mingled in amity. In memory
Perhaps of old Quindaro, and perhaps
In honor of the woman who had built
The first home there, the villagers gave it
The name Quindaro.

II.

Then some easterners,
Wishing to found an abolition city
In Kansas, yet where 'twould stand a challenge
To the Missourians across the river,
Selected these hills as a site, and bought
The land they needed. Dr. Robinson
Became first president of the company
Promoting the new town and there began
His history that since then was inwoven
With history of Kansas. The town grew,
A cosmopolitan place, where Delawares,
Wyandottes and Shawnees mingled with the Yankees,
The Hoosiers and the breezy westerners,
Great steamers laid their cargoes on its wharves,
And ox teams bore them westward. Many people
Stopped at Quindaro as they sought the west
To note the tang and picturesque abandon
Of the new eastern city on the border.
The hostleries were called the best beyond
The Mississippi. And the first real paper
In Kansas territory started here,
With Preston Plumb (who afterward became
Senator from Kansas) and John B. Waldon
(After a Methodist bishop) in active charge.
William Tecumseh Sherman in Quindaro
Set up law offices, and trod its streets
In shiny broadcloth coat and high silk hat.
The people were half Puritan. When someone
Started a saloon, they waited on him,
And in two hours he packed his kit and left.
That way the first dry town in all the west.

III.

But the war came. Composed exclusively
Of abolitionists, the population
Departed in a month, the men to fight,
Women and children for their eastern homes,
Leaving a populous and prosperous city
Practically deserted in a day.
Fine houses were abandoned; the hotels
No longer had guests; and the river traffic,
Deracinated by the war, left wharves
To grow in weeds. The great park was unkempt,
The greatest warehouse in the west burned down
And left but high walls ruined. The Chindowan
(The Indian Leader) moved to Wichita.
Even the Indians went further west
Thus was a flourishing and peaceful city
Suddenly left desolate, while citizens,
But chiefly Sherman, wrote red history
Over the South.

IV.

In progress of the war
A regiment of union cavalry
Quartered in the mansions of the city,
Burning the white pine floors to keep them warm,
And stabling horses in palatial houses.
Later the deserted buildings were torn down
And carted to Wyandotte and Kansas City,
There to assume new shapes in other towns.
During the exodus of refugees
From Tennessee, the negro colonists
Quartered for sometime in the city's remnants;
But even they departed from the town
That seemed to have the curse of fate upon it
The town site, covering lots that once had sold
At sixty dollars per front foot, now went
For taxes only. Even then it was not built
Anew, but, contigeous to Kansas City,
Turned into farm land.

V.

The last scene reveals
A tangle of great trees and trailing vines
Upon the slopes robins and thrushes singing;
Here a great wall with what might pass for portholes
But were receptacles of iron girders
In the old warehouse; there a yawning cave
That once had been a sewer; here cobble stones
Of what had been the wharf, and leading streets
Now grown in underbrush and varied flowers
And yonder outliness of the Methodist church
Of other days, now gone The town's forgotten.
Within sight of the city that has grown,
Since it was founded, into conquering strength
It lies unheard or by inhabitants
Of the new city. On brush tangled hill
Quindaro Guthrie sleeps, her loves and cares
Forgotten by descendants in the city
In the blue distance: all that still remains
As once it was, a little bubbling spring
Throwing a rivulet of clear cold water
Down curving to the river.

How They Battle in the Air

A German Aviator's Experience.

Our commander addresses a few last words to us, ending with "God bless you, lads." At 10 o'clock punctually our leader's machine, heavily burdened, rises and heads for London. Our huge birds swarm after him. In a straight line we make for London. We follow the windings of the Thames on the map, and find we are speedily approaching our goal.

But another cloud bank appears. "Damn it all, shall our game be spoiled this time?" I exclaim. I write my fears on a piece of paper, and hand it to my pilot, and I see his fist coming down broadside with an oath.

We see the bridges, the Tower of London, Liverpool Station, the Bank of England, the Admiralty's Palace—everything sharply outlined in the glaring sunlight. There are ships on the Thames that look like toys. With my glasses in one hand I signal with the other to my pilot. Slowly long rows of streets pass through the small orbit of the glasses.

At last it is time to stop, I give a signal, and in less time than it takes to tell I have pushed the levers and anxiously follow the flight of the released bombs. With a tremendous crash they strike the heart of England. It is a magnificently terrific spectacle seen from mid air. Projectiles from hostile batteries are sputtering and exploding beneath and all around us, while below the earth seems rocking and houses are disappearing in craters and conflagrations, in the light of the glaring sun.

In a few moments all is over and the squadron turns. My pilot is watching with eagle eyes, while I, with my hand on the gun lever, am not slow to give a tack-tack to the British daredevil who exposes himself to my machine.

An enemy machine rears up in the air like a wounded animal, turns a somersault and disappears in the depths. Our raid is successful. Three cheers.

An American Aviator in France.

The land is pock marked by yawning craters and holes, welling with water and wounded men struggled through the mud. Tanks wallowed through the swampy ground like monsters.

The old German first and second lines could be traced with difficulty. German wire entanglements were buried. Down below I could see tiny fingers of men—French and British infantry—frantically "digging in."

Stretcher-bearers could be picked out, crawling back with bandaged wounded. A German albatross (bi-plane) could be seen, half buried in muck. Further back, scurrying from shell hole to shell hole, the gray of German infantry could be discerned.

Hundreds of spans bridged the stagnant trickle, called the Yser canal, and over the bridges scurried men and supplies.

I could see artillery hurrying to advanced positions, pack mules carrying machine guns, more infantry, vans of munitions struggled forward.

Over all this dark scene of carnage towered black skies, pouring an unceasing torrent of rain. The roar of guns was indescribable. Titanic explosions punctuated the continuous fury of sound. The storm increased in fury with the intensity of the combat below.

New World Philosophy

GREAT is the gift of a lift.

PUT it off, and you will forget it.

WHAT a hard time a soft man has.

THE KICKER gets no sympathy for his sore toe.

WHO is it marries like the fortune teller says she will?

MAKE a law against telling the truth, and it will be told, sure.

IT'S HARD to live within one's means or without his meanness.

VERY few people hit a man when he is down. They kick him.

IF we were rewarded according to our own estimates of our deserts, there would be mighty little left for other people.

New World Sermonette

"They that look out of the windows shall be darkened."—Ecclesiastes.

Asked for a sentiment that would do for a motto for a boy, the great electrician Edison answered: "Don't look at the clock." There is an abundance of evidence that Mr. Edison is a wise man, my son.

But I want to give you another sentiment, and it is this: "Don't look out of the windows." When you are at work, be more interested in that than on what is going on outside. When at school, study the lessons before you, and not something that is transpiring on the street. In this way alone can you hope to become a good scholar or skilled workman. Looking out of the window, my son, is meddling with other people's business; your business is in the house at what you are engaged, you know. The world is looking for men who can put their entire attention to one thing at a time and then dismiss it; and, confidentially, it is not the boys who look out of the windows who become that kind of men. Oh, have a good time, that's all right; but when play time is over dismiss it and be strictly business. That's straight, my son. It's money in your pocket and a good time for you after awhile. It doesn't pay to look out of the windows. "They say that look out of the windows," my boy, "shall be darkened."

Did you ever see an example of those who look continually out of the windows? In the dismal city street where saloons abide you will see their hollow eyes and their painted faces. As you pass they beckon with their hands; and their faces wear a lying smile because it is not born of love. Pass on, my boy. It is the gate of death. They who have passed have left all hope behind; but they are but wrecks and ruins sitting there; "looking out of the windows." There are others who "look out of the windows"—barred windows—but you don't envy them. Yet Habit is what brought them to this pass.

Statement of Ownership,

Management, Circulation, etc., Required by the Act of Congress of August 24, 1812, of The New World, published Monthly, at Girard, Kansas, for October 1, 1917.

State of Kansas, County of Crawford, ss:

Before me, a Notary Public in and for the tate and County aforesaid, personally appeared Lincoln Phifer, who, having been duly sworn, according to law, deposes and says that he is the editor and publisher of the Girard Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—Lincoln Phifer, Girard, Kansas.

Editor—Lincoln Phifer, Girard, Kansas.

Managing Editor—Lincoln Phifer, Girard, Kansas.

Business Manager—Lincoln Phifer, Girurd, Kansas.

2. That the owners are:

Lincoln Phifer, Girard, Kansas.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Lincoln Phifer.

Sworn to and subscribed before me this 3d day of October, 1917.

C. M. Tabor, Notary Public.

My commission expires February 25, 1950.

Here is a Little Letter Intended for YOU, Personally

WHAT READERS THINK OF THIS PAPER

Anna Taylor Shippey, Florida: I have read and reread every copy of The New World received, and the October number beats them all. I feel absolutely sure, and have from the first, that yours is the clearest vision, that yours are the Master Helpers. The thought, the confidence, has been with me for years that when the right time came someone would appear, giving the world direct messages from the spirit side of life--and you have come! I am thankful. I want to assist. I want to find my place in the new order. In my home the Quiet Hour is observed. What a power we shall develop! It is none too soon to form this strong battery of helpful thought force, for the whole world is war mad, and the papers, magazines and even the churches send forth nothing else, making a very bed lam of agony for the sensative soul. Yes, I am very grateful for The New World.

J. C. Wilson, of North Dakota, writes: Enclosed find check for $5.00, for which please advance my subscription another year, and send me sub cards for the balance. I wish at this time to congratulate you on tha great publication, The New World. I believe from the bottom of my heart that every number I have read (I have read and reread every number many times) is truly inspired, and I prize and cherish each number, although they get pretty well worn. I am sending for these sub cards to give to different persons whom I think will be interested in this work. May the seed fall ongood ground and increase abundantly.

During the past month Fred A. Klug, of Montana, has sent The New World $19.50 for subscriptions and sample copies. It came in three different letters, in each of which there were very kind words concerning the paper. One of these says: "This is a pretty sparcely settled country, but I believe I can find a few more subs for you. I am doing a little and will do as much more as I can. Many people are beginning to think, and that is the kind I am trying to find. The people like your style and will like it still better when they come to understand the full meaning of it."

The New World is a visitor whose coming is eagerly looked for, by both Mrs. Howe and myself. What the paper lacks in size it more than makes up in quality. I consider it by far the truest reflector of the essence of the Spiritualist philosophy that has yet appeared. It is easily worth three times the subscription rate charged for it. It is preeminently the periodical for men and women of growth and advancement.—Arthur S. Howe.

John A. Chapman, Oregon: I have the pleasure of coming into possession of a recent number of The New World. The truths depicted therein are in keeping with the coming new age, and the perusal of its columns shall give abundant food for those who hunger for a message in keeping with their ideal and conviction of the establishment of a universal brotherhood of man. Please receive 50c for one year's subscription to The New World.

Regarding the status social, the coming of the world war and its influence on society, you have hit the mark very closely. Everyone who cares and is in touch with the signs of the times must now agree with you. We do see plutocracy in the saddle and riding hard. Your theory of periodicity has certainly received confirmation. I notice improvements in The New World with satisfaction.—Spencer M. M. DeGolier, Pennsylvania.

F. W. Evans, Colorado: Find enclosed $1 for subscription and Hamlet in Heaven. I am interested in your teachings. I am deeply interested in the discovery of the psychophone or whatever it may be named. With this all knowledge may be rediscovered.

Martha Williams, Connecticut: I enclose subscription to The New World. I don't want to miss a single number. I gave the last copy to a minister, who was so pleased with it he kept it. Your paper is the best that comes to us.

Dr. Wight, Oklahoma: What The New World prints gives me more ideas to work on than any paper I ever saw. It presents thoughts that I agree with and many that I have never seen in print.

Mrs. M. J. McAlester, West Virginia: Inclosed find $1 for Hamlet in Heaven and a year's subscription. A friend sent me the July number. I am sorry to have missed so many numbers, for I am a firm believer in The New World teaching. I received my first lessons in these things from the Social Thought published by you many years ago.

World, Oakland, California: Lincoln Phifer and his paper magazine, The New World, like Mr. Finney's turnip, grows in power at an alarming rate. The September issue ought to be read by all radicals. No other publication in America is publishing the message Comrade Phifer is giving to the people. It is vital, vibrant and inspiring.

Eben L. Dahoney, Texas: I prize the New World more than any paper I receive. I hope you succeed in making connections by mechanical means with the other side.

Gottleib Brunner, Montana: You sent me a copy of the first issue of The New World. I did not subscribe at the time, but now send in my subscription for two years. I had the Coming Kingdom for a long time, but read it only lately. It is fine.

Mrs. C. W. Zimmerman, Oklahoma: I like your paper and do not want to miss a number, therefore you will find enclosed a money order for renewal.

Dr. O. N. Hoyt, South Dakota: A few days ago I received a copy of your paper, and it interested me. You seem to be toting about square.

Miss Emma Mathews, Illinois: Received the two copies of The New World which you sent at my request. I like it and enclose my subscription.

Carrie Wagner, Washington: The New World is a blessing for those seeking knowledge and understanding of life.

Frank A. Griswold, Kansas City, Mo.: I like your paper so well I want to send it to my friends.

Here is that Special Offer to You

THE DRAMAS OF KANSAS, a 200 page, cloth bound book . . .	$1.00
THE NEW WORLD for one year	.50
THE DEBS' TRIOLOGY, not for sale, but worth .	.50
A Total Value in fine holiday gifts of . .	$2.00

ALL FOR A DOLLAR BILL.

Address The New World, Girard, Kansas

YOU who receive a sample copy of this issue, know that your name was sent in by a personal friend of yours, who wished you to read and subscribe for it. Moreover, these sample copies were paid for, in small contributions from all over the country. To induce you to fulfill the desire of your friend in sending your name for a sample copy, I am making you a special offer in the box below. Read it. Read also the sample "drama" from the fine dollar gift book, on page 6, and the letters about the premium book, "The Debs Triology" on this page. I am sure you will get full value for your money.

Perhaps there is no other paper in America, representing no party and no sect, that receives letters like these, together with voluntary effort to press the circulation of the publication. It is not done for hope of reward. No unworthy motives can be assigned for the work. A reading of these letters—and similar ones come month after month—reveal that it is the illuminating, the harmonizing, the comforting messages that attract this loving service. I am sure you will find these letters interesting reading.

I would be very ungrateful to my subscribers if I did not make the same offer to them. The offer is especially appropriate as supplying excellent holiday or birthday gifts at very low prices.

I really wish to hear from you personally.

THE NEW WORLD'S GREAT PREMIUM

From the Press, Girard, Kansas

Eugene V Debs has written three excellent articles, which Lincoln Phifer has had published in a neat little booklet, with the title, "The Debs' Triology." The subjects of the articles are, "Man," "Woman" and "Child."

In one of these prose poems he says: "Great is the hand of man. He smites the mountain ranges and they smooth out into plains; he strokes the ocean and it carries his craft in safety; he shakes his fist at the night, and creatures of steel come forth to do his bidding. But if the hand of man is strong to do, the hand of woman is greater still, because it is softened and skilled to comfort and heal. If the hand of man is magical with accomplishment, the small, white hand of woman has even greater magic in that it soothes and blesses ever. With the touch of her fingers she changes the hard sick bed into down and dreams. With the stroke of her palm she banishes the tears of childhood and gives smiles for sobs."

It is a splendid little book and well worth reading. It is not offered for sale, but is given as a premium with subscriptions to Mr. Phifer's paper, The New World.

Ernest King, of Los Angeles, writes concerning The New World's great premium: "The Debs Triology, Man, Woman and Child" is a literary gem. Kings, princes, emperors, may have their worshippers, but I would rather have the regard of the great down-trodden masses of the earth that are moved by Eugene V. Debs' magic words than all the truculent flattery hurled at those in place and power. When their feeble work is done they will be speedily forgotten, but Eugene V. Debs' work will live and like the brook go on forever.

J. W. Hanner, Kentucky: No better thing was ever put in print than the Debs Triology.

Warning to Publishers

The Debs' Triology is copyrighted and must not be printed by others without consent of The New World.

Opinions of Others

Edward L. Parsons, rector St. Mark's Episcopal church, Berkeley, Cal.: "We have have got to substitute co-operation for our present industrial competitive system and we have got to gain a deeper concept of what society means. I do not mean Socialism necessarily, because Socialism confines itself to a special program, but I mean the adoption of some form of society that carries with it the same idea of co-operation."

Albert W. Palmer, pastor Plymouth Congregational church, Piedmont, Cal.: "What America needs is not to call out the militia, but to call out a commission of expert students of economic and social affairs and see if the disease cannot be diagnosed and a cure or a remedy administered."

D. M. Bowman, secretary Kansas state board of education: "The grade school along with desks and graded classes, will pass out of our educational system in a few years. It is based on a false criterion. Children cannot be graded with each other. They are individuals. The education system must accept the fact."

Alexander Graham Bell, the inventor: "It is less than two thousand miles from Newfoundland to Ireland. By ascending two miles present machines should be able to permit their drivers to breakfast on this side and dine abroad."

Philip Howell, Indiana: "The struggle between capital and labor, the 25,000 women following an immoral life, and the sweatshop, and child labor conditions. If these be civilization, give me back my savagery."

Frank P. Walsh of the United States Industrial Commission: "The source of the potential employing power of the United States is almost entirely invested in New York City and I might say it is almost subject to the will of one man, and that man is J. D. Rockefeller."



Do your bit, and the plutocrat will probably get it.

The World Winter is now well going.

The President Sees It

Woodrow Wilson

We live for our own age---an age like Shakespeare's, when an old world is passing away, a new world coming in--an age of new impulses and every new speculation of the mind: a full stage, an intricate plot, a universal play of passion, an outcome no man can foresee.

They Want a Leaflet

In the June number I printed a series of articles on Plutocracy and its development. The edition containing them was quickly exhausted. Many have written asking that they be reprinted in a four page leaflet for free distribution. A California comrade sends in $2.50 as fund with which to start the work. That is the way my readers do. It will cost $15 to get out the first 5,000, and it is not worth while starting on less. The price, when issued, will be 50c per 100, delivered, no less than 100 in a bundle sold. If you want 100 write quick.

Dr. Wight sends from Oklahoma a beautiful bouquet of old-fashioned flowers, that remind one of his mother's flower garden of the long ago. They were well preserved and kept in beauty for many days.

RACE SUICIDE is a great calamity. If, instead of a sucker being born every minute, there should get to be two minutes between them, it would be tough on some kinds of business.

WE never realize how terribly ignorant a friend is until he disputes one of our statements and proves he is right.

IF it was as easy to borrow money as it is to borrow trouble, half the men would be drunk all the time.

WHEN you can't understand any man it is a sign you ought to grow.

Change Comes in Nature, After Long Evolution, Thro Quick Cataclysm

From Twentieth Century Prophecy, chapter 2 of A Book of Wrath. Written automatically in 1911.

THEY who have dreamed of an orderly and peacable development into better things do not understand the way of nature's God. The embryo in the womb indeed develops peacefully until the time of the end; but it issues to the day amid the letting of blood and great agony. The chick in the shell is brooded over and lies in peace until the hatching come; then it breaks and destroys the shell. The crysolis lies in slumber while it is developing; then it bursts its shell and emerges a new creature. Even so it is in the bringing in of new world orders; for there have been several changes of order in the past; and even the wheat in harvest is cut down.

The Poukeepsie seer, being instructed from beyond the violent change of death, understood the process, picturing how the life of one order exhausted the conditions that made that particular life possisible. Then stupendous changes came in a physical way, making possible another and higher form of life. He showed this life to be, not an evolution, but a creation, which it was.

Changes to the new are always cataclysmic. They always represent creation. It is for this reason that at each new period in mundane history new creatures appeared, suited to new earth conditions. Because this is is true, the new world-change leading to the kingdom of Heaven must be cataclysmic and creative. There has never been a change involving the overthrow of a nation, or a race, or the ending of a dispensation or particular form of rulership, tnat came not in violence. It was so when Israel fell, and Babylon, and Persia; it was so when spirit rule was passing in the days of the first advent. Much more, there has never been world-change in which I did not especially warn and instruct; in proof of this you have the great warning in the case of Noah. It was at crises periods that prophecy came.

There have been six creations; a seventh is at hand. The world is beginning to sense it; but materialists cannot know its full meaning. Therefore I tell it, to warn, to instruct, to make my purpose clear and avoid as much of the sorrow as possible. A newer world and better races are to appear, but it will not be by evolution or procreation but by creation. The change to better things will not come by the bailot or as the work of man's hands, but through cataclysm, rebirth and recreation. The world is astir with expectancy, yet it senses but dimly that which shall be. I tell you of it in plain words, that ye may know.

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Abiding Wealth

Purporting to be by Spirit Ralph Waldo Emerson

Go not away
Until thou take along
This place, today,
Of that far point,
The theme of song,
Think thou until
This dale and hill
Are fixed in thee as in the earth,
So shalt thou gather wealth of worth,
And carry when thou goest
More than thou knowest.

Oil Up Your Old Harness

Purporting to be by Spirit J. A. Wayland

Because agitation is denied you now, what are you going to do?

Do like the farmer when winter keeps him from stirring the soil. Read up on things that will help in the future; oil up your harness; hurry up your inside work; and cheer up.

There is going to be the best picking for us after awhile that the world ever saw. Never such scandals to expose; never such steals to uncover; never such open ears as then.

Get a scrap book; clip things from the daily press. and paste in, writing in name of paper and date. You will know what to clip.

They are almost afraid to stop the war, and will probably try to prevent your talking after it ends. But when the stress of the nation is over they are going to have a time preventing the whole people, who will be eager to talk, from expressing their opinions.

They say every dog has its day. The plute has his now. Yours is coming soon. Meantime, give circulation to papers like this. That is oiling up your harness. Preparedness is a great thing, fellows.

The Soul's Loss

Purporting to be by Spirit Horace Greeley

A SOUL came up from earth, having been released by a wound received in a great war. The horror of his taking off was upon him. and he complained.

"It is pitiful, it is shameful," he said, "that I had to go as I did. It cut me off from doing many things that I had planned. It took me from my parents, who needed me, and from my sweetheart, who now will marry another. I shall have no child to bear my name and perpetuate my name."

But a good Angel answered him: "Be comforted, my son. You have as long to live as you ever had. The work you wished to do was not so important as the doing of it was; and you may still work. If your parents had not lost you, you would have lost them. Your sweetheart might have proved untrue, had you lived on the earth; and you should be glad that she is not so stricken by your death as never to marry. As for the child that might have been, who knows but that it might have been a criminal, or died before you? So long as you have not lost life you have not lost much."

"But it isn't right," said the Soul. "He who was responsible for my taking off is rich and enjoys all the good of life."

"Come with me," cried the Angel. He led the Soul to a desolate region, where sat a Shape blind and wounded. "This," said the Angel, is the one who made the war that deprived you of your life. He tho't he wounded you, but in reality he wounded himself. You thought he enjoyed the things of sense, but in following sense he lost his sight and hearing and taste. He, my son, who loses his life does not lose it; but he who would gain more life at the expense of other life, it is he who loses."

Donnelly Says that Most Spirits Wish to Live in the Flesh Again

Purporting to be by Spirit Ignatius Donnelly

FOR MY PART I want to live again on the earth, seen and known of men. Have you not read in the scripture that:—

All nature awaits with eager expectation the appearing of the Sons of God. For nature was made subject to imperfection—not of its own choice, but owing to that which made it so,—yet not without the hope that some day nature also may be set free from enslavement to decay, and will attain to the freedom which will mark the glory of the children of God. We know indeed that all nature alike has been groaning in the pains of labor until this very hour.

We want deliverance—the new order—in which flesh and spirit will not be two but one. It is unnatural that they should be two. In the old days, according to scripture, to tradition and to experience which I have discovered in the heavens, the two states of life had knowledge of each other, with daily intercourse. I want that again. There can be no completeness witheut it.

What is meant by resurrection, except a raising up again or once more—a restoration or restitution? And that is what Jesus promised. That is better than immortality in the spirit, cut off from being known by the greater portion of life.

And I fancy this might be accomplished in a very simple manner. Were the elements of earth changed but a little, by the addition of new gasses and the limitation of others, I conceive it would be possible for us to grow more substantial bodies to our own conscious materials of the spirit, and natural for men in the flesh, at the same time, to become of finer or more spiritual essense, until the two would be knowable to each other, both being more complete than they were before. And where might such new elements be found? They abound in the universe. Why should they not, in some manner, be transferred to the atmosphere of earth?

Everything anybody else ever experienced is open to you.

"Earth Reels to Genial Spring"

OH, how diseased the earth is, how beside
Itself with ruin as it staggers down
The paths of space as though it had no guide,
A poor, besotted lout, a tattered clown!
It makes all things upon it, for its weakness,
Lose through exhaustion half their lives in sleep;
It makes its toilers slaves through wearied meekness,
Victims of night and the engulphing deep.
It reels to genial spring, staggers to summer,
And rolls along till its dear children, all,
Flowers and leaves and insects, sweet of humor,
Gasp in the harshness and dejected fall.
Prolific earth bereaves herself each year
And slays the flower with a frozen tear.



A Picture of the Possible Future

Purporting to be by Spirit William Shakespeare

PERHAPS the long, hard way of history
Has been a trip of Earth through win-t'ry night;
The jostled passengers perplexed at mystery
Of flickering stars, have called the darkness light.
Perhaps they slept the fitful naps of death,
And crowded on each other as they rode,
Inflicting wounds on those their feet beneath,
No one blameworthy in the scrambled load.
Perhaps we shall emerge in summer Day,
And see all pleasant, and be kind because
We shall have passed the roughest of the way,
And find our sins but followed nature's laws.
When all is good, then all life must be good;
And where light is all will be understood.

October 5, 1917.

THE FIRES are kindled. They have engulfed the world. They grow fiercer day by day. To those who look and yearn for me I shall be as with the three Hebrew children in the fiery furnace. "One like unto the Son of man."

If you will trust me, and work with me, we shall pass this crisis in safety and triumph. But the most faithful are those who will be faithful and believing even unto death. They shall not fail, they shall not really die. Saith Jesus, Lord.

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

5c copy.
50c year.

The New World

Clubs of 5
$2.00.

Lincoln Phifer's Paper-Magazine.

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, December, 1917 | Number Nineteen

Nothing Like It.

You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

A Christmas Message from the Olden Christ

LOOK AHEAD and not back. It is in this day that nations, institutions and persons are coming into judgment, It is now that they are condemning themselves, even in the sight of men. All that is past is converging in its influence on today. It is the world's judgment.

But do not be disturbed by old and false ideas of judgment. With the world of man half insane already, this is a time for calmness and sanity. In the midst of war you may have peace of soul. In the midst of confusion you may understand. In the reaping of the world you may be saved.

For this is the culmination planned by the Almighty from of old. We have been preparing for it for centuries. The evil in things shall be cut down, but the good shall be saved. The foliage of man shall drop away, but man himself is safe. Even though his branches seem dead in the storm, the essential man shall live. Is not life of vegetation preserved, under ground, until the winter be past and the spring come?

No man has failed, for all shall yet have the opportunity for good that they wanted but never found. Man has suffered in a wrecked world, but he shall yet be happy in the whole world that is to be. The oppressor and destroyer and exploiter shall be restrained; they shall have no power soon; but if they will they too may learn how to truly live and find things good,

Be happy, for the hour of the beatitudes is at hand. In the general madness keep sweet and sane in the Lord; for greatly shall he triumph at this very time, when the powers of self will are strongest in the world. The holy angels sing again. Saith Jesus, Lord.

The Christmas of the Dead

A very short story, purporting to be by Spirit Charles Dickens

IT WAS Christmas eve during the Great War. A light snow lay upon the ground. Soldiers shivered in the trenches, being relieved at intervals, in order that they might enter the burrows and warm themselves. Occasionally there was the ping of a rifle, as some soldier shot at a sniper in the enemy's trenches, only a few yards away. In front and behind there was the roar of the big guns that were shelling the works of the opposing forces; and the Tommies called them Christmas bells. They said the words jocularly, yet in many a mind there were visions of villages where real bells were ringing from spires that pointed upward, and of children and women gathered at song before the Christmas trees.

Our Tommy Atkins was not a pious man, but he thought of one woman who was probably praying for him at this very hour, and of a little girl who lisped the childish song and viewed the holly and candles with the same bewilderment that he himself experienced when he looked upon the spiteful spits of flame that illuminated at intervals the stretch of snow before.

But Tommy was animated by a high sense of Duty. It was his Duty to protect that family at home. It was his Duty to kill Germans. He didn't know what it was all about, but he had been told that his king needed him and he knew he was there to shoot, because a gun had been placed in his hands; so, reconoitering with his perescope, and then raising his head a bit higher, he took aim and pressed the trigger.

"Christmas gift, Fritz," he said.

A moment later he crumpled in a heap in his trench. His present had come to him. The Red Cross bore his corpse to the rear for hasty burial. It was the same moment that a little girl in England kissed the doll she had received from the tree and a woman by her side wiped away a tear as she smiled.

Our Tommy Atkins awakened as from a long sleep. He was in strange surroundings, lying on a bed; but it was not in the camp hospital and it was not in England. He listened in vain for the ticking of the clock. He strained his ears for the voice of his wife from the room adjoining. but no word came to him. A sweet voiced woman bent over him.

"You are better now," she said. "Sleep, for you need the rest."

Our Tommy felt that he must be wounded and began to examine himself for the location of the injury; but there was no pain; and the warmth and down of the bed felt exceedingly comfortable. "They have fooled themselves this time," he thought; 'but it is Christmas eve, and if they can stand it I can. I am not saying a word, except"—and he smiled as he said it—"Christmas gift, Fritz."

He slept: how long he knew not: but when he awakened he was still in bed and deliciously comfortable. Moreover, there came to him the smell of viands, strange but most appetizing. Arousing in an instant, he sat up; and in a cot, with head to his head, he saw another man.

"Great Christmas this, isn't it, mate?"

The other man arose and sat on his cot. He had the German cast of countenance, but Our Tommy thought he may have been in a Canadian company and forgot that. "I don't think I am hurt," he said, "but the Red Cross people got me, and here I am going to stay until Christmas is past."

"Same here, Heinie," responded Our Tommy. There is a little woman in England who will be bloody glad to hear of this fine Christmas I am having."

"It is good to be wounded, sometimes," responded the German.

Just then a nurse entered with a tray of food, and the two men hurried into bed and assumed the proper attitude of wounded people. The nurse smiled.

"You needn't do that," she said. "I suppose you don't know that you will not have to go back to the trenches."

"I hope not, today," responded Our Tommy, fervently.

"Never any more at all."

"I didn't know it was as bad as that. Honest, nurse, I don't know where it is I am wounded.'

"Which is because you were wounded in your fleshly bodies, and they are not here You see, you are dead."

"What!" they exclaimed in unison, sitting up.

"Your souls are healing and you will soon be well. Does not the thought that you are no longer subject to the call of any government make you feel better?"

The two men looked on each other with astonishment.

"Does not the thought that you are neither German or English, now, bring you closer together?"

They scowled.

"Does not the knowledge that you no longer have reason to kill each other give you a sense of security that you never had before?"

"I am not afraid," said Our Tommy. The German grunted.

"Let me explain," the nurse continued, "that each of you killed the other one. The fatal bullets passed each other and found entrance in the foreheads of the unknown enemy. But you need be enemies no longer"

"You made my wife a widow, Fritz," said Our Tommy, scowling.

"I could kill you for my poor Katrina's sake," was the response.

"Oh, no, you could not," the nurse replied, smiling. "Not now. Not even if you tried." After a pause she added: "What are you two going to do about it?"

The two men glowered for a moment in silence. Then the former German extended his hand. It was taken by Our Tommy.

"Christmas gift, Fritz," he said.

"And now," the nurse resumed, "now that you understand the new condition, you two may eat together as a token of your new friendship and the new life and opportunity ahead."

Our Way Through Darkness Leads

Written by Horace Greeley while in the flesh, in 1863

O God! our way through darkness leads,
But thine is living light;
Teach us to feel that day succeeds
To each slow wearing night.
Make us to know, though pain and woe
Beset our mortal lives,
That ill at last in death lies low
And only good survives.

Too long the oppressor's iron heel
The saintly brow has pressed;
Too oft the tyrant's murderous steel
Has pierced the guiltless breast.
Yet in our souls the seed shall lie
Till thou shalt bid it thrive,
Or steadfast faith that wrong shall die
And only right survive.

We walk in shadow; thickest walls
Do man from man divide.
Our brothers spurn our tenderest calls,
Our holiest aims deride,
Yet, though fell craft with fiendish thought
Its subtle web contrives,
Still falsehood's textures shrink to naught
And only truth survives.

Wrath clouds our sky, war lifts on high
His flag of crimson stain:
Each monstrous birth o'erspreads the earth
In battle's gory train.
Yet still we trust in God the just,
Still keep our faith alive,
That 'neath thine eye all hate shall die
And only love survive.



Jesus and the Problem of Feeding

JESUS as the "Son of Man," "came eating and drinking." Yet he could go for forty days without eating; and he said on one occasion, "I have bread to eat that ye know not of.' What this bread was may be surmised from his handling of the food problem on two other occasions. Then, he produced food apparantly out of the chemicals that are "free" in nature, through instantaneous processes, sufficient to feed 5,000 on one occasion and 7,000 on another. Why should not food be produced in this way? Every element that enters into our food is in the air and water and earth in an unorganized form; all these elements are taken from these sources when they are made food for us. In a way, vegetation is a more perfect feeder than man is, because it merely absorbs nutriment from the earth, water and air, without intervention of hand, teeth or stomach, while we can do no better than absorb what vegetation has gathered before us, sometimes second-handedly, from animals that got it from vegetation.

All men's toil, all oppression, come from the problem of feeding which he makes for himself. Wars and social disturbances are all outcroppings of the problem. Governments exist because of feeding, and are not needed by the forms of life that have not made for themselves a problem of feeding. All the senses, save taste alone, are even now free with man, and all things are socialzied in them. You may see or hear anything that comes within your vision or hearing, and that without depriving anyone else of sight or hearing. You may freely smell the scents that others inhale. You feel for yourself with every nerve and with the soul as well. These things are socialized, though not through government ownership. But taste is shut from that it longs for, and because it is, man slaves and is enslaved.

But was not man created to feed as he does? One cannot say. Whatever the much mooted "fall of man" may have been, it is certain it came as a wrong manner of feeding; and, according to scripture, the whole earth was thrown into disarray because of it. In the restored earth, as pictured in Revelation, we are told that man "shall hunger no more, neither thirst any more." Jesus claimed to be able to give man some kind of "water" that would keep him from thirst. One can conceive of spirits renewing themselves without conscious feeding; perhaps Jesus could do it; but man, as now constituted, cannot.

It is a lamentable fact, sufficient to challenge thot, that man's method of feeding always leads to famine. We may have escaped it in sections for the last two centuries, while Europe's white race was devouring America; but starvation is back in Europe and threatens America. Plutocracy, the new ruler, is wrecking industry, and begs you to stint yourself that it may waste. We are proving that it is not in machinery to end famine, so long as mismanagement prevails; for even now we have widespread malnutrition. Plutocratic-socialistic feudalism will have its famines, just as the old feudalism did, and they will come to America, in spite of culture, in spite of machinery and government control, so-called. The Christmas message this year is, The wolf is at our doors!

But, with that message is the further message of him in whose honor Christmas is celebrated, as to how to meet the situation when "there shall be wars . . . .and famines." He met it during a former world winter with the communal meal. It was the device for which he wished to be remembered. It was not a religious service, except insofar as eating together promotes fellowship. If all the warring-soldiers were permitted to eat together the war would end. Eating together was a great device Jesus suggested for destroying caste and bringing fellowship. Partaking of a pinch of bread and a sup of wine is a perversion of Jesus' idea of a communal meal which the artists who illustrated it did not dare misrepresent.

We are going to have to come to self help and community action. The government recognizes the fact when it recommends home and community packing and canning. A community of a hundred classified workers with a little land, exchanging work on the old principle of barter, can, even yet, well nigh sidestep the trust and the bank, or plutocracy, employing themselves and living within themselves. The tendencies of involution, which is now the ruling force, will drive men to that; and they will surprise themselves at how it can be done with very little capital and very little organization. We have boasted much of combines saving things, but our philosophy were wrong. They have merely shipped our goods away, handled them many times, then returned them to us at such prices that we could not buy back a tenth of what we produced. We can get along without the trust and two-thirds of our commerce. The trust was the flower of capitalism, and with the triumph of plutocracy its forms will destroy themselves. "Business" as it was is going to pieces. Under plutocracy the masses must either cooperate or starve. Finally they will find a means of cooperation as simple and easily applied as Jesus' little device of twenty centuries ago; and that will save them. Its keynote will be barter.

In time nature may be so changed as to make man an automatic feeder, thus solving the problem of toil and making exploitation impossible. Then, literally, 'they shall hunger no more, neither thirst any more'—really have no desire for vulgar feeding. Why should it not be so? Do you want the alimentary canal above?

I Know What It Is

For The New World, by George F. Hibner, Chesterfield, Idaho

I know what it is comes 'cross the fields
When the growing time is here,
In the wave and wave, in the light and shade,
And the glimmer of summer sun.
I turn again to meet the joy tide there,
The tide so old, so new—
But—the war tones come, so harsh, so hard!
And the joy tide races away!

I know what it is the wild rose holds,
From the ages brought to me;
The tints there, the forms there,
And the heaven's-breath it yields.
I bow again with this earth-old joy,
This latest-hour joy—
Sweet, sweet its tide!—
But the war-tones come, so crushing, so cruel,
And the joy-tide races away!

Organized Religion May Again Head the Feudal State

YEARS AGO a socialist writer sensed the coming of what he termed benevolent feudalism. Feudalism is well under way to world dominance, brought in by plutocracy. The capitalist system may remain under it, but only as it pays tribute to the plutocrat or banker. The nation may exist—lending its credit and paying interest to the banker.

There is only one thing to which the plutocrat will pay tribute. It will not be to the press for he will control that. It will be to the church. This means, in a sense, that the church will be supreme once more. The Catholic church is feudalistic in organization. Because of holding on from the time the breaking up of the old feudalism until the new age had spent itself and another closing in came,this organization will probably again come into its own; and protestism is already competing for favors from the new order.

Already, in a land where the church and state are supposed to be distinct, the government is paying salaries to many thousand of ministers, Catholic and protestant, as chaplains. This is a little thing and will doubtless be changed after the war ends. But the church may be depended to stand by plutocracy and receive the favors and influence of the plutocrat. It always does seek to stand in with the powers that be, even though they be autocratic.

What will be the remedy for a condition of feudalism in which orthodoxy takes tribute from the plutocrat? It willl not be in the organization of rival churches It will rather be in going directly to God and the spirit world for power.

So long as we depene on mediumship or mediatorship we shall be at the mercy of the priest. If by any means we might find a mechanical connection with the Heavens that could not be gainsaid or confounded, it would render the new feudalism utterly helpless. If it was proven that anyone might go to the realms from which the bibles came, and get reliable information, facts rather than interpretations, doctrines would fall flat, and the machine would be more powerful than the church, even when the latter was buttressed by plutocracy. Papers might be suppressed, schools might be starved out, but a small, compact machine could be hidden, and that would be more than paper or schools. giving information about the masters and teaching things they did not know. It would serve until the atmosphere should be so cleared that anyone might talk face to face with spirits. and by that time deliverance could not be even delayed.

Mexican Proverbs

Paraphrased by The New World

A monkey clothed with silk is still a monkey.
But get the name of being an early riser.
And you may lie abed all day. Your worst
Enemy is one of your own trade.
A closed mouth will not catch a fly.

The Point of Wisdom

THE POINT of wisdom and the right course of action, as outlined by The New World, are these:

Acting on a knowledge of periodicity, explain, to such are ready for the message—an ever increasing number—the point of time in which we exist, and what is likely to occur because of this position. Do this as instruction and warning; yet do not be contentious, speak only where there is indication of a hearing, and show how beliefs have little or nothing to do with scientific processes.

Aid in the the tendency of things rather than seeking to obstruct it. It is the way things have to come, and it is better to be good humored and have a part in the change than to be grouchy and stand in front of a locomotive that is going at full speed. Keep sweet; you will accomplish more and be happier for it. Where you can conscientiously, aid; such things as Red Cross and Y. M. C. A. work are needed now. Do not oppose the government or the evident will of the people, even when you consider them wrong. It will have only unpleasant effects; and, viewed from the larger angle, things are moving as they should because they are moving as they must.

Find you a place in the new order. You will have to live under plutocracy until it ends, just as you once had to live under capitalism. Therefore get you as good a berth as you can, and do it now. The scarcity of men because of the war gives you an opportunity to find your place. Do not be left in "outer darkness" of a blacklist. You will have an advantage, from a place where you can live, in explaining the real situation and working with the larger forces for final emancipation.

Use present institutions as long as they remain, while realizing their ultimate fate. It is better to use the school we have than to go uneducated or to exhaust yourself seeking to build up a new educational system before it is due. It is better to use the religious organizations that exist, though very inadequate, and in using them rise superior to them, than to exhaust yourself in building up a new organization that would itself go as they went. The new will grow like a skin under a scab; but not if a raw place is scratched every day.

In brief, work from within outwardly, instead of getting clear out and shooting arrows within.

An Oregon Woman Projects Astral Body— Is Seen Miles Away

The editor of the World'sAdvance Thought of Portland, Oregon, Lucy Rose Mallory, tells about going into a trance and in the spirit visiting a friend more than a hundred miles away. The friend wrote that she saw and spoke to her at the hour named and supposed she had seen a spirit. Projection of the astral body —of which this is an example—is said to be common among adepts of India, but experimenting in it is dangerous for those who do not understand.

It all proves, however, that man in the flesh is spirit as truly as when "unclothed" of the body. There are correllaries. One is, proof of how hard it is for any spirit to manifest through mediumship. Another is, that one in the flesh may mentally control the planchette or automatic pen in the hands of another, thus making very uncertain messages that are honestly received. A third is that mechanical communication would correct these uncertainties and lead to far better results in every line of manifestation.

Walker Cartoons for This Paper

The small cartoons now appearing in The New World were made by Ryan Walker, the famous cartoonist. They will be a feature every month You, with your discrimination, could not help but be appreciative of such telling work.

The New World will be improved as the support warrants it. Are you doing your part?

We Must Do More than Dream if we would Get Results

In reply to questions, there has been, so far as I know, no developments toward mechanical connection with the Heavens for six months. Dr. McCartney has received some good messages over the machine,but a real machine is worth more experimenting on, a thousand fold, than messages are. Besides, his machine is merely an adaptation of two other machines. It is not a new idea and could not be patented. That two persons, widely seperated, have received communications through adaptation of old machines to new purposes gives sound reason for believing in the possibilities of the new work; but they have hardly touched the work itself. We have got to think and put inventors on the job if we would get results. It is a premium worth a lifetime effort, but it is not going to drop into your lap. What young inventive genius have you interested in the work?

Let's quit mooning over it and get down to business in this matter.

Romances of Words

Nice at one time meant foolish.

Originally soon meant immediately.

An enterprising citizen formerly meant a pirate.

When our forefathers said one was naughty they meant destitute.

Owe and own were originally two forms of one word.

Ho, Spirit Donnelly! Spirit Shakespeare has Another Cryptogram

The automatic recorder of Mr. Shakespeare's five act drama, Hamlet in Heaven was pleasantly surprised when informed by Dr. McCartney's machine for recording spirit messages that the book had been published in Heaven and was creating quite a sensation there. Now comes another surprise for the automatic recorder of Hamlet in Heaven. Sadie Whitson Rowley, an automatic writer of Jordan, Mont., suggests: "Hamlet in Heaven is a wonderful book, with hidden meanings on almost every page." You don't say! Don't tell the higher critics!

Outcome of the War Is Frankly Turning to Thoughts of Spirits

For moths French Catholics have been coaching a new Joan of Arc,who, it is claimed, has visions, and dreams of leading the French armies against German invaders. Thousands believe in her, If Germany should sweep through Italy and attack France from the South, it might be that, with all the coaching, she might inspire the French people to such a degree that she would help the generals and armies to victory. At the same time, it would give the Catholics a fine hold on France, and help toward capturing the new spiritist movement for ecclesiasticism.

The German emperor claims to be under control of the spirits of Caesar, Frederick and Napoleon. Ezekiel seems to intimate that he might be under coutrol of the devil. The whole situation is becoming more and more, professedly, a spirit controlled proposition. The fact that it grows more and more vicious shows the urgent need of a higher spiritual revival, and especially of that "machine."

The Poor Man's Country

Robert Whittaker, California

Where is the poor man's country? Where
The land that gives plain toil its share?
Where is the government that yields
To all who till the soil, their fields?
To those who build and weave, their tools?
Where are the workers not the stools
Of those, wherever they are met,
Who live by other people's sweat?

New World Philosophy

The fool's laughter is made of groans.

You can't carry two melons under one arm.

In spite of all, people look best in the prevailing fashion.

There is no authority but truth. Error can command only when it is believed to be true.

This is the greatest period in history in which to live

Poems are lived, not written. They are the truth's, and God's. The poet merely voices them.

Some merely hope for the best, while others do their.

Nature is a marvel, but mind that can enjoy nature and reason about it is more marvellous.



The worker's family will not receive presents this year, but the patriotic capitalist is already trading in his old automobile for a new one.

Devotion

Ida Whipple Benham

The cause, the cause! Stand bravely for the cause.
For justice, honor, liberty! But pause!
Sheath thy grim sword, put up thy poisoned dart,
Go,serve thy chosen cause, but break no heart.

Bothering the Centipede

"Excuse me," said the Frog to the Centipede, "but which foot is it that you move next?"

The Centipede got to studying over the matter and had to confess that it did not know; and it worried a great deal about it.

———It would be pretty hard to explain how we do a good many things that come perfectly natural to us.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00.
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

We shall not fail. This is God's work and we are his servants. The power of the Almighty is behind us,

We must either voluntarily sacrifice for God and truth or be made to sacrifice for the prince of evil who as a spirit sways the world today.

Many will not believe merely from the record of past world winters. They will have to learn from bitter experience; but they will learn.

That was a great vote Socialists polled in New York. But as a protest against war it was only one in five. Democracy's voice is for war.

Even in national affairs, these days, the individual sinks himself and his interest. How much more ought we to do so for the kingdom of Heaven's sake!

You have already had a touch of the world winter that is upon us. You can stand it all right, though millions will perish, but you might as well prepare you shelter at oncc.

Don't let a little persecution disturb you. It may yet come to the martyrdom of tens of thousands of the finest souls old earth e'er knew. Yet as the fires burn the power of God will show,

Kerensky the Socialist failed because he followed the policies of the bankers. His successor was made to fail because he would not follow them. We cannot escape plutocracy—yet.

We do not expect to save the world from destruction, but we can and will instruct a few. Later on these will remember and instruct and encourage many, thus preventing much destruction and misery and dispair.

In the crisis in Jesus' day the fate of the world rested on 120 who had been instructed and understood. In the crisis of this day much of the future bears on you. Your position may be as important, now, as Paul's was in his day.

This is what the bible calls the Day of Judgment. The *nations* are appearing before Jesus for hearing and sentence. Yet the message of judgment is not all horror, but, according to the bible, is the gospel or good news of this age.

We Must, We Can, We Will, We Shall

Lincoln Phifer, editor The New World,
Girard, Kansas

We MUST, because the world has need,
And no one else has hope.
Go forth to rescue man indeed;
And lift the fallen up,

We CAN bring good, since good is but
The natural, Godly way:
We CAN cast all this evil out,
And enter on the day.

We WILL, because if we do not
Wrong usage must destroy;
The vileness will the whole earth blot
The struggle slaughter joy.

We SHALL prevail, doubt not at all,
For we but work with law;
When right approves, then wrong must fail—
'Tis what the seers foresaw.

We must, we can, we will, we shall—
'Tis with us now to save.
Fear not, all things shall be for all,
Life shall more meaning have.

Investing in Bank Stock

A farmer friend, convinced that plutocracy has come into dominance, asks if it would not be a good policy for him to sell his farm and invest the proceeds in bank stock. I would say, No. One had better stay with the thing he knows. He had better not trust the whole management of his property to others. Beside, while plutocracy is the controlling influence in the world today, I have always said its life will be short, and it will go down as suddenly as its prototype, the Mississippi bubble, burst. Land is a much surer possession. Even though the land will some day be socialized, it will probably be under conditions that will leave the present actual farmers tully as well off as they were before.

The "Man Inside"

I once knew a shoemaker who hung a sign in frnot of his shop, reading, "There is a man inside." That means a great deal. But really it is true of all. The body is a habitation. We live in it. So do our ancestors. Something of their spirit and disposition is implanted within us. Scientists call it heredity. I think that not only the temperament and peculiar bent of our forefathers and foremothers live in us, but considerable of their knowledge as well. Psychologists talk of the subconscious mind, the mind lying underneath. In my estimation it is merely the memories of our parents and grandparents for many generations that live in us. We can learn to consult this consciousness until we shall actually know many they knew. It is a royal road to knowledge. The "going into the silence" of the mystic is the scarching of your own self. Perhaps the closet to which Jesus made reference as a place of retirement is the secret cells of your own consciousness. Do you live as many lives as you might?

"What Is So and What Isn't"

A Socialist friend writes that socialism, being absolute truth, must prevail, and cannot understand why Spirit Wayland says the present movement must fail.

It all depends on the meaning the individual attaches to the word socialism. The principle of socialization, which means the use of all things for and by all, is right and will prevail. But the ism part—that which consists of doctrines and theories as well as the organization intended to promote the work—are man made and cannot be complete or adequate. Words can never convey the whole truth about anything. We have sects and parties (or partlies) and hero worship, and clinging to the past, merely because we will not let go of words as truth, when they are not truth and at best can be no more than an effort to express it.

Take social-ism as an example. The Marxian philosophy, which has dominated the later movement, succeeded a former statement of the idea; and Marxianism was developed before either the trust or plutocracy came. It has been rendered obsolete by a social revolution, already accomplished, in which plutocracy has superceded capitalism in control of industry, and is now as inadequate as a campaign against chattel slavery would be.

As forSpiritWayland's attitude—conceive of yourself being released from the flesh. You would find that Marxianism had absolutely nothing for you. Government ownership has to do with men in the flesh only. So far from socializing all things for all, it absolutely cuts out from any part in the earth all except men in the flesh. Spirits and beasts are desocialized by it. Do you wonder that spirits reject the theory as being partial and untruthful? Marx himself is no longer a Marxian. Neither will you be when you die and find you are cut out of consideration by it.

There will come a newer and all-inclusive statement of socialization, and that will win. It will manifest in the truer understanding of the kingdom of Heaven on earth. I am for this new statement. Being broad enough to indlude all life, and having the Almighty behind it, it will win

New World Couplets

There is no learned class and no ignorant class;
All have learned something, all are ignorant.

Reason returns to that it started from;
Let it begin with nonsense, it will end in nonsense.

Once I found words; now I find joy and glory
And words are adequate no longer.

If in the dust you will prostrate yourself,
A fool or villain will set foot on you.

Some r'en are made so weary doing nothing,
They hsve no strength left to do anything.

Anyone can bear your misfortunes,
But few complacently stand your successes.

If my house is on fire, break my windows;
But if I catch you at it I will "get" you.

I teach you nothing that you cannot test.
No man is a foot higher than his fellows.

Even a gun needs foresight to hit the mark.

An Example of How Freedom from Plutocracy Was Once Attained

Considering the story of Joseph, as told in Genesis, as an object lesson in how government ownership under plutocracy operates to bring feudalistic serfdom, the story of Moses, told in Exodus, is a similar object lesson as to how freedom from plutocracy may and probably will again be achieved.

Joseph came at the ending of an age, Moses at the beginning of a new age. Neither could have done his work at any other time. We are now closing another age, with plutocracy in control. Serfdom is coming to us. It is well to consider the way in which freedom came then; for world winters are much alike, and what happened now will in a general way happen then, except that more territory and more people are involved now than were forty centuries ago.

We have but a few vivid touches showing the condition brought by plutocratic, socialistic feudalism. Israel was required to make bricks in the hardest possible way. They were literally beaten. They were required to build utterly useless pyramids with hard, muscular labor. All this is coming again—the lash, work made harder than need be, construction of useless monstrocities to satisfy the pride of the masters. Possibly the male is again being killed to head off revolt. It may be, as scripture forecasts, that seven women may be bred to one man when through oppression the male becomes as "scarce as gold." What we do with our "stock" the plutocrat may do with his. The unuch is coming back.

Into the Egyptian plutocracy the spirit world entered, raising up a child, a medium, fully educated by plutocracy itself. We must not look for exact duplications, or interpret things by words so much as by facts, but we may depend on it that the spirit world will again use plutocracy itself in developing one to aid in its overthrow. Moses attempted to do his work before the people were ready for delivence and had to flee. They who now attempt to save the serfs prematurely will fail. In obscurity Moses learned; he developed himself; he brought the book of Job from old tradition. Now is our retirement. We must learn, develop, prepare, make clear the past. At last Moses came with great demonstration and power, completely confounding his adversaries. At the proper time, not literally the same things, but demonstrations that will confound, may be looked for in this harvest period, when Moses' own prophecy is fulfilled and the Lord raises up another like him. Ever the reapers are the angels, and God always does such work in harvest periods. Deliverance came with violent destruction of the oppressors. A similar result may be looked for at the ending of this crisis, and as God's own work, though probably in a different way. Scripture suggests that it might be through fire falling from heaven.

Answers to Questions

As to the Quiet Hour, you don't say anything abouf the difference in time, 7 p. m. in Florida if quite different from 7 p. m. in Girard.

I say nothing about the difference in time because it adds an element of confusion, and it is far more important that we think of the communion itself than of time and other distracting elements. I do not consider that the difference in time will materially hinder the work of forming a great battery—not nearly so much as thinking about the difference would. Therefore, enter the Quiet Hour at 7 o,clock, your own time.

The logic of the situation seems to be that Shakespeare himself was "by spirits taught to write above the mortal pitch." How, then,do we know that some higher spirit may not have written "Hamlet in Heaven?"

It is impossible for anyone to really know these things. In the present state of knowledge, the evidence lies not in the claims but in the character of the work and its style of composition. If the work is 'like' the one whose name is signed to it, the inference is that it is his. Yet, at the present state of knowledge we can do no less than to say that such things "purport" to be by so and so. To do less would be unjust to those why claim it. To suggest that it came from a still higher spirit would be presumptuous. The suggestion may imply a compliment to the automatic writer; but in the sonnet quoted Shakespeare justly says that he is not inferior to any "affable, great ghost" who might give inspiration to others.

Please reprint your suggestion of how to construct a telephone for spirit messages apart from mediumship.

All work in this line is yet experimental. But I suggest that something like the following be tried: Get two ordinary telephones, such as are sold for communication between two rooms in a big house. Connect the two by wire and attach a battery to each. Do not connect with the outside. Fix them so that connection between the two will be always open. Lock one of them in a closet or a room where no human being can get to it. Attach to the ear-piece of the other a megaphone, so as to focus the sound, and place it near where you are about your duties. Call some spirit friend audibly, much as you would one in the flesh. Then go about your business. If you are called, talk into the phone in a matter-of-fact way. Whatever the results, report to me. It will cost, I understand, about $18 to make this experiment. There may have to be modifications of the phone before success is attained,but we can tell only by experimenting. The really successful spirit telephone will be worth thousands, perhaps hundreds of thousands, of dollars.

IF you don't want to worry, what's the use of bothering about joining a Don't Worry Club?

IT'S EASY to forget an education, but hard to unlearn what you were taught falsely.

THE Looks-Ups don't go down.

Watch Kansas.

You may see her during this war put on another of her international dramas.
There have been thirty in the past.
All told about in that
200 page cloth bound book.

The Dramas of Kansas.

A dollar book for 50 c.
Just right for a gift.
Governor Capper says:
"The story is
most delightfully told."

My Search

Written for The New World by D. Bobspa, of California

I STOOD as a child at the tomb of General Harrison on a grassy knoll overlooking the sweep of Ohio's current. Loosened by years of neglect, scattered lay the bricks from the simple sepulchre. Desolation on every hand. The dead past chilled my young imagination.

Beyond, in Congress Green, slept the families of Presidents and of pioneers of Cincinnati. I strolled there to view the resting places of the mighty dead. Briars, vines and weeds had overgrown the graves, while moss and lichen obscured the names of Harrisons, Eatons and Symnns'. All were forgotten by the busy republic they had helped to found.

I wandered to the foot of the hill, to follow the pathway where I had ridden grandmother's horses to water in the river when drouth was upon Cleves. There I gathered shells from which the living snails had vanished, and pebbles from an outgrown age. All dead things of a past life.

I sought Cliff House, set high on Palasaides of North Bend, and gazed on the rolling hills of Kentucky. And as I sat Guy Piatt came to me and led me into his home to meet his parents. John, James and Mary Piatt were noted names in their day, and Hoosier vied with Buckeye in claiming them. But they are forgotten today and their voices come from dusty tomes in our fathers' libraries or from olden musty Readers resurrected from attic obscurity.

The tomb and the graveyard did not satify me. In the shells and the pebbles I failed to discover the pathway of life. The noted poets inspired, me with awe but not with life. They were more proud of a signiture of Washington and a sword of the Revolution of 1776 than of present problems and achievements.

I left them, and my footsteps led to the little Methodist church where William Colby Cooper's daughter taught a group of small boys. I loved this frail young girl, but the religion of Edith's church was cold. It held no light save as reflected from her pure, sweet soul. And now she, too, is dead.

Adrift, I wandered on. Then under patriarchal beach I saw John Uri Lloyd and read his "Etidorpha," which dared to picture his dream of a newer race of strange beings. Still I was not satisfied.

Came the voice of Dr. Cooper and Walter Hurt and my eyes were opened so that light flicked across my vision.

Came separation and long seeking for the pathway. I tried this and that group, but ever in organizations—which I discovered to be dead crystalizations of the past. They brought my feet no nearer to the pathway of life.

I burned my membership card and from their ashes came a new light.

In the ever-growing, living, unorganized soul of God, of which I am part, I stepped into the pathway.

The journey is just begun, but at last I can run my race with joy and contentment in my heart.

I glory in the Revolutions that are past. But they are of other days. I will not linger in veneration of the dead, nor thrill at feeble cry of senescence. I will attune myself to the new-old spiritual development of the race and prepare for the forming Revolution when civilization's black plutocracy yields to the regeneration of cooperation and Humanism.

Ezekiel's Possible Remarkable Forecast of the Outcome of the European War

On page 8 Spirit Ignatius Donnelly calls attention to the scriptural forecast about Gog and Magog. Donnelly always was great in scarching out new meanings in old writing,and in this case has dug up something that is seldom quoted by exponents of prophecy. Moreover it is not a "private interpretation," but concerns races and nations. I read the forecast in Ez kiel, chapters 38 and 39, with much interest, and believe you will be astonished at the possible suggestion therein that Germany will win this war against the world and her armies then be destroyed by a visitation of a comet. Following are some suggestions that may help you, in reading the chapters to understand Donnelly's viewpoint.

THE TRIBES of Gog and Magog seem to have originated in southern Asia about 1500 B. C. They were agitators, trouble makers,from the start. The nations united to banish them to the north. The Chinese wall attests the efforts to confine them to Siberia, long the prison of the dissatified. From here they divided into "bands," such as are mentioned by Ezekiel, and drifted westward. Gog is rendered Gomar in other places. It is not hard to derive from that the word German. One of the early princes of the race was Rosh. This is very like Russian,

About 1500 A. D. various bands of the race wandered into Europe and poured down into the sunny lands of Italy and Spain, and from these races was evolved the true German nation. After England secured the supremacy of the sea, she made it her business to keep the old races still imprisoned in ice. Russia has fought no less than five wars to gain an outlet to the south. A few years ago the German emperor said: "We too want a place in the sun." It was more than a figure of speech.

Ezekiel says the great drive of this race for southern ports would occur "in the latter years" and "in the latter days." The Revelator alludes to the same invasion with the statement that it would come after Satan had been bound for a thousand years and then released "for a little season." It is generally assumed that this binding is to occur after the resurrection; but I submit that it was just about 1000 years ago that sacrifices to gods, or "devils" as the bible puts it, passed out, and now belief in a personal devil has become so scarce that even spiritists ridicule it. It looks like he has already been bound for a thousand years, while recent events indicate that he has just been released. The Revelator says his first act when released will be to gather Gog and Magog to battle. That seems to have come.

Ezekiel says Gog (Germany perhaps) shall be caused to think an evil thought; possibly the devil himself will inspire it. That thought is given thus: "I will go up to the land of unwalled villages, I will go up to them that are at rest, and I will take a spoil." The Almighty is represented as saying, "I am against thee, Gog." At the same time, the prophet says that Gog and Magog shall overrun all lands. When my attention was called to this prophecy by Spirit Donnelly on November 4, the double revolution had not occurred in Russia. From Ezekiel one might be led to think that in the end Russia will be affiliated with Germany. If she can be made to believe that Germany will come nearer giving her an outlet to southern seas than England will, she might change her aliegiance.

And from Ezekiel it would seem that God declares that, though he is against Gog, still he will permit her to conquor the world. Possibly it is because he recognizes the justness of the law of retribution and that the nations which have penned this people in prison of ice for so many centuries must reap their sowing. At any rate, remember the forecast was by Ezekiel, some 2500 years ago —not by me. Perhaps it belongs to this agitational people to destroy the nations and so level the world for the reception of the kingdom of Heaven with Jesus at its head; "for hs must regn till he hath overthrown all (other) rule and authority and power."

Will Germany then be left undisturbed to rule and loot the world? By no means. While a vast army is in the holy land (which tne kaiser has already suggested as the location for the capital of his proposed world empire) according to Ezekiel "there shall be a great shaking . . . in the mountains, and the steep places shall fall . . and I (the Almighty —this is a recent translation) will rain upon the many people that are with him an overflowing rain of stones, fire and sulphur." "I will send a fire ubon Gog and Magog and them that dwell carelessly in the lands." In speaking of the same thing the Revelator (Rev. 20, 8) says: "And fire came down from God out of Heaven and devoured them." Spirit Donnelly is warranten in saying this looks like a visitation of a comet. Notice that the demonstration is said to convince all people that God is over all; beside, it makes over the holy land, which is afterward declared to be a delight.

Several have written, wondering at the suggestion I made a month ago, that the Germans were likely to evolve a new "religion," which would be true in that it would receive communications from the spirit world, yet be false in that it would be a mixture of Christianity, paganism and atheism. If the Revelator's suggestion is right, and all this happens because Gog is being led by the devil himself, then the thought I had in mind is very reasonable.

Read chapters 38 and 39 of Eeekiel. You will find them much more complete and much less complicated than the Daniel chapters that are so often elaborately explained by Adventists.

Something of Fairhope.

George D. Coleman, Fairhope, Ala.

Perhaps your readers may be interested in a word concerning Fairhope single tax colony in Alabama. The colony corporation owns some 6,000 acres of land. The land is the highest on all the gulf coast, being some 80 feet above sea level. Fairhope is situated on a bluff that overlooks Mobile bay. The land is not sandy, like the average coast land, but is a red chocolate loam, with clay at the surface in places. In fact, there is a brick and tile factory here. We have municipal water works, municipal electric light and municipal ice factory. There is also a municipal hotel. The town is up-to-date and progressive. Land is not sold in perpetuity, but the corporation leases both lots and gardening tracts for 99 years. Acreage land costs from $1 to $2 per acre per year, according to location. Out of this amount the taxes are paid. The lessee makes his own improvements, and is privileged to sell them. E. B. Gaston, Fairhope, Ala., is secretary of the corporation. This is now the oldest colony in the United States that is not predicated on religious lines.

Victors and Vanquished

Edwin Markham in Nautilus

He drew a circle that shut me out,
Heratic, rebel, a thing to flout.
But Love and I had the wit to win—
We drew a circle that took him in.

NATURE makes the individual distinct, yet does not over-empha- it by giving it outlines.

THE FRENCH say poverty is the sixth sense, and it daes reveal many things.

MAN declares that man is the greatest animal.

Say, Listen!

Have you read that strange
naive book—
that book to which the Metropolitan
gave a two page write-up?
If you haven't—and do—
You'll say like the rest—

"I have found
nothing finer."

Sold for 50c—and worth it.

Hamlet in Heaven
By Spirit Shakespeare

Information Wanted— What Has Become of Kate Barnard?

Exchanges, Please Copy

Lincoln Phifer in The New World, Girard, Kan.

WHAT has become of Kate Barnard? Who was Kate Barnard? She was born in Southern Kansas; left motherless when an infant; with her father made the 'run' into Oklahoma after land; lived, as a child, alone on the claim, while her father practiced law in town, until they "proved up;" became interested in labor and prison reform; helped organize the state; was, as a Democrat, elected Commissioner of Charities and Corrections by the biggest majority ever given a state official in Oklahoma; cleaned up the penitentiary, gaining a national reputation; began exposure of corporate land swindles in Oklahoma, incurring the enmity of eastern corporations and local Democrats; attempts were made to bribe her, to compromise her, to ruin her, but in vain; her office was abolished, leaving her without standing, but she was very popular with the people. and the politicians feared her.

It was at this period, in the early spring of 1916, that she appeared unannounced at my home in Girard and wanted me to help her write a book of exposure of conditions in Oklahoma. I looked over her documents and was astounded at the case she had made. Her evidence was complete and bullet proof. There was nothing to be added to it except to classify and arrange this matter in consecutive and cumulative force and to fill in the skeleton, and she confessed that, being almost on the verge of collapse because of persecution, she was unable to do this to suit herself, hence, on recommendation of a mutual friend, she had come to me. I helped her write her book and she was elated with it.

It was planned to have a leading socialist paper finance the publication of the book, under the name of Kate Barnard as author and publisher, and for the Socialists and Republicans of Oklahoma, acting independently, to sell the book in their campaigns. The arrangement was warranted on account of gravity of the situation, and that this seemed to offer an opportunity of defeating a great conspiracy. The MSS. was shown to leading Socialists and Republicans of Oklahoma and they all pronounced it conclusive. Fred Warren declared it to be the strongest piece of exposure he had ever seen, and easily worth 200,000 new subscribers to the paper that would handle it right.

Negotiations were well under way and it looked like the greatest campaign the United States had ever known was about to be organized. Then a hitch came over a little thing. The financiers refused to stand behind any suits that might be brought on account of the publication. We expected suits for political effect, until after election, and then that they would be dropped; and my experience had been that fake prosecution afforded means of advertising and more than paid its way. All the parties were in my home at the time of these negotiations. I had helped to smooth out two or three points of difference; but I recommended Miss Barnard to stand out for protection in the courts. She did and negotiations were abruptly broken off.

After the financier left, Miss Barnard collapsed. I thought for a while that the shock would kill her. After she had partly recovered, she foretold, amid tears, the very things that have since happened to her old friends, the pioneers and tenant farmers of Oklahoma, who had trusted her for aid. She afterward offered to yield everything—protection in the courts and royalty—but without avail. Broken hearted and broken in health, she went to Hot Springs to recuperate. I had two or three letters from her concerning the book. Then she dropped clear out. I have been unable to hear from or of her since.

The campaign in Oklahoma was conducted as an echo of what had been planned. Exposure was assayed, but it lacked the conclusiveness of Kate Barnard's evidence and the fire that might have been instilled into it by the most brilliant and best loved woman in the state. Even as it was, socialism gained in Oklahoma, while losing in all the country. With that book and the campaign that had been planned, in all probability Oklahoma would have elected almost a complete socialist state, county and congressional ticket.

Since the election much of the program of the eastern capitalists, as outlined in the book, has been put over. Under pretense of developing coal, oil and manufacturing resources, the wealth of the state has been turned to the east in an almost unbelievable way. The war has given excuse for railroading to prison absolutely hundreds of socialists and other agitators under pretext that they are German spies. They are now organizing vigilantes who go masked and beat up "undesirables."

I wonder what has become of Kate Barnard and her book. I think I know but would like to be sure If you have any information, let me know.

Smoke: A Tragedy

I. Wood Smoke

IN looking back I still can sniff the smell
Of burning brush piles in the little clearings
Upon the old farm. I can see the haze
Of Indian Summer, when the world is clothed
In smoke of ghostly fires. I even seem
To catch the scent of burning leaves, or sit
Before the brilliant hickory fire that snaps
Within the fireplace, and watch the flames
Greedily eating it. My earliest home
Was in a logging camp, so that these scenes
Were first impressions of the world to me.
It did not strike me until long years after
That really it marked an epoch strange
In which the fruitage of millenniums,
The finest forests that the world had known,
Were being sacrificed to white man's greed.
I helped to light the sacrificial fires
That in a lifetime have consumed so much
Of earth, and why should not the smoke, which holds
The souls of forests slaughtered, haunt me still?

II Coal Smoke

I go, a child, with uncle to the crossroads
To get the horses shod. He lets me drive.
I think the world is very beautiful;
And I am growing great. I see the blacksmith
Before the forge, and as the smoke arises
I catch the smell of burning coal. It is
A new scent to me; but it follows me
Through all the subsequent years It is with me
When I am on the train and watch the smoke
Ascending in the moonlight. 'Tis with me
In red dawns, when the smoke clouds veil the sun.
'Tis with me in the wintry day, when mills
And thousand chimnies in my vision's range
Seem busied making smoke. It is a world
Like Dante pictured, of a smoking hell,
Fantastic and grotesque. I did not knew
Through boyhood that it was a world that man
Had never seen till then—a world that was
Burning itself out—burning all the store
That ancient systems had deposited
Deep in the earth—to feed the hungry maws
Of the machines that Europeans had
Created in their madness to assist
In taking and destroying earth.

III. The Smoke of Oil

I came
Upon the earth just as the pioneer
Was giving up the use of resonous pine
And tallow candles, when the coal oil lamp
Had been lit in the world. The smell of oil
Burning has followed me from then till now.
But it has changed. No longer 'tis the lamp,
But autos racing upon every road
That in combustion fill the world with shades
Of elemental spirits that appeal
Chiefly to sense of smell. Again it is
A world whose like was never known till now.
The mad white race has occupied the world,
Slaughtered its animals, burned up its wood,
Dragged from the chambers of the past its coal
And sacrificed it, and is now at work
Bleeding his very Mother Earth, that he
May burn it in his bloody sacrifice.
Ah, I have friends who revel in this slaughter,
Because it brings them thirty silver pieces,
But the Earth's soul, escaping in the smoke
Fills me with apprehension.

IV. The Smoke of Destruction

We have arrived
At that remarkable and humorous
Period of life, when all creation smokes.
Cigars and pipes are in all masculine mouths,
You have to swallow smoke that other people
Have swallowed ere you did; if you protest
You are eccentric and effeminate.
Red people, who bestowed on us the weed,
Employed it only that the souls of plants,
Released in smoke, might lift their souls into
The spirit realms; but carelessly the whites
Tampered with it until they were obcessed
By elemental spirits. Who can say
How much of world insanity that came
Was due to this cause? For the entire world
Was soon engulfed in smoke of bloody war;
And none could say, 'mid world insanity,
Just why the conflagration had appeared.
Surely the drama that began so softly,
In such a quiet, little place, had grown
To vast proportions, and the poem of it
Had turned from pastoral to tragedy.
The white race which, within five centuries,
Had wrecked the New World, burned old systems out.
And bled old Mother Nature almost white,
Was now destroying all that it had made
And slaughtering itself.

V. Smoke of Torment

Of old the Titans
For their destruction were destroyed of God.
When former systems came to violence
And wrecking of the eatrh, they were wiped out
In cataclysms, amid roar and smoke.
The reptile world, with all its hissing rage,
Was wiped away. The birds, who once ruled all,
Because of exploitation were reduced
To minor place. Of all that God had made,
Pronouncing good, adapted to conditions
And capable of making this a happy world,
The only thing that has survived till now
In great exuberance, was the first made—
The serving savior, the devoured and reaped,
The trodden on but never yet destroyed,
That of creation fully a success,
The automatic feeder the restorer,
The serving form of life—the humble grass.
'Twould be in keeping with experience
If earth, disturbed in ancient equipoise,
Should now roar in volcanoes, pouring forth
Fire and smoke, and if the gas released
From earth by man should break in flame in Heaven,
And wipe away the violence of men
In universal chaos. Such indeed
Has been the prophecy of those who feared
The tendency of man, and visioned him
O'erwhelmed in a very lake of flames
Sulphuric, with the smoke ascending up
During an age. I wonder if I shall,
Having beheld the waste of the exploiter,
With his attack upon the earth itself,
Survive to see the universal crash,
Being caught up with violence to meet
The displeased Ruler in the smoking skies.

Love Will Find a Way

P. A. Caron de Baucearchis, 1732-1779, in "The Barber of Seville"

Over the mountains
And over the waves;
Under the fountains
And under the graves;
Under floods that are deepest,
Which Neptune obey;
Over rocks that are the steepest
Love will find out the way.

You may esteem him
A child for his might;
Or you may deem him
A coward for his flight,
But if she whom love doth honor
Be concealed from the day.
Set a thousand guards upon her,
Love will find out the way.

The New World on News Stands

Dr. Arthur S. Howe, of Pittsburgh, Pa., has arranged to have The New World placed on news stands in that city. There have already been a number of sales and several subscriptions through this agency. Why not introduce the same thing in your burg?

The Most Revolutionary Message Imparted by The New World

Although it may not impress you so for a time, to my mind the most important declaration I have yet made is that all the spiritual experiences, gifts and graces are now open to everybody, regardless of their beliefs.

It does not confine these experiences to spirit manifestations. Exalted states of joy, such as are known as conversion, sanctification, etc., all are included—regardless of beliefs, except belief that it is possible.

Spirit manifestation is included, but the other is much more.

It means that, the election of grace being over and the little flock completed, the new gospel opens these things to everybody. Isn't this good news?

It socializes the power of the spirit and the spiritual world. It unites all so-called "religions" iuto one. It attacks no sect, yet makes all sects superfluous. It enables every man to use the religious machinery to which he is accustomed—until he finds out that none of it is necessary.

Tne experiences that are possible are not ei her conversion, sactification, or the new birth. They have simply been called these things without any means of really knowing whether they were or not. But they are very real and very blessed, as many with silly and conflicting beliefs have rightly testified.

It takes nerve to proclaim all these things open to all, regardless of beliefs. But it is the gospel that has been committed to me—the everlasting gospel forecasted by the Revelator.

The fact that many, with crude and conflicting beliefs, do have the experiences convinces me that what I have been told about this is true. The logic of nature—that natural forces are not controlled by beliefs, convinces me. The fact that the first announcement, last month, brought letters telling of sweet experiences, convinces me.

This message is needed at this time. When you get the experiences there can be no question about the message of The New World being encouraging.

The thought has in it a great Revival, a Reformation, a Pentecost.

I believe the Revival has already begun.

Join the Quiet Hour Circle every Sunday evening from 7 to 8 and get the fire.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

Love that Asketh Love

Craik.

Love that asketh love again
Finds the barter naught but pain;
Love that giveth in full store
Aye receives as much, and more.

Love, exacting nothing back,
Never knoweth any lack:
Love, compelling love to pay,
Sees him bankrupt every day.



Santa Claus has been so good to the children of the poor in the past that this year you are asked to send no presents. Please pay what you may have to the grocer.

Appreciated Personal Touches Showing a Growing Enthnsiasm

[I am proud of the letters The New World receives. In its palmiest days the Appeal never receeived better. And they keep up so well, with such a fine personal touch. Wife and I feel strong ties of friendship with these New Worlders, these Great Adventurers. It pleases us that so many are developing gifts and graces of the spirit. I note that nine this month mention new developments; four say they participate in the Quiet Hour Circle; three allude to the Spirit Spy System; two mention seasons of joy. Several offer to enclose folders advertising the paper and its books in letters they write.

Three have contributed a total of $4 for printing for free distribution a folder containing The New World's story of the rise of plutocracy. It will take $13.00 to get out 5 000 of them. Let's finish that up quick—200 for $1.

Comrades, we are getting ready to do things. Now for extracts from a few of those fine letters:

A. S Webb, Texas: Am delighted with your paper.

Jack Billingsly, Texas: I hope that all whose names I send may respond with subscriptions.

Charles H. Tipton, Alabama: I just can't do without The New World. It is simply wonderful.

Eva T. Eisert, Missouri: I am greatly interested in The New World. Enclosed find $2 for sub cards.

C. L. Brewer, California: Most of the present change is progressive and we should see a decided change for the better in the world very soon.

Elmer E. Miller, Washington: You are doing a great work, and your interpretations should be read with great interest by socialists everywhere.

S. C. Newkitk, Idaho; I have just finished reading two copies of The New World sent by a friend. I want more, and send 50c for subscription.

L. F. Brunner, California: I like your ideas. They sometimes seem more like being possible than probable. But I like them, and enclose subscription.

Mrs. Sarah Kinney, Alabama: I got your address through Home Life and send money for your paper. I am anxious for the message you give.

Spencer M. D. Golier, Pennsylvania: ple to the demands of the go companied by over eighty or do the work that might hav done by one. The thought sued further but I think you

The one thing that stands is that no nation is winnin rich alone are gaining; and it in all nations. Should t year with a complete victo and her allies, the nation w far more than was ever know there would be more very ri an income assured by the gove was ever known. I am but many ultra loyal people think whisper—that civilization is b and a few are profiting from am not alone in saying that pl trols the world.

In former crisis periods the generally stood out distinct a ed for years before disinteg But I have told you before th al crash and judgment day, th ing with great rapidity, and one time were distinct now This is why I call attention t the world-empire is already he land or Germany, but plutoc now entering on tye second great struggle—the breaking ifests in Russia very plainly. City Star, ultra conservative,

Winston Churchill (our Winst bids us look out for revolution in countries. Other observers hav same thing, and we find even cons papers in England talking about movement in that country. U war is going to have its political fects everywhere. They are alre

Mrs. H. Winstead, Arizona: I am happy to do anything in circulating your valuable paper. I enjoy reading every word it contains. Some say it makes them feel blue to read it. It is just the reverse with me. I rejoice at the time coming when the earth shall be cleansed and the oppressed find liberty.

Andrew Allan, Florida: I am so in the woods that I cannot well find subscribers for you, but here is $1 for two. There is only one fault I find with The New World: It is too small and comes too far apart But it differs from other papers in that I can reread it with interest I am interested in Twentieth Century Prophecy.

Interesting Things That are Being Done by Some New Worlders

R. A. Dague. the invalid spiritist and socialist, now of Creston, Iowa, has permitted me to examine proofsheets of his latest book, which he calls, "The New Bible." It is written inspirationally. It is exceedingly readable It is socialistic, spiritualistic and rationalistic in thought The Progressive Thinker of Chicago will publish it.

Bert Willard, of Billings, Mont, permits me to examine MSS of a book he has recently received automatically and which he calls, "The New Bible." It is rather orthodox in treatment and contains fine passages. It speaks of this as a crisis period and

prophet, to
unaffected by
whe man who
sandor com-
y apart from
oing, the ad-
with the idea
of industry
profit. Even
crushed, the
ism, conquest
gement, has
sing allies.
d individual-
ed in Anglo-
ngly yielded.
are aroused and trying to use you. Be
not disturbed at the contradictory messages Spirits are no more united in thot than we are. Messages must be judged by their contents, not by their claims; and it will require mechanical touch with the Heavens to make them satisfactory.

Paragraphic Opinions by New World Readers on All Sorts of Themes

Mrs. W. W. Weber, Florida: A depth of spirituality will arise out of Russia, in my estimation, that will more than offset the materialism of Germany,

J. A. Chapman, Portland, Oregon: Love is the power that shall rule the world. Thoughts of love shall make us free. There is nothing impossible if we strive for good.

Mary Alice Congdon, Oregon: I am hoping that the independent machine may yet record what we need so much to know. Some day the thing will be done. I have unbounded faith

E. C. Blanchard, Kansas: Why does not the English language, wonderful as it is claimed to be, have a personal pronoun, third person, singular number and common gender?

Elmer E. Miller, Washington: When the war ends we shall have opportunity to establish the cooperative commonwealth, the brotherhood of man. I can not believe the people will miss the chance which comes only once in centuries.

Guy Bogart, California: Tomorrow I take little Bobby to visit his patron saint, L. Frank Baum. 'How high is the sky?" he asked Busied, I confessed ignorance "Well, I'll bet Frank Baum knows," he replied. So we will journey to the F. B. Hollywood residence to fight out the

Live
Today!
Seek not some distant portal
Whose opening shall reveal
The fulness of contentment.

Live
Today!
There is a future life in realms eternal,
But today is part of that life,

Live
Today!
Tomorrow will be more glorious,
Fuller and more complete;
But next year's growth is builded
On this year's foundations.

ay!
fe will never come,
ut foreshadow of decay.
Democracy—
ay—
f everlasting progress.

ay!
. disappointment and

hts may fall athwart
way;

lowliest slave.

ay!
ustice;
and open the earth;
and cast off your chain.
some distant Heaven
commonwealth
ings of life.

A Blesse

My Dear Comrade:

I would like to write you
postage at 3 cents I shall ha
this. I want to tell you abo
doing.

One, living in the great
wishes his name withheld,
month, for papers and books

"The hard school of exp
The Coming Kingdom and th
out so lavishly in The New
that created the enthusiasm
there are so many longing f
and oh, what a pleasure it
what it has done for one it
terday evening I handed T
fellow and as quickly as he
to subscribe for the paper—it appeals to me.' I don't believe there are any enemies; they are all working, directly or indirectly, toward the higher plan. Let us rejoice."

But there! I have two other letters I wanted to show you, but haven't room. It is blessed, blessed work.

Your comrade
in the Great Adventure, Lincoln Phifer

Opinions of Others

Alfred Harmsworth (Lord Northcliffe) After the war ends the world is going to belong to the soldiers who fought in it.

Former Chancellor Michaelis of Germany. The Germans wish to conclude peace as combatants who have successfully accomplished their purpose and proved themselves invincible first.

W. H. Long. British colonial secretary: We acquired possession of different German colonies in various parts of the world as a consequence of this war. Let no man think these territories will ever return to German rule.

Baron Motono, Japanese minister of foreign affairs: The absence of any allusion to the future disposal of the German colonies has justly attracted the attention of public opinion in Japan I am happy to say that a satisfactory understanding exists among all the allies on this point.

The Triology, Debs' Masterpiece

Dr. Halsey Husted Hall, author and lecturer, New York.

It is one of the finest things appearing in any language that I know. Shakespeare's imagination never soared higher, and Ingersoll's poetic touch was never more deft in his beautiful creations with words. Debs has visualized beings too complex and vast for the usual mind's eye; and with consummate pictorial power he has placed the images in the gallery reserved for the gods His articles are also the best of sermons, because they teach by indirection, without trying to force their lessons. They win the heart by beauty and the mind by truth. They transmute force into a song, as a brook, and they sing themselves into immortality without effort. All great things move that way. All fine things in art persuade. The power is majestic, but it is hidden by simplicity and beauty, revealing only the soul which is truth. No more does the dawn promise the day than do dreams foretell the splendor of man's destiny. In revealing man to himself, Eugene V. Debs has revealed himself to man.

Praise from the West

World, Oakland, California

Lincoln Phifer's paper-magazine, The New World, is now a year and a half old. The wisdom of ages is in its pages. Events of the past year have verified Comrade Phifer's interpretations of events as detailed in earlier numbers of his magazine. Poetry and prose gems from this and the world beyond are delighting and instructing an ever widening circle of readers. Debs, Warren and scores of such men, as well as comrades from all walks, have been boosters for The New World from its inception Phifer builded big in the socialist movement, but his real message was never before given to the world, because the time had not been ripe. As he was among the pioneer agitators for socialism, so now he is in the forefront of the spiritual awakening of the radical forces.

Thinks Main Argument Proved

Spencer M. DeGolier, Bradford, Pa.

It appeals to me both as a duty and privilege to proffer you my word of cheer and encouragement consequent upon your November number. You must have been in a happy vein of thought when you were engaged in writing and compiling it. It seems to appeal to me more directly, and to carry with it more cheer and greater hope, than any issue that has come to my hand. I would congratulate and felicitate you upon your vindication as a prophet and seer. You are largely and strongly right in your reasonings and contentions. My heart and being go out to you as a spiritual benefactor, with warmest thanks and blessing. I think yuor growing improvement is marked and I feel to rejoice with you. A golden opportunity to work to a successful point is now present with humanity.

---

en that sh
everythin
right. In
most vicio
gether fo
that is fo
feel that
perhaps
that has
seers for
you your
and have
What tho
er think
own wro
sent you
and have
and the s
the fierce
is set bef
red. You
bog and b
wounds n
plishment
be, hopef
good will
final battl
privilege
true to th
not really

open the
lution wi
The resu
of the st

Do not
revolutio
the end o
phase of
the peop
a measur
democra
ment or

To The New World, Girard, Kansas:

Enclosed find 50c for Offer No. 1 for renewal.

One Dollar for Offer No. 2.

Check the one you wish and send in.

Name .....

Address .....

Offer No. 2

The New World, one year..	50c
The Dramas of Kansas....	$1.00
The Debs' Triology	50c
Value of.....	$2.00

ALL FOR A DOLLAR BILL

"They Who Seemed to be Somewhat"

Purporting to be by Spirit
Ralph Waldo Emerson

WOULD that the Somewhat of earth knew what they have prepared for themselves in the life beyond! It is not a theory but a demonstrated fact. They who have authority in the flesh have none in the spirit. Kings find they have no nations, no subjects; the generals, no armies; the office holders no power. The rich in lands and goods are paupers when they pass the gates of death. The story of Dives was right: he was not condemned for viciousness, but because great possessions had disqualified him for development of the spiritual: "Son, on the earth thou hadst good things, but now thou art tormented;" on earth Lazarus had no opportunity so was entitled to it beyond No means exists by which the greedy, the unspiritual, can sieze or buy lands or houses or coal or oil or eggs in Heaven, for these are not things of traffic here. Where everyone lives within himself, the greedy cannot induce others to work for them or to pay them tribute of profit, so that they must either work for themselves or starve their souls into the second death. And how many of them have already almost lost their souls! They have become heartless, therefore are cut off from their fellows. They have closed their ears to the symphonies of the world and the cries of distress, their eyes to the beauty of things; therefore they are deaf and blind. What they do know is things that are wholly useless here; therefore the light that is within them is darkness. In self seeking, in illiberality, in meager knowledge and sympathy, they have shut themselves into prisons from which they can escape only by long pressure from within outwardly. Every wrong they have inflicted on another has wounded their own souls. Can you conceive how bruised and crippled and soul sick must be those who have, as rulers and generals and captains of industry, done despite to their fellows? They swim in the blood of beasts that they have slaughtered; for God explicitly said: "For everyone I will biing thee into judgment." Pretense is nothing where soul nakedness and deformities show to all. Oh, if men but knew, who among them would wish to rule, or master others, or engage in war, or give his time to material things that perish in the using? Somewhat on earth is, Some what? in Heaven.

Did Lincoln Write This?

Sent The New World by Mary Alice Congdon, California. Written through her hand, presumably by Spirit Abraham Lincoln. Would he write verse? He did during his life on earth, at least two poems.

Today, on wide, intrepid wing,
My soul would cleave the upper air,
And out of darkness find the force
To build life's mansions grand and fair.

Why grand? To glorify the Power.
Why fair? For beauty's nobler praise.
For both to mark my upward reach,
To evidence Life's wondrous ways.

To prove how strong we may become,
What wealth of store waits on our call,
What attributes we hold to use,
What manifests may come to all.

To feel, to see, to know, to tell
Outbreathings of the Infinite;
To fix the sight on further peaks,
And wider scopes to interknit.

To smite the rock where knowledge-streams,
Pent up, would joyous leap to light;
To watch their courses through the vales
Where Ignorance has spread its blight.

Away then, Soul! on stronger wing
Cleave swift and clear the outer air.
Roam 'mid the fields of Paradise,
And bring forth treasures garnered there.

Why do sensible people expect to reap good from five centuries of sowing and cultivating evil? Why do they think they can rob earth, deprive animals of their right to life, overwork the many and plot for control for private aggrandizement and not meet with disaster?

If there is a God and Ged is just, the long tendency of robbery must end in self destruction. They who believe in the bible ought to know it. They who do not believe in the bible ought to know it from data.

Happiness Square on Earth

By Spirit James Burton. Transcribed from carbon record made on the "machine" of Dr. W. M. McCartney, of Bird City, Kansas, while no human being was present.

There's a house that stands on Happiness Square,
On a little hill just above,
And it's built of brick that are solid and strong
Joined fast by the mortar of love.

Wee windows smile with their glad bright eyes
That glow with the warmth within,
And the walls are as white as God's daylight
That knows no sorrow or sin.

But it isn't a mansion great or grand,
Though its treasure is wealth untold,
And its walls are not bare while Love lives there
Which nobody gets for gold.

And kings may dwell in their marble halls
And palaces rich and rare,
But there isn't a house in the whole wide world
Like the house on Happiness Square.

Oh, Happiness Square isn't hard to find.
If you only know the way,
And the little house waits with open gates
To welcome you there today.

And to those who love, and those who know,
They may find its counterpart
In the tender clasp of a strong man's arms
Or the warmth of a true woman's heart.

Was the Outcome of This War Predicted in Ezekiel 38, 39?

Purporting to be by Spirit Ignatius Donnelly

WHY don't Christians read their bible to understand it, rather than to interpret it to meet their own fancies?

Why do they apply the vision of the Man of Sin to the kaiser. when they are told that scripture has no private interpretation, the inference being that the vision refers to beastly institutions? Why do they not recall that they once made the same application to Napoleon?

Why do they not see in the story, before Armageddon comes, the triumph of Gog and Magog—that is, of Germany and Russia—affiliated—over all nations, the end to the victors—whom God was against—coming through fire from the Heavens, which probably means the visitation of a comet?

Why do they not see retribution—judgment—in all that is happening? For thirty centuries Gog and Magog have been shut in wintry lands, thro the jealousies of other peoples, the Chinese wall being concrete evidence of it; and it is only fair that they should triumph for a season.

Why do Christians quote, Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap, and not apply it to races and peoples? Do they really think they can escape the penalty for having slaughtered and dispossessed the red men, dispossessed and enslaved the black man, denuded the earth of forests, gutted it of coal, bled it of oil and enriched a few at the expense of the many? Do any of them think indeed that they can conquor and continue? Be not deceived; God is not mocked.

...bvious so
...nce of the re-
...e prophet, to
...unaffected by
...the man who
...'andor com-
...y apart from
...ting, the ad-
...vith the idea
... of industry
...rofit. Even
... crushed, the
...sm, conquest
...gement, has
...sing allies.
...l individual-
...ed in Anglo-
...ngly yielded.
...plendid fight-
... effective be-
...ve in America
...g of the peo-
...ernment—ac-
...anizations to
... been better
...night be pur-
...ee the point.
...ut in this war
...but that the
...ey are doing
...war end this
...for America
...d be in debt
...before, while
...n men, with
...nment, than
...tating what
...nd begin to
...ng wrecked
...t. Today I
...ocracy con-
...orld-empire
... often last-

For The New World, by D. Bobspa

Live
Today!
Seek not some distant portai
Whose opening shall reveal
The fulness of contentment.

Live
Today!
There is a future life in realms eternal,
But today is part of that life,

Live
Today!
Tomorrow will be more glorious,
Fuller and more complete;
But next year's growth is builded
On this year's fou...

Live
Toda...
The fullness of life
For fruition is but
Cooperation and ...
Humanism's swa...
Are guideposts of ...

Live
Today
Even in poverty,
injustice
Some astral glint...
our patewa...
Infinitude of love
May baptize the ...

Live
Today!
Protest each injust...
Abolish privilege a...
Abolish poverty and ...
But wait not for so...
Or cooparative com...
To make beginning ...

Live

...and ...
...en that s...
...everythi...
...right. I...
...most vic...
...gether f...
...that is f...
...feel that ...
...perhaps ...
...that has ...
...seers for ...
...you your ...
...and have ...
...What tho...
...er think ...
...own wron...

Smells

From the anonymous "Masque of Poets" in the Bookman

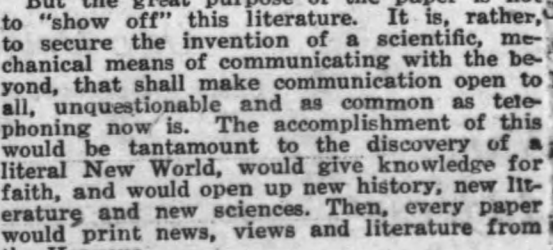
Why is it that the poets tell
So little of the sense of smell?
These are the odors I love well:

The smell of coffee, freshly ground;
Or rich plum pudding, holly crowned;
Or onions fried or deeply browned.

The fragrance of a fumy pipe;
The smell of apples, newly ripe;
And printers' ink on leaden type.

Woods by moonlight in September
Breathe most sweet; and I remember
Many a smoky campfire ember.

Camphor, turpentine and tea;
The balsam of the Christmas tree;—
A shin smells best of all to me!



The farmer these days has nothing at all to do except work. The bankers do the bossing and advising.

...e you and other pains are bar-
...ust walk on. It leads through
...ar to the goal you sought. It
... and crowns you with accom-
...ater. You may be, you should
... and happy. Your purpose of
...ve your soul. You are in the
...f the world-end. It is sublime
...have a part in it. Wewho are
...ision may lose all, yet we can-
...se.

...way for further criticism. Revo-
... succeed revolution, as in Russia.
... will be, chiefly, the breaking up
...e.
...xpect too much to come from the
...ary period or imagine it will be
... the trouble. It is but the second
...the struggle. It will represent
...s judgment on the state and in
...on plutocracy It will also bring
... and many theories into judg-
...st-trial, and none will satisfy un-
...dom of Heaven is set up in the
...e armies now being mustered
...much to do in setting up one rule
...er, just as the Roman armies
...breaking up of the Roman em-
... know, I argue from what has
...t other harvest periods—only,
...e biggest harvest earth ever
...ou can't sow and cultivate ex-
... for five centuries and reap imme-
...

... you don't like this picture.
... have me lie about what I see?
...od sports as were old, heathen
...ezzar and Belshazzar. Daniel
...plainly and none too gently what
... expect, and, instead of trying
... him, they both rewarded him
...ist" in speaking out.

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

5c copy.
50c year.

The New World

Clubs of 5
$2.00.

Linoln Phifer's Paper-Magazine

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, January, 1918 | Number Twenty

Nothing Like It.

You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

The World Seems to Have Entered the Second Period of Great Struggle

IT WOULD SEEM that we are entering on a new aspect of the world struggle, Stripped of subterfuges, the fight so far has been to determine whether the world's business shall be managed by individuals for private profit or by governments for private profit. In either case the thing sought is the same—that is, the subjection of the many to tribute by the few. Perhaps I should not put the obvious so bluntly, But it is the province of the recorder, and especially of the prophet, to speak in an impersonal way, unaffected by his own preference. Woe to the man who lies about his vision. Candor compels one to confess that, wholly apart from the aspects of the actual fighting, the advantage, so far, seems to be with the idea of government management of industry and exchange for private profit. Even should Germany as a nation be crushed, the Germanic idea, as to militarism, conquest and mperial-socialistic management, has half-way won among the opposing allies.

But not wholly so. The old individualistic idea is too firmly intrenched in Anglo-Saxon thought to be ungrudgingly yielded. For this reason we have had splendid fighting by the allies, made less effective because done by several units; we in America have had a magnificent rallying of the people to the demands of the government—accompanied by over eighty organizations to do the work that might have been better done by one. The thought might be pursued further but I think you see the point.

The one thing that stands out in this war is that no nation is winning but that the rich alone are gaining; and they are doing it in all nations. Should the war end this year with a complete victory for America and her allies, the nation would be in debt far more than was ever known before, while there would be more very rich men, with an income assured by the government, than was ever known. I am but stating what many ultra loyal people think and begin to whisper—that civilization is being wrecked and a few are profiting from it. Today I am not alone in saying that plutocracy controls the world.

In former crisis periods the world-empire generally stood out distinct and often lasted for years before disintegration began. But I have told you before that in this final crash and judgment day, things are moving with great rapidity, and phases that at one time were distinct now run together, This is why I call attention to the fact that the world-empire is already here—not England or Germany, but plutocracy. We are now entering on tye second phase of the great struggle—the breaking up. It manifests in Russia very plainly. The Kansas City Star, ultra conservative, says:

Winston Churchill (our Winston this time) bids us look out for revolution in all the warring countries. Other observers have told us the same thing, and we find even conservative newspapers in England talking about the republican movement in that country. Undoubtedly the war is going to have its political and social effects everywhere. They are already in evidence and can be seen if we use our eyes. Herr Erzberger tells us that even Germany is now a democracy. Italy is in a state of political and social unrest, and this condition has its intimate relation to the disaster that overtook the Italian army, The rapid changes of ministry in France is only one sign of a force that is working there, nobody knows toward what.

Among other things Winston Churchill said: "In all the nations of the western world something like a revolution is due." The immediately significant thing in Amerika is not the revolt of the working class, although high prices are creating much underground murmurings. It is, rather, that the many "drives" that are being made for money are so draining the country and smaller towns as to seriously interfere with business. There is likely to be, soon, a storm of criticism of the management of the war from an element that has been strongest in its support. This will merely open the way for further criticism. Revolution will succeed revolution, as in Russia. The result will be, chiefly, the breaking up of the state.

Do not expect too much to come from the revolutionary period or imagine it will be the end of the trouble. It is but the second phase of the struggle. It will represent the people's judgment on the state and in a measure on plutocracy It will also bring democracy and many theories into judgment or test-trial, and none will satisfy until the kingdom of Heaven is set up in the earth. The armies now being mustered will have much to do in setting up one rule after another, just as the Roman armies did in the breaking up of the Roman empire. You know, I argue from what has happened at other harvest periods—only, this is the biggest harvest earth ever reaped. You can't sow and cultivate exploitation for five centuries and reap immeate felicity.

Perhaps you don't like this picture. Would you have me lie about what I see? Be as good sports as were old, heathen Nebuchednezzar and Belshazzar. Daniel told them plainly and none too gently what they might expect, and, instead of trying to suppress him, they both rewarded him for his "crust" in speaking out.

Live Today

For The New World, by D. Bobspa

Live
Today!
Seek not some distant portai
Whose opening shall reveal
The fulness of contentment.

Live
Today!
There is a future life in realms eternal,
But today is part of that life,

Live
Today!
Tomorrow will be more glorious,
Fuller and more complete;
But next year's growth is builded
On this year's foundations.

Live
Today!
The fullness of life will never come,
For fruition is but foreshadow of decay.
Cooperation and Democracy—
Humanism's sway—
Are guideposts of everlasting progress.

Live
Today!
Even in poverty, disappointment and injustice
Some astral glints may fall athwart our pateway;
Infinitude of love
May baptize the lowliest slave.

Live
Today!
Protest each injustice;
Abolish privilege and open the earth;
Abolish poverty and cast off your chain.
But wait not for some distant Heaven
Or cooparative commonwealth
To make beginnings of life.

Live
Today!
Then will tomorrow be worth living!
Read, appreciate, love and live today.

Things are Moving Right Through Sorrow to World Emancipation

EVERYTHING that is happening, measured by the ultimate, is happening right. I do not mean that all deeds are right as to individuals. He who kills, or oppresses, or suppresses, even though it be in war, has sinned against others and his own soul, and must pay the full price. But, in view of all that has gone before, it is going to take precisely what has come and is coming in order to reap the earth and leave it clear for the kingdom of Heaven that shall bless the earth In that sense everything that happens is happening right. In that sense, all things, even the most vicious and horrible, are working together for good. You may take the place that is forced on you by conditions, and feel that even here you are working, tho' perhaps indirectly, toward the culmination that has been the vision of prophets and seers for millenniums. What tho' it cost you your life? You shall continue to live and have full opportunity in the ages to be. What though you must kill another? Never think but that you must answer to your own wronged soul for that; yet they who sent you to do the deed must answer also; and have you not been wronging your soul and the souls of others all these years in the fierce struggle for existence? One path is set before you and other paths are barred. You must walk on. It leads through bog and briar to the goal you sought. It wounds now and crowns you with accomplishment later. You may be, you should be, hopeful and happy. Your purpose of good will save your soul. You are in the final battle of the world-end. It is sublime privilege to have a part in it. Wewho are true to the vision may lose all, yet we cannot really lose.

Man Before He Had a History

I Difference Between Fact and Philosophy

YOGI philosophy has become a fad in America. It is being taught under the guise of Theosophy, Rosicrucianism, occultism, New Thought, and, much modified, even Christian Science. It might be defined as the oriental, particularly the Hindu, development of psychology. Out of it has grown suggestive therapeutics, hypnotism and absent healing. The full philosophy affects to impart instruction in thought transferrence, projecting the astral body and various other things that westerners, generally, consider impossible.

It is rather strange that, while the philosophy, or deductions, of these eastern peoples should be so widely considered, the no less remarkable history they teach should be almost ignored. It is the more so when it is considered that the story is given as an account of actual occurrences and conditions with mankind, reaching back into past geological ages. These things, it is claimed, were handed down from tongue to tongue through vast ages, the utmost care being taken to preserve the record uncorrupted. This was accomplished through telling it only to people who proved their worthiness to receive it. Other races sought to preserve the traditions, hence there are confirming fragments of the ideas among all peoples. The Hebrews preserved them in their scriptures. In ancient Egypt the Masonic lodge was originally organized, we are told, to answer the same purpose of the Great School of the Hindus in transmitting these important facts.

These things that are given us as actual experience of the remote past seem to contain much information that may be very instructive now, I am minded to present this data in brief, avoiding unusual words and speculations that make it hard for westerners to understand the eastern presentation. Where quotations are made, they are from 'Fragments of Forgotten History" by Two Chelas, or advanced students in the Great School, first published in 1894. Remember, the Hindus present these things, not as speculations or philosophy, but as facts of experience.

II Experience in the Greater Periodicity

HINDUS develop the thought of periodicity beyond anything of which we have knowedge. They divide the greater periods into Rings and Rounds. Both words are synonyms for cycle. A Ring is supposed to be identical with what geology terms an "age," with the duration of a "system." A Round includes seven of these systems. But it must be remembered that these ideas were stated from experience long, long before the science of geology began to be developed. The authors say:

As to the duration of the different divisions of time in each period of seven, the period diminishes until the minimum is reached in the fourth, when, increasing in the same way, it attains its maximum in the seventh.

Otherwise stated, these great periods, Rings and Rounds, represent great circuits of the heavenly bodies, and the "seasons" decrease and increase, just as day and night decrease in the course of a year, just as the moon waxes and wanes every month.

Doubtless you will notice in the periods of sevens developed by the Hindus a similarity to the Hebrew law of the sabbath, for that involved not only a sabbath of days but also a sabbath of years and a sabbath of seven times seven years. You will also see the hope of the adventists in the suggestion that the seventh thousand years of human history will be a millennium or thousand years of peace and happiness. However, in thinking of these things, it is well to remember that the Hindu teaching antedates by far any other instruction on the subject that has been given us. This is not saying that the Hebrews must have borrowed the idea from the Hindus. The information may have been handed down in tradition among many peoples (even the American indians had the idea of the sabbath), being a record of general fact rather than theory, and may have been preserved independently by many races and peoples.



Fare forth, oh, Great Adventurer, to find
A New World in the realms of soul and mind.
The angry seas will bear you to your goal,
And that which hinders, you shall yet control.

III. Evolution from the Spiritual Down

YOGI KNOWLEDGE taught evolution long before Darwin's day, but far different from Darwinianism. According to the Hindu, evolution proceded along two lines: From the material toward the spiritual; and from the spiritual toward the material, In the beginning things were indeed "without form and void." The elements were gaseous and diffused throughout space. This gaseous or rarefied state was spiritual; spirit being in the Hindu precisely what it is in the Hebrew and in the elements of tke English language, a name for a rarefied (a) element; (b) being.

When man appeared upon the earih, he was little more than a gas, as the earth itself was. Yet he was a conscious entity. Our authors say;

The first representatives of humanity, as we know it on the earth, were, strictly speaking, supre-mundane or spiritual men and not terrestrial beings. Their grossest principles did not descend lower than an etherial, or, more correctly, astral, body; they were men only in the sense that the seed is the tree. The seven purely spiritual races which preceded the appearance of physical man consisted of beings with whom the man of science has no historical acquaintance, and whom the very naturally will repudiate. But the seven Egyptian gods of the elements are the symbols of the seven primitive races, and the seven Elohim of the Hebrews are identical with the seven Rishis of India. There is not a people but had this tradition, not a race but preserved it. Even the savage Hurons had their "seven spirits."

The teaching, you will perceive, is that the pure spirits from which man was derived found place on the earth at the time of the earliest geological epoch of which we have record. Earth was then semi-gaseous and much more readily modified than it is at present. The same is true of spiritual man and other spiritual life that found place on earth during these seven ages. Practically all the modifications of type that have come occurred during the seven ages when all elements were rarefied and easily changed. With each geological period earth became more compact, more solidified, more definite in form, and, in adaptability to environment, all life became less spiritual and more material.

IV. When Man Had No Face

WHEN, during the earlier periods, man was little more than a rarefied gas, he had no limbs, no eyes, nose or face and no stomach. Yet he heard, saw, assimilated and moved. Say our authors:

The first human entities upon this earth were living germs in motion, "winged globes" of Egypt, or scarabrei, as they are now called. From these germs, through ages of time, evoluted the seven races of etherial beings, man's ancestors on earth—prehuman beings, if we may so define them. These embryonic manifestations of life in their earliest state possessed but one instinct, that of motion, and moved, to all appearances, aimlessly about, serving no other purpose than do many of the lower forms of life that we see about us.

The occupants of earth at the time when incipient man appeared were, beside animals (of course not as now known), "nature spirits." They were spirits representing astral prototypes of trees and other orders of vegetation, as also the corresponding prototypes of minerals and metals. They possessed no evoluted sense, and were possessed of but one sense, that of blind instinct.

But, more startling than all this:

At first the body did not require food to support life. Man ate nothing, but imbibed nutriment by the osmose from the air.

And again:

Man during the earlier ages was perfectly transparant, the machinery of his body being discernable and his thoughts were as well defined as his embrionic hands. . . . For ages he had no facial development, such as now renders it possible to have a mouth, nose, eyes and ears.

He sensed the same things that he now sees, hears and smells, but without localized organs of sense. Can you think of an elemental spirit so attenated that it possesses neither limbs or head, yet had a consciousness, capable of making itself a hand or leg at will? You might be helped to do this by looking on certain sea animals of today that elongate themselves into an arm, wrap themselves over a piece of food and become all stomach. Even the worms, belonging to earlier geological periods, make themselves into arms or legs, yet. Even vegetation still feeds without a stomach. and has neither face, eyes, nose or mouth, It is not meant that man was ever just like a worm or a tree, but these survivals of former geological ages, give intimations of how all life, though possessing great variety, may have functioned then. Only, things were less material and solid than now.

This subject will be further discussed next month.

The Romantic Story of New York City

A Syndicate City, Organized for Exploitation, It Levies Tribute from the World

1 Drama of the Dutch Merchants

1609—1669

I.

When Heinrich Hudson, with his vessels three,
Sailed up the river, bearing now his name,
For half its length, he opened up a romance
Almost as great as Christopher had done
In his three tubs. And Hudson met the fate
That goes with benefaction. Th' Admiral
Of Spain went back in chains. The man
Who found the Hudson river and prepared
The way for Holland's syndicate of merchants,
Went North, discovering Hudson's Bay, and giving
England's great governing syndicate of merchants,
Hudson's Bay Company (which controls today
The trade of Canada) its chance to win.
Then on the inland sea that bears his name
Mutinous sailors set their chief adrift
In a small rowboat, and he disappeared—
His fate the mystery of America.

II.

The finding of a land by navigator
Of Holland gave ambitious Amsterdam
Tinkering merchants, who were then dispised
Nobodies, visions of both wealth and power.
They got a charter for three years, with grant
Of the monopoly of American trade.
Three years sufficed alone for them to make
An exploration of the land; when passed
A syndicate of wealthier people—first
To organize so in the world,—obtained
The grant the smaller one had lost, and had
Their work of exploration without cost,
They sent out thirty families to take
The country for them; all of them were hired,
Farmers and artisans and traders. Rule
Was by a Governor, Wooten VanTwiller,
Appointed by stockholders. Colonists
Lived in the company houses, Manhattan island
Was purchased from Chief Tammany at cost
Of sixty guilders, all in trade. This done
The company offered lands to feudal lords
Who might bring over servants, with the right
To rule them as they wished, but specified
A tribute to the company. Content
With this beginning, the new syndicate
Left them alone to work out profits for them.
While it built warships and sent private fleets
To capture Spanish vessels going east
With treasures looted from America.
This open piracy by syndicate
Transformed the members into wealthy men
And most respecable citizens.

III.

But things
Did not go smoothly in New Amsterdam.
Wooten VanTwiller slept ten hours a day,
Ate six square meals, and smoked his waking hours.
Watching the world go by. The colonists
Demanded rights; and these he pondered over,
And granted, since he did not understand
How to avoid it. Patroons, who had lands
Along the Hudson, and enjoyed a trade
With indians farther on, refused to pay
The company its tribute; puzzled Wooten
Consided and smoked on. It was too much.
The company could not complacently
Submit to loss of dividends, and sent
A William Kraft to take VanTwiller's place.
Kraft scorned the populace: but, being unable,
Even with threats, while hired men refused
To fight for him, to beat the patroons down,
He formed a plan for getting even with them,
He opened trade free to the English people
And others who desired it. They flocked
From all New England, and Virginia, toward
New Amsterdam. They took the trade away
From the patroons! But they brought to Kraft
A greater problem. To the indians
They traded rum and guns. The indians fell
Upon the whites and murdered not a few.
Kraft soon would settle them. He called the red men
To conference, and when they were assembled
His soldiers butchered them. But the result
Was not to terrorize the indians.
Instead, it put them on the war path. They
Threatened to destroy New Amsterdam.

IV.

Kraft was removed, and Peter Stuyvesant
Was sent to govern for the company.
This one legged soldier stumped through woods adjacent.
Here meeting and conciliating braves,
There battling them and winning victories,
Till he brought peace. His was the age we find
Pictured in anecdotes of Rip Van Winkle
And Sleepy Hollow. The colony increased,
And Stuyvesant submitted to demand
For nine advisors. These had duties few,
Except to satisfy demand for place
In governing things; for Stuyvesant did all
Save to accord them dignity. Each Sunday,
Preceded by bell ringers, every man
Carrying a cushion for himself, the nine
Marched solemnly to church and occupied
The assembly pew. Now fifteen hundred people
Lived in New Amsterdam. Some feudal lords
Sold their possessions to the company;
Others paid tribute. In those days were laid
Foundations for great fortunes. Of these are
The Courtlands and VanRensaeliers, who won
Through feudal grants. Families that grew
To national prominence began to sink
Roots in the ground, now; of them Roosevelt
And Vanderbilt.

V.

England, invited in
By Kraft, began to wish to take the whole,
No less a personage than James, the king.
Desired private rule. He secretly
Secured a grant of all New Amsterdam
To his own brother, Duke of York. The latter
Provoked a war with Holland, and dispatched
His admiral Nicolls to the western land,
Where he secured assistance from the rulers
Of both New Haven and Connecticut.
And suddenly appeared off Staten island
With numerous ships. Peter Stuyvesant
Had organized to fight the indians.
And thought not of attack from other sides,
And so was helpless. He surrendered all.
The holdings of the merchants of The Hague
Were all absorbed by English Duke of York.
And even the name was changed from Amsterdam
Into New York. At the same time the king
Assumed a governing right, where formerly
The merchants ruled and warred and robbed as pleased them.
The drama of the Syndicate Town is ended.

New York, Which is America

OUR STORIES are of men. But if a man
Lives romance, poetry and tragedy,
What shall we say of cities that combine
The lives of many men, of generations,
Of races, in complexities of plots,
And endless hopes and joys, and splendid tasks?

Take our metropolis, New York. It is
Only three centuries since its surroundings
Lay in thick woods. It was a city built
By the first corporation earth had known,
Planned for in Europe, set upon this land
Expressly to exploit. This city grew
Until it outstripped every other city
In all the world. There is no other city
With such great buildings, nor such wonderful
Achievements wrought by golden hand of toil
In many lines. It has a Jewish section
Within its borders with a population
Exceeding old Jerusalem's. It harbors
More Irish, Greeks, Italians, Germans, negroes,
Than any other city in the world.
It has a population that exceeds
A half a score of states. It pays its mayor
More than we pay our president. It is
The banking center, transportation center,
The publishing and manufacturing center
Of all the country. At election time
As New York city goes, so goes the nation.
It draws a tribute from remotest hamlets
And dreariest farms in all the land. It has
More wealth than all the twenty states that lie
West of the Mississippi. It controls the railroads
And markets of the nation. It controls the news.
As Rome, the city, was in other days
The Roman empire, so New York is now
All of America. Within the city
More wealth, more squalor, more desire to learn,
More ignorance, more proud display, more woe
And misery are found than anywhere
Upon the face of earth. It is the head
Of what has been known as the capitalist system.
It is the head of new plutocracy.
Until it came the merchant was dispised.
The money lender was a wanderer.
But it has glorified them till they rule
The earth entire, nations being under
Tribute of interest and profit to them.

WHAT ails thee, Babylonia? The merchant came,
Despoiling thee, and left thee nothing but a name.
Where art thou, glorious olden Rome? Thou art the prey
Of merchants, taking gold, and leaving thee but clay.
What is thy future, England, mistress of the Sea?
Thine, brutal Germany? and thine, America?
Where'er the merchant sways that he may tribute glean,
He leaves the carcase only, with the bones picked clean.

2 Drama of the English Merchants

1669—1781

I.

After the East India Company had set
Holland against the English, in its quarrel
Over possession of New Amsterdam,
Cornelius Everton, with fifteen ships,
Went to the Chesapeake, and captured eight
Tobacco ships, sinking five, then, with his fleet
Augmented by his prizes (company loot)
Of twenty-three vessels, suddenly appearing
Off Sandy Hook, he captured from the English
What they had taken from the merchantmen,
Namely, the City of the Syndicate.
The city's name was changed now to New Orange
In honor of a company director,
'Twas privately ruled until the war had ending,
Then, in the treaty given back to England.
And once more turne to hands of Duke of York,
Being given again the former name, New York.

II.

The Duke or York compiled a code of laws
For governing his provence—laws that yet
In certain cases hold. He proudly boasted
That they were liberal enough to suit
Rabid republicans. They did indeed.
Provide for freedom both of press and speech
And of religion; but when one John Zenger
Assailed the government he was imprisoned
For printing "false and treasonable matter."
For daring to defend him, his attorney
Was arbitrarily debarred. Yet so had grown
The sentiment of people for a free expression
That in the trial the jury set him free.
York's code provided for a government
Much like Virginia and New England, where
Proprietors chose the Governor, and he
Had veto power on the upper house,
Selected by the company, and on
The lower house the people voted for,
Appointing judges also.

III.

James of England
Was overthrown by Cromwell: in New England
His governor, Andros, was deposed. New York
Assumed that old authority was ended.
And at the Coffee House for rule selected
A League of Safety. Jacob Leisler was
Made Captain of the Fort, with powers of
A governor. This Leisler organized
The first full representative government
America had known. The Duke of York
Sent back from England, with both ships and soldiers,
A governor of his appointing, who
Assumed the rulership; and Leisler, knowing
He could not win, surrendered all to him.
Leisler was imprisoned for high treason.
Foes made the governor drunk, and in this state
Prevailed on him to have the patriot
Hung for his action. But the governor
When sobered was appalled at what he did,
And died within two weeks from his remorse.

IV

When shipping timber grew from hill to shore
America built ships at cheaper rates
Than any other nation could. It was
This fact, coupled with prowess of the pirate Drake,
That made Great Britain mistress of the seas
And gave American merchants prestige great.
But when the trade had grown more profitable
Than old freebooting was, the Anglo-Saxon,
Though on the start assuming enterprise
To be the same as robbing other merchants,
Sought to put down the pirate. New York merchants
Outfitted Captain Kidd, himself a merchant,
And sent him to destroy the troublesome
Freebooters on the ocean. Thus equipped,
Kidd turned a pirate, and for many years
Harrassed the commerce of America,
Both native and from England. There are tales
Of Kidd's accomplishments and buried treasures
In almost every neighborhood upon
The North Atlantic coast. But he was captured,
Hung, and left swinging in the winds until
The skeleton was bare. The shipping grew,
And side by side the English and the native
Trade thrived in New York, till the city was
A leading center of the entire world,

V.

A rivalry developed. As home merchants
Aquired wealth, the English kings, who had
Financial interest in the trade that came
To England's company, sought to compel
America to take the teas and goods
They shipped to her. The local merchants managed
To smuggle in enough to keep them going.
Many whom we applaud as patriots
The English merchants sought to send to prison
As smugglers, and the rivalry between
The English merchant and American
Was crystalizing to an open clash.
Before Revier had made his famous ride
To rouse the Minute Men, he made the trip
From Boston to New York to set on foot
Concerted action. Ere the Boston people
Had thrown the tea chests to the waves, New York
Had dumped a cargo. The American spirit
Was first a lust for gain, a rivalry
Between the tradesmen of two different nations
The independent spirit came from this,
And took on sentiment among the people
For greater freedom, and this sentiment
Widened the breach until it brought the war
In which America won independence.

3 Drama of the American Merchants

1781—1895

I.

War made it needful that the colonies
Should work together. New York was the tie
Uniting them. Roads were constructed to it,
Its commerce grew. It speedily became
The leading city in the land. The war
Made it the capital. The first campaign
Centered around it. When the war was over,
It was New York that shaped the nation's form
After the model of the business rule
That had prevailed wherever syndicates
Had planted colonies and governed them.
The president was not elected by the people
But by the states. The senate was not chosen
By popular vote, but by the legislatures.
The judges were appointed. The one house
That came from the democracy was curbed
By veto of the senate, president
And supreme court. It did not meet until
Nearly a year elapsed since the appeal
To what the people wished. The declaration
Of independence was reduced to this:
A business form for business purposes.
Moreover, when the credit of the nation
Was at low ebb, New Yorkers speculated
Upon it, laying the foundation for the power
That they had clearly planned should come to them.
New York had twenty thousand people now.

II

Three special interests made demand upon
The new created government. The South
Asked for a law against the fugitive slave.
New England manufacturers desired
Protective tariffs—tributes from the people
The like of which had caused the war. New York
Through Hamilton impressed upon the nation
Its policy of finance, which was the beginning
Of plutocratic rule, though for long years
Apparantly the stronghold of the merchant.
Three sections struggled for supremacy.
The South turned western trade to New Orleans
By virtue of the rivers. New England built a commerce
On manufacture. New York encouraged roads
And asked the various states to build canals.
She financed Fulton with his steam propelled
Vessels, and later put steam on the ocean.
And though the South, by virtue of her rivers
And living from the soil, maintained for years
Supremacy, the trade of New York grew,
The city's population multiplied
In hope of beating old time "enterprise,"
The modern merchant made the constitution
Declare 'gainst piracy; the nation fought
A war to put it down. The English merchants
Took loss of western trade ungraciously.
And ere they yielded there was fought a second
War with America.

III.

The nation came
Into possession of the territory
Where Law had tried his plutocratic rule.
And this swung to the North the pendulum
Of power. The South retaliated,
Seeking an empire in the Great Southwest,
From Burr to Crockett claiming Texas first,
And then through war a half of Mexico,
But hardly had she won before gold finds
Set westward a great tide from all the world.
This made New York supreme. It gave assurance
Of plutocratic rule. Bankers and merchants sought
Charters for half a century, in vain,
The South fighting them. It was New Yorkers
Who built the railroad across Panama,
And sent her vessels South and North to beat
The influx to the West. It was New Yorkers
Who carried fur trade up the Mississippi
And the Missouri, till their agents clashed
In Oregon with dealers from the great
Hudson Bay company, and almost threw
America in war; and when this nation
Gained Oregon, it was their victory.

IV.

When Helper's book was printed, setting forth
The weakness of the Sonth, New Yorkers saw
Significance of it, and seized a failure,
Making it a work of propaganda
Among New England manufacturers.
And the result was founding of a party
That changed the phrase, Protection to the maker,
Into, Protection to the worker, lifted
Demand of old time socialists for land,
Free to the settler bodily from its platform,
And called for free men. It was a challenge
To ruling Southerners, well understood.
In it there was a hope of gaining homes
For the great masses; for the agitator
The hope of freedom for the black; and for
The business man the triumph of his plan.
The wonder is not great that it should win.

V.

You know the story—how the South secoded
And the long, hard struggle following. You know
How the North won; how for ten years after
The South was held from voting and altho
It still rebelled in Ku Klux Klans and stuffing
Of ballot boxes, measures that the North
Desired were put over. Then were perpetrated
That which near half the nation afterward
Denounced as great conspiracies, all made
On plans of bankers who already had
Arisen to such power as to have
Applied to them the term Wall street, as was
The similar English power that had grown
In the same time called Lombard street. Then was
The bank given national charter, then was laid
Foundation for a world plutocracy.
New York had half a million population,
And merchants of the city on the war
Had built great towering fortunes, while the banker
Had gained a hold upon the government.

4 Drama of the American Plutocrat

1865—1918

I.

The civil war being ended, and the South
Reduced to littleness, thousands of soldiers
Rushed west for homesteads, and from foreign countries
Many came pouring, seeking low priced homes.
So great the pressure was upon the West,
The indians, who felt aggrieved thereby,
For twelve years fought in vain to hold the land
The nation had alloted them. As much
Was done in settlement in ten years now
As had been done before in centuries.
It all made trade for New York. Further more
The settlers were insistent on more railroads.

THE MERCHANTS who sold these things, and grew rich by her, will stand at a distance, weeping and wailing, horrified at her tortures, and crying, "Alas, alas, Great City! O City, clothed in fine linen, and purple and scarlet cloth! O City, adorned with gold ornaments, and precious stones, and pearls! In a single hour your vast wealth has vanished.—Revelation, Twentieth Century New Testament,

Bankers of New York, who controlled the finance.
Would not build them till empires of raw land
Were freely given them, and then received
Often, as bonuses, enough in cash
To build the roads. Traffic meant profits to them,
And trade for New York. But the traders were
Not satisfied with this A reign of graft
And speculation in fictitious stocks
Engulfed the nation, ending in Black Friday
And a great panic, filling all the land
With wreckage, both of fortunes and of men
There never was the like in all the world.

II.

Then came rebellion, both in politics
And industry. Politically, it swept
The land with agitation 'gainst New York.
Industrially it organized the worker
Against the master of the mill: for as
The railroad took the place of movers' wagons,
Machinery had come in many lines
Transferring industry from farms and burgs
To larger cities; and the Northeast had
Ascendancy o'er all Then was corruption
In politics, Then were the workers forced
To meet in secret, and the black list came,
The lockout and injunction, to defeat
The toilers, who were nominally "protected"
Agents of heads of industry induced
Millions of cheaper laborers to come
To this land and take jobs. New York was the port
Where most were brought. The city grew into
A million speedily, and turned a world
Of many nationalities Most men
Found market only in the traffic ways
The land had built, controlled now by New York,
And so were under tribute.

III.

Now the bankers
Planned for control of their comodity.
Money, the blood of commerce, The design
Was engineered from London and New York.
At least 'twas charged, but spread to every country,
Here it developed the most picturesque
And most intense campaign the land had known,
And, whether through corruption or persuasion,
The bankers won. Nation by nation now
Began to borrow money from the banks
And spend it lavishly in preparation
For future wars. A vessel was blown up,
Whether from within or out, and war
Kindled the nation. From that war emerged
America with world wide interests,
Her commerce spread to every part of earth,
With New York as its center. Population
Of the metropolis was now three millions.

IV.

The city was rebuilt. Sky-scrapers came,
Altering the skyline Viaducts were bored
Under the rivers and 'neath crowded streets.
A New York banker, from a family
Of pirates who had terrorized the seas
In former years, began reorganizing
The industry of all America.
Increasing capital by many fold,
Until it covered several times the value
Of that it touched on, guaged to meet the tribute
It hoped to take. The manufacturers
Apparantly considered it advantage
When bonds were issued with the stocks created,
But bonds were hold the bankerse were securing
On every branch of industry. Great fortunes
Grew, on paper, over night. The millionairre
Became a commonplace, New York attaining
As many as the entire land outside.
The billionairre evolved. The population
Of New York was approaching, now, six millions,
And it was largest city in the world.

V.

The great storm broke. Assuming, out of mercy,
That it was not designed, it was prepared for
And followed logically what went before.
At first the bankers of New York and merchants
Of the Northeast, used it for fortune making.
But, finding that the Germans had design
On their own treasures and were gaining ground,
America was drawn into the war,
This act is still a-playing; none can see
The outcome of it. But one thing appears,
The bankers and the merchants of the East
Are still accumulating towering fortunes,
While they who nothing had are paying prices
That make them poor indeed, So many billions
In bonds are being issued, and the land is so
Drained of its money that conservatives
Begin to wonder if plutocracy
Is not the ruler of America.
America must win the war. And then——?

What Would You Do, if You were God?

Each scene of every act in this great play
Of a remarkable city had a group
Of individual characters, each one
Working a story of his own, and all
Joining in the story of the city
In splendid tasks outrivaling Hercules',
In sports in agony, in plot and crime
And in the ecstacy of aspiration.
The curtain fell on individual plays,
But never on the great, continuous
Life of the city. What can lie ahead?
If you were God, and had beheld the play
From its inception, knowing truth of all
The exploitation, having almighty power
To bring the unities to fitting end,
Consider what were just that you should do?

Editorial Page of The New World

The New Kind of History

Socialists have said much about writing history that would be more than dates, wars and names of "great" men; yet they have written nothing that is really intelligible in this line. George Bernard Shaw senses the lack, saying;

What the common man wants is not a history of the kings or priests, or the nobs or the snobs, or any other set, smart or slovenly; but a vigorously comprehended and concisely presented history of epochs.

Long before Shaw had penned the above I had tried to embody the thought in constructing the various "Dramas of Kansas." The same model is followed in the "Romantic Story of New York City," appearing in this issue of The New World. Four natural periods, covering three centuries, are sketched through in a way that makes them unforgetable after they have once been carefully read. There are only five dates and a dozen names to remember; yet they are all that are needed. You are given an insight into why things happened, and, noting the rapid and logical development of the plot, you can hardly help forming mental pictures of the condition of both masters and workers at each period mentioned.

This week I received a letter from an ardent worker for The New World that caused me to laugh aloud. The writer said:

I have been re-reading the Dramas of Kansas, and find them more wonderful than I supposed. Even Shakespeare never wrote greater poetry than they are.

I am fully conscious that, measured by conventional standards, there isn't a bit of poetry about either The Dramas or this story of New York. Indeed, Ella Wheeler Wilcox, writing me an autograph letter about the Dramas of Kansas, told how she had enjoyed reading them, then added: 'But they are not poetry.' Is it any wonder I laughed when told that they are poems equal to anything Shakespeare ever wrote?

Let me tell you how to find the poetry. First read the entire story so as to get the historical wholeness. Then begin at the first, reading a sentence at a time. After each sentence close your eyes and think over it. You will get the vision, and that vision will be poetry to you.

For many months I have been talking through this paper of the coming new history and new literature. This is a foreshadowing of them. I freely admit that it is crude, with over-emphasis of outline for the sake of clarity. But this crudity has in it the basis of finer productions in these lines than have yet been known.

The Seeds of Death Within It

While plutocracy in form is an evolutionary advance, and while the advisers of the new order are informed and may have in view a complete and perhaps benevolent system, we must remember that the working out of the system will be modified by the many elements that enter into it. They who remain in actual charge of industry, under bank control, will be, for the most part, of the cock-sure, uninformed type of old capitalism; many of the small bankers will be narrow and self-seeking; and the whole banking tendency is to make one hard and callous of what happens to others, so that the per cent is assured. For these reasons, plutocracy will, in spite of itself, become narrow and oppressive beyond anything that preceded it. Already it is showing its tendency. It will be its own oppressiveness that will insure its overthrow.

God is at Work—Trust Him

More than a year ago I told you that I thought physical as well as spiritual nature was in process of change, and as a result there would be unusual storms, drouths, floods, extremes of temperatnre, eruptions and at last celestial phenomena. Some of these are beginning to manifest, but you may expect them to vastly increase. Nothing but unmistakable manifestations of Jehovah's power will bring a crazed world to its senses. If all things would remain as they are oppression would remain with them; but if nature is to be so changed as to constitute this literally a "new earth," then we may reasonably expect a time when every people will have a place in the sunshine and the cause of all wars and all oppression (that is, a deranged earth) will be at an end.

The Church Idea Outgrown

A well meaning friend suggests that we organize this movement into a sort of a church, with the editor as a high priest. No, a thousand times, no. I am merely your fellow servant in the greatest possible revival that ever engaged the attention of man. In The Coming Kingdom, written in 1910, I said:

I know that freedom must come out of freedom,
And so I'll not impose a yoke at all.
No doubt, as many have done, I also
Could organize a church on what I teach
And have my followers feed mb. I shall not.
Men have done that, not that in all cases
Teachers were blind or evil, but because
The people liked that, and the leaders thought
Perhaps were not prepared for better things.
But I will leave them free till they gain strength
To stand alone. Someday these blessed facts
Shall make earth rich. They may not bear my name;
That doesn't matter; but the free heart does,
Let night obscure me, but let there come reet.
And liberty for all, and power to think,
And touch, each man, all power for himself,
And though they slay me for proclaiming this,
And after that forget me, still I shall
Be glad in what it means to all the world.

Beside, friends, the days of ecclesiasticism are almost ended. This is a period of involution, not of evolution. While in the development of plutocratic feudalism there may come a union of church and state, that would forbid all agitation, when plutocracy falls church and priest will go with it, just as the sacrificial order went out with the fall of Rome. In the kingdom of Heaven, there will be "no temple therein." yet "all shall know him." There will then be no intermediary between God and man, not even Jesus.

Government of man by man is wrong; Punishment is atheism—an assumption that nature or God do not do justice. Only Divine rule, only natural law, only spiritual or discerning administration is right. It is not anarchy but real government.

The mightiness of mildness is an appalling thing. The strength of the quiet is invincible.

The Great Fact—God is an Experience

A friend on the eastern coast writes me that God was at one time a man! A friend on the western coast writes that there is no God—that inhabitants of no other sphere had even a conception of God!

The fact is, God is an experience. Any man may literally know him, Millions do. There are created spirits who never were men. Any man may know them. Knowledge of God and of created spirits rests upon precisely the same evidence that knowledge of spirits who once dwelt in the flesh does. They who accept the one and reject the other cheat themselves of a part of a stupendous fact. Such as commune solely with disembodied human beings confine their intercourse to creatures who are very much like people in the flesh, of limited knowledge, often prone to deceive, hence receive chiefly trivial and often lying messages. On such Jesus and his disciples made open warfare. At the same time, Jesus and his disciples frequently communed with God, angels and high disembodied humans, so that those who have no manifestatations are more "poor in spirit" than even the others. Earth sorely needs a revival of purposeful spirit power. You may have it; and you don't need to accept any doctrine or go to any church or to spiritualism for it. It is free for all. Let us get that mechanical medium and it will be socialized, undeniable and put an end to priestcraft.

I do not say that you may know all about God; but you may know him. We know mighty little about spirits who were once in the flesh—and at the present stage of development half we know about them isn't so, and is too ridiculous to be seriously considered.

The mental attitude is a great thing. But 'holding the thought' will not keep the world from reaping its five century sowing of oppression.

It is a sin to steal a pin, It is a crime to steal a dime A million steal is genius real.

People Making New Bibles when Demonstrations will Make Bibles Obsolete

Within one week, recently, I received three "new bibles"—all coming inspirationally. One came from Iowa and was sure that socialism, spiritualism and rationalism would prevail. Another came from Montana, and was more orthodox and doctrinal. The third was a review of the prentious and well written new bible, "Oahspe," hailing from California. Why do you suppose so many 'new bibles' are being produced? And why do things that come inspirationationally disagree?

Let me suggest: First. that the world of spirits is actually opening to man as has not been the case for a long time; second, that both men and spirits are so eager for the new order that they are anxious to lable everything as authoritative, when it is colored with their own understanding of things. This is no reflection whatever on the mediums.

My own conception is that the age of bible making is over; that they who endeavor to make them, whether in the flesh or world of spirits, do not comprehend their purpose or the place they had in human affairs. At one time they were so important as to be weil named bibles or important books. They were records of human experiences of unusual nature; they collected data showing the results of certain lines of action; they gave an inspired outline of periodicity, and thus,through prophecy, helped through many a crisis. But the work done by the bibles has been gradually relegated to other lines. We have scientific data, now, showing the cause and cure of many evils. Scientific information as to drinking and the use of opium; experimental knowledge of food values; right information about exercise for promoting health and strentgh; the result of various national and racial sins. We could avoid much evil and reach much good through following the deductions of science, apart from the teachings of the bibles. Our knowledge of history is now much larger than is given in any bible, or even in all the bibles; therefore, if we studied the events of the past, scientifically, history would cover with reasonable fullness the practical purposes of the bible in providing data for scientific prophecy and the avoidance of the result of many errors.

More than all this, we have added to the biblical accounts of spiritual demonstrations. This data is voluminous enough, and well enough substantiated, to enable us to act upon it scientifically. By this I mean to effect mechanical connection with the Heavens; to discover the laws of the attainment of spiritual gifts and graces; and to make all that ever has been done or known available for everyone who lives today. Were this done, the great purpose of bible making would have been fulfilled. Were it carried far enough to enable us to get the geography, the inventions of the other state of life, then we we should have more than any bible could give us. Were we to go still further and effect fellowship with the Almighty in such a way that the process would be scientifically known, then preaching would become obsolete, because "all would know him, from the least to the greatest." Records of past experiences would be needless except as data, where there was universal present experience. Past revelation would be superfluous in view of revelation coming every hour and every moment of every day.

So many, both in and out of the flesh, have not caught these facts. Therefore, when they see new manifestations, they think of the party, of the church, of a new bible. It is an evidence of advancement, but at the same time shows a lack of appreciation of the great privilege that is at our doors. There is nothing wrong at anyone being elated at receiving revelation. That is a good start. But bigger and better than this is the possibility of all receiving revelation to a degree that shall make unneccessary the old and fulfilled revelation. The law, though inspired, was only a schoolmaster to bring us to Christ. The new testament ls a book of instruction whose fulfillment lies in bringing revelation to all. When the new age dawns there shall be an ending of "all (artificial) rule and authority and power," and also there shall be "no temole" or need of a medium or mediator or priesthood, or bible even. Let us get the big, the blessed vision, and tell our guides to broaden up.

Let not this be taken as an attack on the old or on "new bibles." We must begin whore we are, whether it be old or new and from that work to where the word will be so abundant it will be daily spiritual bread, while those who still need the old would be perfectly free to use it.

It is great to live in the final act of the greatest tragedy this old world has known and to be sure that evil shall meet its just deserts.

Answers to Questions

I am finding it very easy to receive automatic writing, but I find I had lying messages from one who claimed to be my mother; and she was the soul of truth

In reply to this, let me paraphrase from John 3: "Friends, believe not every spirit, but try the spirits to find if they are creditable. Every spirit that holds Jesus is set apart to rule the earth may be believed; but every spirit that equivocates on this subject should be mistrusted." Plain, isn't it?

Why You Were Held Up

The Brooklyn Eagle discovers that America now has 22,696 millionaires —nearly 8,000 more than last year, while ten of these millionairres enjoy an annual income of 5,000,000 or more. In 1916, 376 persons paid taxes on incomes of a million dollars or more, as against 120 in 1915, 80 in 1914 and 44 in 1913.

How can you keep the home fires burning with coal at $7 per ton?

They are healthy sonls that live largely and do not talk about their souls.

Altar worship is good; but sweat service is better.

No nation is alive unless it contains original thinkers.

Saith the Almighty: I forbid you to be afraid. There is no higher commannment.—Bouck White.

God Caught in the Act of Making a New World—Did It in Three Days

IN 190I, George W. Warder, of Kansas City, published a book called "The Cities of the Sun," in which he developed the theory that the worlds are held together by electric currents passing from one to the other. His theory went so far as to picture Deity as loealized—a supercme being who is omnipresent by virtue of controlling things through a vast electrical aparatus.

Mr. Warder, in his book, which attracted considerable attention at the time and has some disciples still, declared that worlds were made by focussing electric currents on certain spots, the magnet thus created producing the "vortex" of modern science, drawing from space elements that formed, first, a great ball, and then built it larger through successive layers or stratas. He even declared that men had witnessed the creation of new worlds which had been accomplished within a few days' time. Following is an extract from his book:

Occasionally new and hitherto unknown stars flash into view, and grow into brilliancy with startling rapidity. The first recorded was in 134 A. D. Then in 1572 the one which Tycho Bryhe saw, and Kepler's in 1604. The recent one, discovered by Anderson this year (1901) is of first magnitude, and is said to be as large as our sun, and to have INCREASED TWO HUNDRED TIMES IN THREE NIGHTS. The scientists say that it was the result of the collission of two stars or planets, and all life was swept from them with a breath of fire in an instant; and in shows the perils of space to our sun carrying the planets. But they admit that the collision theory is unproved and this phenomena may arise from a cause not yet dissovered.

Mr. Warder concludes that the Almighty, the great electrician, started the new worlds so referred to, and then actually caused them to accumulate particles from space, through magnetic attraction, layers or stratas so rapidly as to increase the size of one two hundred times within three days. On a supposition like this, it would have been possible for the geological creations on earth to have been created literally according to the biblical statement: "The evening and the morning, one day." It would also be quite possible for the Almighty to within one day's time replate the earth. as it were, with matter from space, so as to give it an entirely new aspect and fulfil prophecy relative to the new earth. The electro-magnetic theory makes possible the doing of the work with the precision that the mere swish of a comet might not accomplish. Under such a theory it might at all times be under perfect control of the Creator.

If the force that is to draw elements from space is electrical in nature, it will naturally be attracted chiefly to the seas, for salty water is the very strongest electrical medium, and thus even up the surface of the earth, ending the sea condition. It might enable the Almighty to protect his own, their spiritual condition acting as a repulsion to the material that is forecasted to fall like great stones from Heaven.

Do you catch, also, the intimation that tne stratification of earth was not caused by the action of water, but by electrical deposits, like electro plating ts done? This would account for the mixture of evident melted matter in the stratas and for uneven and baoken stratification. It is an interesting theory, and, while I do not present it as either a fact or belief, all these things help to show how the great change ahead might be accomplished.

Coming Plutocratic Rule Sighted Seven Years Ago—Now Manifeting

Periodicity is proved. In "Coming Kingdom," published in 1910, and written in 1908, I had this to say about the plutocratic rule that I saw coming:

"There is a later organization of society that is much more perfect in form (than either the church or state.) It is the commercial or business organization. This form is superior to the old forms—first, in that you do not have to do business with certain firms as you have to support certain states. Second, it does not compel you to join anything, or subscribe to any creed. Third, it has no boundaries, as of states, and no exclusion, as with the church. Fourth, it combines the simpler form of democracy with the law of natural selection, giving both rightful authority and popular consent to the management of affairs; that is, the board of directors, the commission, if you please, superintends the business, the stockholders select this commission, and the customers come and go at their pleasure—which is real freedom and genuine democracy. The most admirable feature of the new organization is that there is almost no organization about it, being a mere "flowing together" of society to accomplish a certain purpose, with no requirements as to belief or to further organization beyond that. of the FORM of social organization, not of the work it is to do. It is now out after spoil, and because a strong thing can do more damage than a weak one if it works in that direction, it is becoming a great oppressor and will be more so in time. But the FORM is a distinct evolutionary advance. I do not consider it unreasonable that it should, because of its superior methods, practically run church and state extinct."

Bonded to the Bankers

The indebtedness of the nations to private bankers is now over one hundred billions of dollars. They get interest amounting to an average of six per cent on this sum. But there is not in existence more than five billions of what the bankers term money—gold and silver. The use of checks and representative money was part of the conspiracy to get the people used to the idea that there was much money in the world. The fact of the scarcity of legal money means that the peoples of the world, through the connivance of the nations of the world, are paying interest on more than ten times the total amount of money that there is in existence, or about fifty per cent on all the bankers control or acknowledge as money. If one counts the state and county bonds issued recently, we pay at least one hundred per cent interest. And the bankers still have the money. Business cannot be conducted without it. The merchant is dependent on the bank. The bankers therefore have absolute control of farming, merchandising, manufacturing and transportation.

Wireless Operator Gets Voices from Beyond

Wallace A. Clemmons, Wireless Operator, Norfolk, Virginia

I am glad to hear of the progress of Dr. McCartney's machine, and hope results may keep growing more wonderful. No doubt his experiences are the "tapping through the wall," and soon we may hear of the real thing. I still am experimenting, and think I have made a discovery, purely mechancal, that indicated psychical interference with a very sensitive machine which I have constructed. My apparatus operates on entirely different principles from Dr. McCartney's device, which is all the better for us experimentors, as this way we can touch upon all points of probable communication. My device, if perfected, can produce a variation of vibration that will resemble the human voice, which of course will permit anyone reeeiving the message intended for him, that is, if his sense of hearing is intact, while it could be so developed by the operator as to manifest thtough other of his senses,

While the Heavens are Being Opened a Great Purpose is Needed

I hear from many who are developing spiritual powers and are delighted with the fact. It shows that the new spirit revival is beginning. These things are open to all.

But do not plume yourself too much on the gift of the spirit or take the message too seriously. You seem rich only because the rest of the world is so poor in spirit. When the disciples boasted to Jesus that the spirits were subject to them, he ssid "Rejoice not at this, but that your names are written in Heaven" That is, that they were listed there as engaged in its great purpose. So I say, Rejoice not in your message but rather that you have a part in the great spirit directed work of freeing the world.

If you do less than this, we may have merely a repetition of the Fox revival of spiritism, a movement of silly messages and weak philosophizirg, with no great purpose behind it.

We are riyhtly urged to "seek eargestly the best gifts." They are all open to you now. Just as in Jesus' day access to Deity was opened to all without the intervention of sacrifice, so now, at the beginning of this age, the bars are let down and in spiritual experiences all is for all, now. It is not your belief or lack of belief, or accuracy or silliness of belief, but contact with the highest forces in the universe. We are getting to scientific ways in spiritual things.

This is the most blessed message I bring you. It is a strength bringer and joy bringer. If you get this, there can be no question but the work of The New World will go.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

The Passing of the Appeal to Reason

The Appeal to Reason, loved by many and feared by more, has in effect ceased to be. The name has been changed to The New Appeal, and Louis Kopelin, the editor, has sent a telegram



of congratulation to President Wilson. It is the last needed testimony to show that the old socialist movement has passed—though of course a new will come. Will Higgie, a Girard cartoonist of pronounced ability, has drawn a take-off on the situation that seems to express the local thought, and which I believe will be appreciated by New World readers. It is reproduced herewith.

New World Sermon---Playing the Fool

"I have played the fool."—Sal.

The preachers seem to have it in for Saul, but there was one fine thing about him—he admitted it. David may have slain his tens of thousands, but Saul was greater in one respect; he knew he had played the fool and frankly admitted it. That is not recorded of David, and he was pretty good at it too. What ailed Saal was that he played the fool so well they wouldn't let him star at anything else.

Now, everybody except the fool knows you have done it; and you don't make fifty cents a year at it!

What were you doing when you talked against your home town—the place where you live?

What were you doing when you loafed and let that much of your life spill on the street?

What were you doing when you blew your brains out in cigarette smoke and "wasted your substance in riotous living?"

What were you doing when you paid rent all your life and never got a home?

Or a million other times?

You might as well be honest, like Saul was, and admit you have played the fool. We have all been there—every last one of us.

Let's stoppit, as far as we can. It pays better to pound sand, unless, of course, our role is assumed just for fun. Public amusement will excuse almost anything—even playing the fool on occasions.

Why We Are Now in the World Winter

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their sucessors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

The Draining of the Land of Money, its Life Blood, is Not without Purpose

You may have wondered at the disfavor in which the merchant was held during the feudal ages, and why "Shylock" has been persecuted and dispised in all lands. The secret lies in the fact of a vague memory of former oppression that the two had inflicted on the world. But the commercial age gave them their opportunity, and come into absolute dominance. will be largely ended. More than half the newspapers of America are already doomed. More than half the small merchants are going to be forced out. This is in line of greater efficiency; and they who control money and credit will have the power to do it. It will mean more people added to productive labor hence more returns to the plutocrats. Agencies and advertising will be reduced. This again takes up the slack. These are things that Socialists have advocated. The difference between the plutocratic idea and the Socialist idea lies in the management. The Socialist wished these things done by democracy for the benefit of the toiler; the plutocrat will do it under a sort of modern day feudalism, for his own benefit. Centralization of power will be greater than was ever known before. This is why kings and presidents are giving away before it. Their centralization is weak beside it.

Some New Inventions

The latest is an elestrically driven scrubbing machine, now being used for scrubbing passenger cars

Artificial wood is now being made from autumn leaves.

Indians of Equidor have long made candles from the palm tree exudations. The process will now be commercialized.

Man may fail but God will succeed. Human plans are going to smash, but the Divine plan is sweeping on to success.

Discoverer of th Machine

After I began talking about mechanical communication with the Heavens, I found that J. L. Kramer and others had already made such a connection, on a modification of the telegraph, and had published a book about it. Their failure lay in the fact that they thought more of the message than the machine. But for all that it is a remarkable book, and the 500 page story of their experimenting and the messages received by wire reads like a romance. You may have the book as a premium with 10 fifty cent subs. No Triology goes with this offer. Just say you want the Kraemer book.

Going Some

A recent Scientific American contained on the first page a picture of "English Scouts on the Tigris River" gliding in a hydroplane at a speed of seventy-five miles an hour. In one of the earlier issues of The New World a spirit forecasted boats that would "slide over the water faster than a railroad train," and that forecast was written fifteen years ago.

Let Us Begin to Do Big Things

This month I am going to omit your letters concerning The New World, highly as they are prized, and devote the space usually given them to talking over with you some things we may do during 1918.

First, let us consider a few things that have happened the past year. Most important of all wss America's entrance into the war, That has brought many changes. A year ago there were about thirty Socialist newspapers in America Now a very few are left. During the past month the socialist pride of other days, has changed both its name and its message. Nor has the blow fallen wholly on Socialist papers. Literally thousands of magazines and local papers have had to suspend because of new postal rates, high cost of materials and conscription of the editors. Thousands of others have raised their rates. Reading of the poor has been almost destroyed.

Will it seem like boasting if I say that I anticipated all this? Did I tell you of it in advance of its occurrence? I suggest what you know to be a fact in order to remind you that the theory of periodicity and data, on which I base my message, has stood the test of experience. The facts outlined are the things on which I hope to predicate a real work during 1918.

You now know the basis of my message. You have proved that my logic was sound. You know something of what the World Winter means and can anticipate more oi it. You have seen old plans fail, and competition drop away, without any antagonism on my part. The other day Fred Warren called me up and said, in effect:

"Well, Push, The New World seems to be almost the only paper left with a real, vital message. There ought to be a great field for it."

But will they not suppress The New World? There is practically no danger of it. I have never antagonized the government, or suggested antagonism. Indeed, this is a paper of explanation and not even of agitation. It argues the futility of opposing any process that is due. For these reasons it is safe—from everything except your apathy.

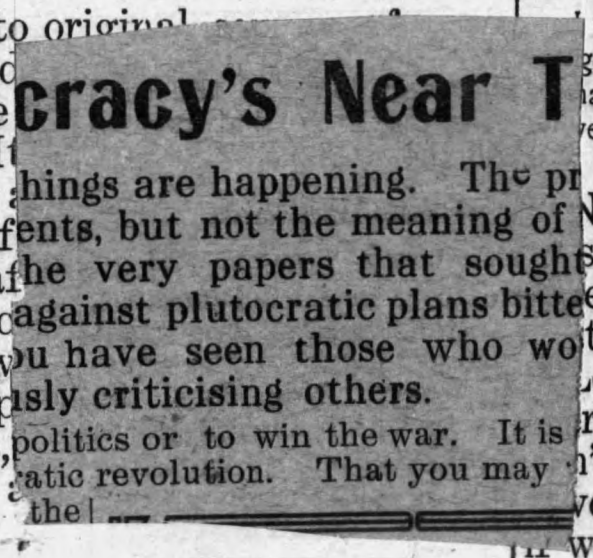
The New World points to original [illegible] er, comfort and knowled[illegible] world. It would socialize [illegible] the spirit, immediately. It [illegible] tific, mechanical clutch on [illegible] and information and thus f[illegible] priestcraft and mediumcraf[illegible] interest and religion. It wo[illegible] truest hope men ever knew[illegible] which rightness and hap[illegible] where an absence of zones,[illegible] render obsolete commerce [illegible] quarreled about.

Every passing day makes the need of spreading this message more important. As yet we have hardly entered the World Winter and millions are already dispaired. It is important that you should give out the information you already possess. There are other things we must learn and tell. How to live and feed safely and surely in the more trying days ahead. How to know when ordinary avenues of knowledge are closed. How to find the comforting and protecting Presence under all conditions.

It is time to be doing things. Never in all time was the need so great. Never were the people so eager to get that which is safe, rational and along the line of that they have considered for a long time. Never a time when this was given such right of way. You don't owe me a thing personally, but you owe everything to the occasion, to God and humanity. There is something specific which I want you to do this month.

I have prepared the Plutocracy Folder with great care. It tells the story in a plain, forceiul yet safe way. More people have written about the plutocratic articles, from which this is condensed, than about anything that has appeared in the New World. Events are day by day making the things told about more intelligible to the average reader. I enclose you a copy of the Plutocracy Folder, in order that you may see what it is. Read it and be convinced that it the right advance courier for The New World. Then read the following paragraph again and act on it AT ONCE, before you forget:

> I call for the immediate circulation of One Hundred Thousand of the Plutocracy Folders. That sounds like a big thing. But you can do it. To do it will require YOUR effort. Send one dollar for 200 and either hand them out to such as you wish so see the article, or keep to send out in letters during the year. I believe it will bring subscriptions to The New World and thus promote the workand can think of nothing simpler or easier than this. At least let us give it one whopping big whirl.



want to hear from YOU too. Encouragement in this crusade. gestions on how to improve your paper. Newspaper clippings. Ination as to what YOU will do to increase the circulation. But e all, this month, cireulate the Plutocracy Folders.

Now is the time to hearten Socialists with the new ssage. I told you the need would come. It is e. You have been prepared for the work. See t you do it.

Let us begin to do big things this month. re will be other big things to do later. But if you n't do this we can't do the other---our mission will ve failed and Deity must get him other instruments, if we do not lend ourselves to his purposes. I am counting much on your cheerful response. Remember the goal—100,000 Plutocracy Folders to be distributed in January. "The Master hath come and calleth You."

Thomas W. Lawson, of Boston, Spills the Beans

Tom Lawson is advertising again. Tom, you know, is that Boston stock gambler who advises the people not to gamble, and then rakes in the dough when they come running. He knows that plutocracy is here, running wide open, and tells of it in startling ways. Here are a few things from him that should stir you to distribute the Plutocracy Folder:

It is now evident that the war will last long enough to consume at loast fifty billion dollars and put in commission five million men.

If war ended in a year it would require fifty billions to pay the bills incurred.

By the time fifty billion Liberty Bonds have been floated the average interest of the whole will be at least 6 per cent, which will call for a tax in addition to all other taxes of three billion dollars annually for bond interest. This means that there will yearly be added to the present high cost of living three billion dollars.

To take fifty billions from the people by direct taxation is impossible unless the government confiscates the country's industries. To begin confiscation now will bring a panic so great as to shrink wealth values over fifty billions. The first working out of this condition will be the selliug of stocks and bonds and the buying of Liberty bonds.

The tremendous taxation of tangible property, according to Mr. Lawson, will cause values to drop so the bankers will rake things in. The high prices and many "drives" for money are so impoverishing the people that they are alrnady living from the little savings of the past, while millionairres are increasing at a rate that was never heard of bafare. Says Lawson:

In the first two years the stock market spewed more new millionarres and added more (paper) wealth to the nation's total than was made in tne last century.

That looks like plutocracy was doing things, does it not?

But Lawson argues pecuiiarly. Arguing from the fact presented on another page, that more than fifty times the amount of bonds are out that there is real money (gold) in existence, Lawson insists that this cannot continue without remonetization of silver.

It is sure time that you got busy with the Plutocracy Folder.

Donnelly Declares the Whole World to be Purposely Agitated

Purporting to be by Spirit Ignatius Donnelly

WE POPULISTS and youSocailsts thought we were doing a great work of agitation, but we were the veriest tyros in our efforts. The masters of men have us beaten at every point. They are doing more agitation in a day, now, than we ever did in a decade.

All the big papers have become agitational sheets instead of newspapers. The news they do publish is so prepared as to promote their agitation.

The last message of the President of the United States was purely a propaganda document, addressed, not so much to congress, as to the American people, the allies, the German and the Austrian people. Lloyd George is less a premier than he is a propagandist. Every nation is distributing literature in every enemy nation.

At the same time the authorities are ruthlessly suppressing all other agitation, and the New Appeals to Passion openly advocate violence to aid in that suppression. No less than 5,000 of the old agitators of the workers are already in prison in the United States alone—perhaps 50,000 in the world at large.

And what is being done? Is cost of living decreascd? Are workers receiving permission to raise as the masters are? Have any of the price highwaymen been imprisoned?

In spite of the suppression of other agitation, their agitation is increasing. And all the nations are seeking to promote dissatisfaction with the workers in countries with which they are at war. We talk of German influence in America. On the battle front France has proclaimed protection to Germans who will surrender with the cry of "Republic," with opportunity to agitate, from France, for a German republic.

Russia is likely to have revolution after revolution, all promoted by one or the other of the beligerants.

Neutral nations are being agitated for participation in the struggle. Embargo and starvation are being employed to force them in. Each side spreads reports of the weakness and atrocities of the other side. A propaganda of hatred is world wide, in press and by word of mouth. Army activities are as nothing compared with the activities of agitation.

It is amazing what was accomplished by Populist, Socialist and other agitation, because this new and far greater agitation has come to counteract that. The new will have its effect. It is having its effect. Already many fear the wrecking of civilization. Even the masters of industry are alarmed, but see no way out but through. The nations may have planned for conquest, but they fear destruction. The masters may have meant absoluteism, but already they are secretly filled with what the bible calls "a certain fearful looking forward." Agitation leads to being agitated, and the world is agitated as it has never been before. The effect must must be increasingly cumulative. The world will not be able to stop even when it becomes anxious to do so.

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

The Coming Alchemy

Presumably by Spirit Benjamin Franklin, received 1899

SOME are calling radium a spirit substance, but they are wrong. It is spirit only in the sense that it is a less gross form and property of matter than men have hitherto dealt with. It does not prove that the body can change all doses that are thrust into it, into life, any more than that all processes will effect transmutation of matter. It does not mean, as some fancifully surmise, that we shall be able to transmute matter into life and generate it spontaneously. Nevertheless, it is an entering again, with increased knowledge and experience into a very Eden of power and beauty and capacity for joy. It is only in the past few years that the x-ray, the violet ray, radium and such manifestations have come to man's knowledge, and it is because man in the dawning age is becoming more spiritualized or attuned to finer vibrations. As he develops further acuteness of perception, he will fiyd the heavens open to him, and all the realm of vibratory power which Edison and Marconi have begun to unfold will be discovered—a continent of possibility more vast than was America of old. In vibration, not in wheels. lies the future power. Machinery will be compact and noiseleas,instead of noisy and grossly rigid. Men will know by seeing and hearing, instead of by hard study and long logic. In the discovery that man may effect florescence and change of matter, as nature manifests in feeding life, lies the genesis of what might be called spiritual chemistry, the highest source of natural power. With the transfusion of matter and metal that goes with it, it is related to the alchemy of the ancients. At one time man's perceptions were clearer than since the dark ages spread their shadowy wings over Europe, yet they searched as mystics rather than as scientists, and the hoiy graal, the cup in which transfusion occurred, eluded them. But now the scales are falling from the eyes of men and the searchers are coming near to the warm, live heart of nature. When the human faculties are opened but a little more, man shall find the Archimedian lever that shall move the world; and the place from which he may swing his weight in so doing is the heavens above him.

ason and Game

duced into congress which, if adopted, would in effect destroy the republic and make three appointed business men absolutely supreme. Little is said of this resolution, but much of free speech and winning the war. Though, due to Presidential opposition, the resolution should fail of adoption, the plutocrats, in the minds of many, would have

Next month I shall publish from a scientific paper how sound waves have been made visible. It is another preparation for that machine.

A Suggestion that, if Followed, Might Have Prevented the War

In looking through old papers I found this by Chalmers, a Scotch divine. written automatically in 1896.

International law lies at the foundation of the science of government and is a definition of the principles on which government is founded. If it does not justify a government, then either it is at fault or the government is wrong. The prime idea of government should be to preserve order, promote justice, and secure the fullest liberty of action to all the people governed, consistent with the liberty of other people. Therefore, international law also should promote order, liberty and justice. If any nation ceases to conserve justice or maintain liberty, it should properly become amenable to the body of the nations, just as the individual is to the state; and this body should exercise restraining power over it, and, in extreme cases, execute the death sentence upon it. Were this recognized as the proper work of the federated nations, it would not matter so much what form of government a people might have, as the kind and quality would be assured. Moreover, as nations would exist as provinces in a greater and all-embracing nation, arbitration would become the rule, of necessity; for as the purpose of government is largely to prevent citizens fighting over differences,arresting and arbitrating the matters for them, so in the greater government national armies and wars would of compulsion cease,while the international courts would adjust the difficulties between the beligerants. It is not so now. We have no international law in a codified form, with assured power behind it. Self interest and fear alone dictate its usage, and it is at best only the gleanings of precedent. The nations of the civilized twentieth cenlury owe it to themselves to organize a Court of the World, with constitution and rules that shall enable it to prevent war and famine, foster public commerce and insuro justice, employment and opportunity for all.

The graft and inefficiency have come out, though they were forbidden to be published Now there will be the old game of goat and whitewash, while the old crowd repeats its shame.

This is not an agitational paper. The masters have the people too much agiteted now, This is an organ of explanation and comfort—the very thing that is needed now.

We are well into the judgment period and the world winter now.

God is to Speak Through Nature

Wheat is reported to be the poorest prospect on record

The Almighty is about to speak through nature, and there shall be famines in the world! Did I not tell you that wars, famines and earthquakes would accompany the ending of the age?

They who have boasted of the wealth of America and lavished in war and for trade will be forced to consider other things than war; for they will have to plan to feed an angry public at home.

Will they suppress the voice of the Almighty when he refuses to supply food while they rob and starve the people of the land?

God is not afraid, nor is he powerless. He is, and when he speaks it is with power and men must hearken. Saith Jesus, Lord.

There is Something Strange

Purporting to be by Spirit J. A. Wayland

There is something strange in the fact that the Boy Scout movement was inaugurated when it was and made ready for the service to which it is now being put.

There is something strange in the fact of the good roads agitation which developed a system of military roads that are just right for quick movements to industrial centers, all before the war came.

There is something strange in the way a system of defence of this country is being built with especial reference to New York and big manufacturing centers if the contest is with Germany and will be ended when the kaiser is overthrown.

There is something strange in the fact that this is a war of agitation, every nation agitating, at home and abroad, more indeed than it is fighting.

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

There is a Personal Letter to You on Page 7

5c copy.
50c year.

The New World

Clubs of 5 $2.00.

Linooln Phifer's Paper-Magazine

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, Febr uary, 1918 | Number Twenty-One

Nothing Like It.

You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

Is This a Socialist Bread Line?

FOR MORE than a decade there have been bread lines in every big city every winter. But here is a picture of a new kind of a bread line. Now we have a food director. If the German idea of government control of things be socialism, then this must be a socialistic bread line. But this is



not all. Under government control, there is a greater scarcity of food in the world today than there has been for five centuries, and half of Europe is on rations. Further, under government control there have actually been "coal lines" in America, with hundreds waiting to get a scuttle of fuel. It is time we got away from German domination of socialism and got an American understanding that shall recognize the new element of plutocracy.

War that has been Made on the People of America

By Arthur Capper, Renublican, Governor of Kansas

IN TAKING OVER the railways the government guarantees them not only the customary and an ple profits on their inves ment, but to maintain and improve their property at public expense. No wonder railroad stocks bounded upward when these generous terms were announced. The coal operators have been allowed admittedly high profits by the government to stimulate production. They may lawfully and patriotically charge more for coal than the profiteer prices of a year ago. The packers are guaranteed ample returns. The millers are smiling. The steel and copper trusts are happy. War burdens are now resting lightly everywhere except on the American home. The sorely pressed people are paying, not a legitimate high price, but profiteer rates for every necessity. They are feeling the pressure more and more. They have been voted unanimously the office of burden carrier to big business, little business and intermediate business, to shoulder their war taxes, with something more added, piled on to and transmitted to the burden-bearing consumer in terms of higher prices. Every day it is becoming more pressingly important that the government earnestly direct its full powers toward giving the American home and American consumer a square deal.

Plutocracy's Near Treason and Camouflage

TREMENDOUSLY big things are happening. The press tells you the outer events, but not the meaning of the events. You have seen the very papers that sought to set the mob on protestors against plutocratic plans bitterly attack the president. You have seen those who would not brook criticism viciously criticising others.

But the fight is not over politics or to win the war. It is over the completion of the plutocratic revolution. That you may 'get' the idea, suppose you review the processes that have gone before:

1 The self creation of Leagues of National Defence, composed largely of bankers. They demand absolute powers. The President insists that those powers be conferred on himself, and, following precedent, they are. Plutocrats are appeased by being given advisory powers.

2 The President does not use the powers conferred upon him, his purpose evidently being to keep them from plutocratic hands. He even gives drafted men long opportunity to enlist. The private organizations, on the other hand, inaugurate a reign of terror. They suppress all agitation but their own and make that the strongest ever known.. The President mildly protests, but in vain. Evidently there is a hope on the one side and a fear on the other that the people will see through the things that are being done; but they do not and the plutocrats become bolder.

3 Plutocrats tie up the commerce of the country. The coal operators will not get out coal. The manufacturers will not rusn orders. Railroads lose their cars on sidings. Service breaks down everywhere, prices soar. Soldiers go unequipped. A few tell about it; and under the lashing of the press are rushed to prison. Finally the President exercises the authority conferred on him and takes over the railroads; but he guarantees profits and stocks boom. Winter comes on. With dearth of fuel in very cold weather, the nation suffers. People complain. The administration adopts unusual methods and puts an embargo on business for five days. Hit in the pocketbook, the profit patriots immediately attack the government.

4 The shortcomings of the plutocrats are vigorously laid on to Wilson. Professing virtue and love of free speech, a resolution is introduced into congress which, if adopted, would in effect destroy the republic and make three appointed business men absolutely supreme. Little is said of this resolution, but much of free speech and winning the war. Though, due to Presidential opposition, the resolution should fail of adoption, the plutocrats, in the minds of many, would have cleared themselves and discredited the government. At the same time they would have proved they could almost force a revolution without the people catching on. It was by the triumvirate route that the Roman republic went.

5 If plutocracy can and will 'pull such a raw one," now, without the people suspecting it, what may you not expect, a little later on? The tendency is world-wide. At the same that Mr. Wilson, who stated liberal purposes in the war, was being attacked here, George, who made similar liberal declarations, was under fire in England, and Germany returned to reaction in her negotiations with Russia. The plutes are evidently after "their's," regardless of the fate of any nation or people.

You don't get the point of it if you read only what is said about speeding up the war. That must be done, for the situation is critical. The salient thing is the source aud secret purpose of the criticism, as revealed in the wording of the resolution introduced into congress. See the "box' in the center of this page for that:

If the American republic is to be saved, the people must be speedily aroused to their danger at home as well as abroad. I shall let D. Bobspa, writing in the World, Oakland, Cali,, tell you about the Plutocracy folder. which is full of convincing facts and will do the work. He says:

Comrade Phifer's series of articles on various phases of plutocracy in The New Word the past year haye been the best ever written on the subject. The gist of all these articles has been condensed into a four page leaflet entitled, "The Coming of Plutocracy. It is a leaflet that should be circulated by many thousands in every community. Individuals and locals will do well to send for a supply of this valuable propaganda leaflet, The price is $1 for 200, prepaid. The New World for January is also especially good—as usual.

Enlist as a Minute Man in this work. Be a Paul Revier to carry the news to your locality. Tho price is $1 for 200.

The Proposed Law that Would Dastroy the Republic

Creating a war cabinet of three appointed business men "to SUPERVISE, co-ordinate, DIRECT and CONTROL the activities of ALL executive departments, OFFICIALS and agents of the government, insofar as in the JUDGMENT OF THE WAR CABINET it may be NECESSARY or ADVISABLE."

Man Before He Had a History

While this article is continued from last issue, every chapter is complete within itself, so you may begin reaaing anywhere. I am not presenting my own or anyone else's "theory" or even Yogi "philosodhy," but what purports to be the actual experiences of man before he had a history, as carefully handed down through a Great School in India with corroborating testimony from many other sources, for more than 5,000. years. One cannot form an adequate conception of what man and spirit are without knowing this that claims to be experience in origins. The authors quoted are Two Chelas or advanced students in "Fragments of Forgotten History."

In this installment we are supposed to be talking of early geological periods, when earth and all its inhabitants, including incipient man, were semi-gaseons or ultra spiritual in hature.

5. The Making of the Face

EARLY MAN had no organs of sense, but saw, heard and felt "all over." Making his own face, while still on the spiritual plane, was his most notable achievement in long evolution.

As earth condensed man hardened with it. His gaseous body became overgrown with a crust that hindered his sense of sight, Then the optical nerves developed out of his desires until they erupted into eyes. The face then consisted of eyes alone. To fully develop the eye and make it permanent in all creatures required a geological age or at least a thousand years.

Earth and its creatures continued to condense and solidify until hearing was impaircd. Thro another geological age the ear was developed. It apparantly came with an explosion that left the outer ear what we see it today. The head now had four sense organs that fixed themselves through a long age.

Another age, with further condensation, impaired smell, strong desire and eruption into nose and nostrils, followed, and the third localized sense organs were added to the face. But still man had no mouth, and did not eat except as he absorbed nutriment from the atmosphere.

But the continued process of solidification in nature—the process that is preserved in tradition in many lands as the descent into materiality—began to smother the creature that was becoming a thing of organs. Then it was, through another long age, that the sense of touch—the skin, the nervous system and the respiratory system—was developed, The leg and finally that crowning achievement with man, the hand, were developed in this period. Yet still man had no mouth,

Color is lent to this marvellous story by the fact that the process is in a measure contined te this day. The serpent, one of the earlier types, continues to grow around it a skin that blinds it, and then sheds the skin. Insects —another early type— retain many of the old habits. The locust grows around it a hardened shell, which bursts and sets it free. Many worms develop hard coverings, from which they emerge new creatures,

A second series of corroborative facts lies in traditions from many lands, which pictures corresponding to all that have been suggested in the above,

A third line of corroboration lies in the recently discovered phases of gertation, in which, in general ,the processes outlined above are repeated in the womb of the mother.

6. How All This was Creation.

IT will be noticed that, while this teaches evolution, it differs from the Darwinian theory in that it represents the whole process as being effected at a time when man was so attenuated, so spiritnal, as to be little more than gaseous in body, hence far more susceptible to change than he could possibly be now.

There are other points of divergence between this idea and Darwinian theory of evolution. For example, Darwinism takes no thought of de-volution, while this does. While, according to Yogi tradition, man, animals and vegetation wers changing their shapes and functions to meet their own desire, while they were still in a super-spiritual or etherial state, some, with weak desires and wills, actually degenerated, forming imperfect types and fininally passing from existence. The Darwinian regards man as having evolved from the monkey; tradition makes it to have degenerated into grossness from what man was, while man himself advanced beyond that.

It may surprise you to hear of spirit vegetation. But tradition in all lands is full of stories of tree and nature spirits, while the Druid cult is based almost wholly on the idea. Shakespeare's "The Tempest" is full of the thought, while black magic is predicated very largely upon it. You may not have noticed this peculiarly worded verse from Genesis: "The Lord God made... every plant of the field *before* it was in the earth, and every herb of the field *before* it grew."

Then, according to Yogi tradition, while man and beast evolved into materiality, other of the primal spirits evolved spiritually, into several angelic types that might be designated as fire, water and air spirits. Tradition is full of these. They are the gods or mighty ones of mythology. But Darwinism leaves them entirely out of its scheme of evolution.

Now we come to creation. All these spirits were eminations from or creations of the Great Spirit of the universe—God. They were modified or developed through long ages by three active elements. First of these was God himself. He did his work chiefly in two ways—(a) through a long period of condensation or solidification, and (b) through regularly recurring cataclysms, Therefore "he *formed* (not created) man of the dust of the earth, and man (slowly) *became* a living soul.' The second element that helped in evolution of physical life was created spirits. Yogi tradition makes much of these. The bible represents Deity as saying to them, "Let *us* make man." The third element was the creature itself. Everything while in the plastic state became very much what it seriously wanted and planned to be. Hence came diversities of types.

Thoughts of New World Readers

Daniel's Notable Forecast.

E. W. Miller, Michigan.

The fall of ancient Jerusalem into the hands of the British means much in relation to future history. It is strange that it should occur this year, which is practically at the end of the 1260 years that the Moslems have controlled the holy city, strange in view of the prophecy in the last chapter of Daniel, in the forty and two months.

Moreover, the fall of the city into the hands of the British would seem to fulfill the period of the "times of the Gentiles," or seven times. Counting a time as a year, or 360 days, and reckoning each day as a year, we have 2520 years as the period of the Gentiles. From the taking of Jerusalem by the Romans to the present is just about that length of time.

This is not only the hope of the Jewish people, but also of the world at large; for according to scripture, the Jews must first be restored to Palestine as the earthly aspect of the kingdom, before the kingdom of Heaven can become fully dominant.

Dr. Teed's Curious Theory.

Sarah C. Mortimer, Florida.

Your article on Kereshanity is one of the best ever written by a non-Koreshan. However, it contained one error, namely, that the outer earth is the body of God. This is the teaching of the pantheists, and not that of Koresh. According to Koresh, God is the vito spirit and center of eternal consciousness, and has its habitation in a human brain. The Lord Jesus was the godhead bodily because he possessed a brain so well developed as to make it the perfect habitation of God. God is always in the generation of the righteous. Dr. Teed was messianic, therefore planted the seed for the great change that is now coming on the world.

Progress—Backwards.

J. W. Mooney, Trenton, Mo.

We are told, in all seriousness, that all nations were making great human progress during the nineteenth century. Nor does the world war in which that progress naturally eventuated, stagger the child mind that holds the theory of nineteenth century human progress. With all the innocence of a new born babe, it looks upon the war as a necessary part of progress—as something which the development of human sympathy and love require. Though this international war go on into class wars, and these into anarchy, and on down through savagery, to extinction for the "progressive" nations, these mutilated intellects would call it progress.

Recommends Getting to the Land.

Dr. M. M. Yates, California.

There is no avoiding the worst world famine ever known; for plutocracy will control all carrying instruments, and will be able to starve us into submission. I am anxious that The New World shall organize to secure a large tract of land, each member to aid in paying for the land, and gradually getting the people where they can live directly from the soil and employ themselves. I do not necessarily mean the forming of a colony, but cooperation of a voluntary nature, with each controlling sufficient land to enable him to live, perhaps a general manager advising as to the use of the land to secure best results.

Testimony From the Remote Past.

W. M. Wright, Oklahoma.

I believe Donnelly's idea, that were the elements and gasses of earth rightly equalized, the new earth and new Heaven of which you speak would become a reality. The atmosphere would be so cleared as to end wintry conditions, and at the same time would make spirits normally visible to all. In a recent Progressive Thinker it is reported that an ancient spirit from Atlantis, the sunken continent, reported that when he lived on earth there was one constant summer.



The Metropolitan StreetRailway eompany of Kansas City is putting women on as conductors because of alleged scarcity of help, and at the same time thousands of men are idle in the city. More Plutocratic patriotism.

He Announces the Dead.

Estelle Loomis

I was talking to the concierge one afternoon, and I noticed that somehow she didn't seem to be so interested as usual. Her eyes were on a man who was coming up the street. He turned in at the epicerie and she seemed still more absent minded, watching that door until presently he emerged. Finally, as he passed us on the other side of the street, she came out of her abstraction.

"Do you see that man over there?" she asked me. "I hope he never comes in here."

He seemed to be merely an ordinary man—an ordinary Frenchman, that is, with the usual little mustache and curly beard and long toed shoes. "Why?" I asked.

"He is a clerk at the mairie," she answered, still watching him. "See those envelopes in his hand? Do you know what they are?"

No, I didn't, of course, know what they were. He might be mailing letters, I thought.

"He goes all over the arrandissement," she said; and then her voice dropped. "He is the man who announces the dead."

I looked at him again just as he turned the corner. Oh, he was no ordinary man now! There were the little mustache and curly beard that I would never, never forget. And all the way to the Folies Bergeres it kept running through my head—the man who announces the dead! — Century Magazine.

Remarkable Discoveries

The Scientific American records that on several occasions sound has become visible in the French trenches. Under certain atmospherie conditions, followlng cannonading, the show vibrations of sound have been distintly seen by many.

The London Lancet declares the war would have ended a year ago, through exhaustion of all sides, except for medical science thal has largely ended war epidemics.

His Limit on Truth.

Theodore Roosevelt said in the Kansas City Star of January 24: "Tell the truth only for constructive purposes." For construction of what "only?"

Some Unconsidered Thoughts About the Fall of Jerusalem

THE FALL of Jerusalem into the hands of the British is creating hope in the Christian and Jewish world, which interprets it, according to Daniel, as indicating the time of the end. They may be right in a way; indeed, the thought confirms the idea of periodicity and the setting up of the kingdom of Heaven on earth at this time. But, to my mind, they who interpret the bible have missed much of its meaning through efforts to make it fit their preconceived, unscientific ideas.

A friend writes, calling attention to the forecast of Daniel to the effect that "from the time that the daily sacrifice shall be taken away there shall be a thousand, two hundred and ninety days." Interpreting a day to mean the longer annual period, a year, and a year, to consist of 360 days, which is the general method employed by interpreters, this friend calls attention to what seems to be a fact, that it has been just 1290 years from the time the Moslems gained control of Jerusalem until the English took the city from them. The thing that is overlooked about this interpretation is that, if it be correctly made, the next conclusion is that the Almighty will destroy England. We are told that "he shall enter into the glorious land (Palestine) and many countries shall be overthrown; and he shall plant his tabernacle between the seas in the glorious holy mountain; yet He shall come to His end, and none shall help Him." To my mind, this refers rather to Gog and Magog, or Germany and Russia, than to England. If this is true, then a retaking of Palestine by the Germans is forecasted. In either case, England and her allies are in for it.

But, supposing that the prophecy applies, as is claimed, to the "time of the end," yet not so particular as to dates as some would make out. still we have a hint as to the length of the world winter or the "time of trouble," that may be encouraging to us. Daniel says: "Blessed is he that cometh to the thousand, three hundred and five and thirty days." If the prophecy mentioned before applies to this time, then, the other prophecy would apply to about 1957, when all would be over, and the kingdom of the "people of the saints of the Most High" would be fully in control.

How did Daniel and Ezekikel know in advance about these things? I suggest that it could have come about only through a knowledge of periodicity. This knowledge may have been revealed to them by spirits. But how did the spirits know it, except from knowledge of data gleaned through long experience? Take the 1335 years of Daniel mentioned above. That is approximately three Great Years, such as I have been telling you about, such as the Egyptians figured in their story of the phoenix. If you have this key, you can figure out the general trend of events, just as well as Daniel or Ezekiel could do in days past.

Has there been another period from which one may acquire similar data to permit judgment on the matter? There has been. According to the popular chronology, admitted to be imperfect, the flood came 2349 years B. C. It was after the flood that the angelic spirits, referred to in the bible as gods or mighty ones, set up spirit rule on earth, making sacrifices as a token of the rule, and from then until the days of Nebuchednezzar every king acknowledged himself as subject to the gods. Satan was then literally the god (mighty one) of this world. Nebuchednezzar openly proclaimed his independence of all gods, establishing independent man rule on earth. From the flood until Nebuchnezzar was about 1350 years. But this is not all. From the time of the setting up of man rule until the establishment of ecclesiastic rule, both by Moslemism and Catholicism, was about 1350 years. In either case the general finding is the same—that is, that it requires about three Great Years for any kind of artificial rule to work itself out, whether it be Satan's rule, independent man rule, or ecclesiastical rule. You may wonder why it was not done within one Great Year or historical age. The reason lies in the fact that each one of them presented three varying aspects, which I may outline later on. The message as given by the prophets was in effect this: That it will require three times three Great Years to test all forms of artificial rule and to work them completely out, before the kingdom of Heaven can be fully established in the earth.

It is possible that created spirits, who have lived through many centuries, may have worked out the fact of periodicity better than we have done. Our own lack of understanding makes our interpretations of their keys rather uncertain. There is no difference in conclusion that the Jews are soon to be restored to a certain amount of power as the earthly aspect of the kingdom of Heaven on earth. The difference lies in the fact that most receive the thought because old prophets uttered it, and try to be explicit as to the "day and hour," while I hold it to be true because it is based on a science not yet fully worked out and hence am uncertain as to definite dates.

When Shall It Be?

W. A. Clemmons, Virgtnia

AND the widows and orphans were gathered before him; and the crippled and diseased; and they that hungered and they that were without shelter: also many other unfortunates who were sore bewildered: and they said, "Say unto us what we shall do, or we shall perish."

The Teacher looked on them and thus replied: "After two thousand years of my teaching I find you thus. Well may you be puzzled at the situation; yet the remedy for your ills is wonderfully simple, and you have all heard it before. It is the Great Law of Brotherhood and so simple that all can understand it. You should have caught its meaning a thousand years ago. These keys of the kingdom of Heaven I now give to you all."

And whispering to them he went his way.

Quietly but efficiently a great work began, and under a master Understanding the various conditions of the former order began to feel the play of such mighty forces that the beholders of the ancient regime with the smoothness which marked the results obtained by following the new routine.

Instantly, it seemed, the complaints of all the unfortunates were quieted, and harmony reigned in the cooperative effort of those who strove for their daily bread; for in no wise did anyone DO UNTO HIS BROTHER AS HE WOULD NOT HAVE DONE TO HIMSELF.

Notes of Co-operation

Forty banks will be started in North Dakota this year by the Non-Partisan League. Not a bad way to fight plutocracy.

There are between 6,000 and 7,000 co-operative purchasing and marketing associations in the UnitedStates.

Minnesota leads in farmers' co-operatives, having 960. Iowa ranks second, her creameries and elevators taking lead among her co-operatives.

Out of the Way There!

Richard Realf, who wrote these lines, was an associate of John Brown in his border ralds against chattel slavery. This poem was first printed in the Lawrence, Kansas, Journal. in 1854, and was copied in pencil from that paper by the editor of The New World, Girard, Kansas.

Out of the way there! Ye who stand
Between us and the blessed light
That streams up where the promised land
Dawn faint and fair upon the sight.
Out of the way there! Ye who call
Our faith and works too bold and hot,
We move in column like a wall,—
Out of the way! we need you not!

Out of the way there! Ye who think
God!s battles may be bought or sold,
God's volces silenced by the clink
Of sllver or the touch of gold.
Back to the safety which befits
Your smooth lips and your scented words!
Out of the way there, Hypocrites!
For this is Truth's hour and the Lord's!

"How We Saved for a Home"

H. H. Perley in Life

A young couple did it in 95 years.

How did we do it? Simply by going without everything we needed. When I was first married my salary was $30 a month.

My mother-in-law, who lived with us, decided to save enough out of my salary to build us a home.

When the cellar was finished I became ill and lost my position, and had to mortgage the cellar to make my first payment.

Although we went without food for 30 days the first year, we never missed a monthly payment.

The taxes, interest on mortage and monthly payment on the house were now three times the amount of my earnings.

However, by dispensing with the services of a doctor, we lost our father and mother-in-law, which so reduced our expenses that we were able to pay for the parlor floor and windows.

In ten years seven of our nine children died, possibly owing to our diet of excelsior and prunes.

I only mention these little things to show how we were helped in saving for a home.

I wore the same overcoat for 15 years, and was then able to build the front porch, which you see at the right of the front door.

Now, at the age of eighty-seven, my wife and I feel sure we can own our comfortable little home in about ten years and live a few weeks to enjoy it.

The Significant Thing

A. Conan Doyle in Metropolitan

The religious side of spirit manifestation is of infinitely greater importance than the manifestations are. The telephone bell is itself a very childish affair, but it may be the signal for a very vital messago. It seems to me that all these phenomena, large and small, are the telephone bell which says to the human race: "Rouse yourselves, stand by! Here are signs for you. They will lead up to a message which God wishes to send." It is the message and not the sign that really counts. A new revelation seems to me to be in course of delievery to the human race, though how far some greater fullness and clearness may be expected hereafter is more than I can say. My point is that the physical phenomena are really of small account, and that their real value consists in the fact that they support and give objective reality to an immense body of teaching which must deeply modify our previous religious views, and make religion a very real thing, no longer a matter of faith, but a matter of experience and actual fact.

Plutocracy Wins, of Course

Secretary Baker has a pointed Edward Stettanus as a munitions buyer, It is a concession to the critics of the Government. Stettinus is a partner of J Pierpont Morgan. Another partner of Morgan's is head of the Red Cross; And they demand still more.

New World Philosophy

It keeps one busy learning the new slang.

It is hard to be patient with the impatient.

What woman ever was ready for company?

It takes a very windy fellow to blow out the sun.

When you get into a scrap you are likely to get away to scraps.

It is possible, no doubt, to be happy, though poor, but you have so much better chance at it if rich that the average man prefers wealth.

The average man realizes that he has told enough lies to ruin his future prospects, but somehow he hopes to lie out of them.

Plutocratic Patriotism



Millions were shivering for lack of coal, the past month; and in many mines in this coal producing region miners were not permitted by the operators to work more than a third the time. You couldn't get coal locally even at $5.25 a ton.

P. W. Meredith, Oregon: I enjoyThe New World immensely. I am dropping most other periodicals, but must have The New World.

Shall J. P. Morgan Own the Earth?

A booklet which PROVES by photographed extract from an official U. S. Government Report that the Morgan wealth and power are twenty times greater than realized. HowMorgan (after the war) can manipulate a panic, then buy cheaply and control vital industries; dispossess you of wealth: reduce millions to absolute slavery. How knowledge of this power is kept suppressed; how newspapers are controlled; governments and legislatures corrupied. Price, 50c, and your money back if not satisfied that information given is worth the price. Descriptive circular and testimonial free. Agents wanted: Address

AMERICAN SALES CO.
Dept. 36. Reedsville, W. Va.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00.
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their sucessors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased, to call the Kingdom of Heaven, the dominance of the spuritual.

Crime is increasing tremendously in practically every city. War is not renovating society but corrupting it.

Repent! That is, make new and bigger fences or pens for yourselves. For the kingdom of Heaven is at hand.

Believe what you please, but know that even right belief is not so important as kindness, vision and spiritual power.

Be not deceived, oh, World. Pretenses of the great are mockery of God. And the things you are sowing you shall reap.

More millionairres have been created during the past year, in America, than in all time before. by three fold, You see where the high prices you have paid have gone.

The coal industry has been under government control for six months. The failure to meet the situation proves either a weakness in the administration or else that government control is a failure.

The ending of the "time of the gentiles" does not mean the illiberalism of a Jewish class favored by Deity, but, rather, the opening of spiritual power to everybody, regardless of beliefs and apart from priestcraft and mediumcraft.

While we are not yet quite to the proper time for notable manifestation in nature, we are already having excessive cold, threatened famines, epidemics and unusual seismic disturbance. God is at work all right.

The institution is now emphasizing itself beyond man, for whom the insiitution was made, for it is killing and impoverishing men to maintain itself. Its very strength will prove its greatest weakness, unless it meets with exactness the hopes of the people who serve it.

If you have no great purpose to accomplish, you have no good reason for living. If you know nothing of the spirit, you have missed much of knowledge and power. If you have not conscious communion with Deity, you have missed the greatest comfort man ever knew.

In taking over the railroads three things have happened: Owners have been guaranteed profits without responsibility—this transfers the ownership from capitalistic to plutocratic forms. Employes become government employes, without the right to strike—this classifies them practically as serfs. Laws against the combine are set aside—this makes complete the power of the owner, for whom the state manages, The people get neither lower rates or better service. Plutocratic feudalism, not socialism, has been established.

Coming of the Comet

This publication has shown that geological ages, like the 24 hour day and annular year, end in cataclysm. It has shown, from scientific sources, that at the close of great periods God wipes out oppressive order. It has shown, from tradition, that almost instant destruction of the eerth has come in the past, and from sciencc that a sudden making over of things might be accomplished through collision with a comet or immersion in nebula. Now read this;

Cambridge, Mass., Jan. 4—The reappearance of Encke's comet was reported today in a cablegram to the Harvard college observatory from Copenhagen. It was observed by Prof. Schorr ot the Bergedorff observatory on the evening of December 30.

Don't gather the idea that I think every little portent means the end of the world in the old theological sense. That is a crude misinterpretation of the bible. Nevertheless, we near the end of a geological age, and stupendous natural changes are nearly due. It is what Jesus called the end or the judgment, but it is the best news earth ever heard. The bible calls the message of it the age gospel.

Literal Destroyers of the Earth

After the article on Mexico, on the sixth page, was in type, in the daily press I came across the following telegram, which seems to corroborate some of Mr. Borron's ideas:

Washington, Jan. 11.—Increased international interest in Mexico's affairs has foliowed the receipt here of unofficial information that President Carranza again is considering a plan to drive Manuel Palaez from control of the Tampico oil fields. Private reports forecast an early resumption of military operations against Palaez, but there also isinformation indicating the Mexican government is attempting to deal with the situation through political changes. State department and diplomatic representatives here of the entente allies are keenly interested in the situation because of the danger to the oil supply involved in any fight that might be waged for the mastery of the fields.

There is talk of the American government taking over the oil industry. This would probably bring the government directly into the oii men's quarrel inMexico,

It was just eight years ago that I induced Fred Watren to take up exposures in Mexico. So far as politcal results are concerned, that is by far the biggest thing the old Appeal ever did. And the end is not yet.

New World Couplets

There's wondrous comfort in reflecting that
There are so many other fools.

Hatred is not worth while. The man you hate
Will soon be dead.

There is no evil except mastery,
There is no sin but meddling.

Am I unhappy because this has happened?
No, I am happy although it has happened.

I sought for happiuess and could not find it.
Duty I did; lo, happiness behind it!

That which wrought pain shall sometime make us glad;
That which brought ruin shall bring joy instead

'Tis wiser to make good than to be good;
But that's no good to any save yourself.

Reason is search, but what you sense you know.
'Tis demonstration that is science.

Progress of Pluocracy

Railroads and mines have been placed under government control and there is talk of similar management of telegraphs, telephones, oil, packing and even much merchandising. Many proclaim this to be the coming of socialism. But, so far from ending profits, it guarantees them. Even should government control be changed to government ownership, interest would be guaranteed. In reality there has merely been a breaking down of capitalistic forms and a substitution therefor of plutocratic forms of ownership. The change is greater than was the change from the working capitalist to the mere owning capitalist. Now the owner does not deal in mills and railroads, but in papers only, just like the bankers do, and the government manages for him, Already half the property of America has been so transformed. It is a revolution, the like of which Europe has not known. Moreover, actual bankers are the largest owners of this new plutocratic form of property.

The whole story of how it came about ought to be scattered broadcast. You will find it in a a fiue 4 page leaflet entitled, 'The Coming of Plutocracy," published by The New World at $1 for 200, prepaid. Don't fail to send for a bundle and get busy.



The Plutocrat has coal, but the suffering poor couldn't get it without his consent

---

The Curse of Trade

Henry D. Thoreau

Trade curses everything it touches. Though you deal in messages from Heaven, the whole curse of trade attaches to the business,

---

Have Heard of Kate Barnard

A number have written about Kate Barnard. She is lecturing throughout the east on very conservative lines.

Trotzky Senses in Part the Plutocratic Revolution

Leon Trotzky, Russian minister of foreign affairs, a Socialist. has written a book, in which he places the reason for the war much like The New World does. He alco says the state is passing, saying:

The present war is, at bottom, a revolt against the political form of the nation and state. It means the collapse of the national state as an independent political unit. The real, objective significance of the war is the breakdown of the present national economic centers and the substution of a world economy in its stead.

This famous Russian socialist also sees that old socialist forms and methods are outgrown, He says:

"The Socialist parties of the epoch now concluded were national parties. In their historic crash the national states have pulled down the national socialist parties All efforts to save the second international on the old basis are quite hopeless.

The author correctly sees that the revolution has already occurred. but he signally fails to see the nature of it. He still holds to the old delusion that the internationalism of "capitalism" will pass without a break into the internationalism of socialism. As a matter of fact, capitalism as well as the state has been subjugated to the new force of plutocracy. That is the force that has become word-wide in nature, To strike at "capitalism," now, is but beating the air. And while we have or soon will have an international plutocry, so far from working into socialism, you will find its first care, after this war is over, will be to crush the semi-socialist states of Russia and Mexico.

After the people begin to understand that both the state and "capitalism" exist only as shadows of their former selves, the workers and former middle class will probably unite in revolt. Small republics will probably be founded, as is being done in Russia now. We are in a world winter. We are in a period or breaking up and falling apart, rather than of combination. Ultimately, under the pressure of famines, human oppression and geological changes, complete disintegration will come.

But this will be only a leveling of things for the reception of the kingdom of Heaven on earth, which has been planned in the spirit realms for twenty centuries. In the new world that will be created at this, the close of a geological age, zones and seasons, which have fostered wars and made commerce necessary, will have passed away, making right adjustments simple and easy, with a more far reaching socialization than government or public awnership could possibly provide.

Literally Destroying Earth

Prof. J. C. Smith's New Book

Science is now destroying organic life faster than nature can reproduce it, and unless another spirit comes into the world the human race is doomed.

How Another "War for Peace" Ended a Century Since

THE Napoleonic wars terminated in a titanic struggle in which the rest of Europe was united against France. The defeat of Napoleon occurred at Waterloo, in Belgium. France began the war in a fight for democracy, but the end of Napoleon did not bring democracy to Europe. Instead, representatives of the various monarchies of that continent made a secret treaty at Verona in 1815, which pledged the world to work against democracy. Following are the leading articles of that treaty, which has only recently been made public:

"Article 1.—The high contracting parties, being convinced that the system of representative government is equally as inconsistent with monarchial principles as the maxims of the sovereignty of the people with the Divine Right, engage mutually in the most solemn manner to use all their efforts to put an end to this system of representative government in whatever country it may exist in Europe, and to prevent its being introduced into those countries where it is not yet known.

"Article 2.—As it cannot be doubted that the liberty of the press is the most powerful means used by the supporters of the pretended rights of nations, (the people), to the detriment of those princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own estates, but also in the rest of Europe."

Representatives of the Hapsburgs (Austria), the Hohenzollerns (Prussia) and other continental powers, as well of England, signed this so-called Holy Alliance. But it appeared that England later on regretted the act, and sought America's aid to combat it. At any rate, when it was proposed to renew the treaty, with additions, in 1832, Lord Castelreigh, who would have signed for England, committed suicide, and Mr. Canning, his successor, served notice that the British government objected to the plan to overthrow representative government. This act on the part of Great Britain throws a new light on the celebrated Monroe doctrine, which was issued in 1823, after the first secret treaty had been signed. The passage from President Monroe's message, which has been labeled the Monroe doctrine, reads as follows:

"We owe it to candor and to the amicable relations existing between the United States and those powers (European powers) to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States."

Doubtless many have wondered why the present war is labelel a war for democracy, when England is a limited monarchy, and when democracy in France and the United States have been practically superceded by dictatorships for the period of the war. Perhaps the matter will become plain if the foregoing is carefully considered. Perhaps, also, the tendency toward suppression of free press and representative government appears elsewhere than in continental Europe.

Now is the Time—Prepare

NOW is the time to socialize religious gifts and powers. The church has become so adolatrous of the institution, so ridiaulous in doctrine and so unspiritual through its infidelity, its support of explaitation and war, that it cannot get the "old time power. At the same time the new pospel is here, greater even than the Christian gospel and open to everybody. The big personal feature of it is this:

That all spiritual experiences are now open to all people, on the basis of any natural force, regardless of beliefs and affiliations.

Get this. It is a blessed work. I emphasize it for three reasons: 1 It is of tremendous personal value to you. 2 It is the only thing that will sustain you in the darker days ahead and fit you for ministration and instruction that will be needed. 3 It must be the very basis of the great movement that is before us. Let me tell you: The possibilities of this new movement are infinitely greater than the socialist movement ever was. Let me go further. They are greater than the early Christian movement was. Some are going to do greater wonders than the early disciples of Jesus did. Whether it will be you will depend on your preparation as to knowledge, as to faith, as to spirit filling. The time is short. Get earnest and prepare for tremendously big things.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

Says He Made No Mistake

Purporting to be by Spirit J. A. Wayland

I made no mistake when I picked The New World as the next paper of power in America. Its message is the most practical and vital before the world today. I was a publisher too long not to know that it requires the enthusiastic co operation of many to make a paper great; but if the working people see the bigness of Phifer's message, they will make The New World great.

January 7, 1918.

The Church of England is Stirred by Spiritism

The Episcopal church is becoming greatly agitated over the publication of the prophecies of Jahanna Southcoat, an English communicant of that church, who sealed her forecasts just a century ago, directing that the chest containing them should not be opened for a hundred years. Of course, she is long deceased. It appears the manuscripts have just been released and the books printed. They relate to the setting up of the kingdom of Heaven on earth, and are tinctured with churchly teaching, yet intimate a world war, the airship, the submarine, and similar things that have recently appeared, and inculcate spirit intercourse. The book is published in England and is being circulated by Episcopalians and spiritists.

Laughter

John Bunny

LAUGHTER is the solution of life; laughter is life; laughter daily makes it possible to go on. There is only one delight that is keener than that of a joke, a comment, or a gesture at which you spontaneously laugh, and that is the delight of making other people, a whole crowd of people, laugh with you. Making other people laugh is the greatest game in the world—and we are all playing it. Some of us are professionals; most of us are amateurs; that is all. We all like tears, I suppose, or we would not shed them so easily. But what is the good of tears, unless it is to increase our delight in laughter?

If the tragic spirit is always hovering over us, always the comic spirit is just around the corner. For the comic spirit, which is the spirit of laughter, is a rough and ready and every day sort. It is above us or beneath us—it is of us. Laughter is a wind; sadness is a cloud. The wind of laughter—and nothing else—may dispel the cloud of sadness. What better job in life could a man hope for than to be a wind of laughter? None, unless to be a gale, a gale of laughter blowing around the world!—In the Philosopher.

Preparing for After the War

Germany is arranging, after the war, for women from 17 to 20, to give their services to the state, and serve in the kitchens of the rich, who will pay the state. More feudalism.

A water grist mill is to be opened near San Angelo, Tex. This means barter, and barter will be one of the most effective weapons against plutocracy.

During December, the press reports, more than 100 soldiers committed minor offenses in order that they might be dishonorably dtscharged from the army.

Answers to Questions

Barter is Coming

Your idea for people to raise and exchange things without the intervention of money might work for some in some plases, but would not be practical for many.

Nevertheless, barter is coming. All may not practice it, but it will be forced by conditions into every community. It is the only thing that can sidestep both commerce and plutocracy. Just as the annual winter drives people into the home, so the world winter will force people to live within themselves, by communities.

Where Spirits Dwell

I have never been satisfied with the answers of spirits as to their abode. They always answered, Why, right here. Dr. Teed, in indicating that they reside in the human brain, makes their abode much more satisfactory to me.—A Follower of Koresh.

Possibly it might be said that obcessing spirits do dwell in the human brain. But, in general, the testimony of spirits themselves is more valuable than man's theorizing concerning them. I have been astonished though that Koresh, as good a logician as he was, did not locate the abode of spirits on the planets enclosed in the hollow sphere of his cosmogany, and thus line up with the statement of Jesus, who claimed to have come down from Heaven, that "inside my Father's house are many mansions." It would have been such an argument for his cogmogany.

How the Public Was Fleeced

From Tom Lawson's Advertising address to Stock Gamblers.

Let me have a confidential word with you. You know there is no business in Wall street, that the old hen that laid the big gold eggs has been killed by over caponizing—the reason Wall street has flooded the country with stocks until its crop is cracked in every direction and the stuff is leaking back to Wall street in streams at any old price. You know this because you turned the trick for the insider—same old insiders you have turned tricks for for 50 years. You know it was the rottenest trick of them all, "Steel" 130 up from 30; "Motors" 2,000 up from 25; "Steel" 700 up from 14, and scores of others, sold to farmers for their record-breaking crop earnings, to munition makers, shippers, etc., because they were going to $1,300, $20,000, $7,000 a share. Yes, you know it was the rawest trick slaughter of them all and that before the stock gambling public can empty its crop at any old price, there will be hell, yellow-black, choke-fumed hell to pay.

The Home Beyond

Rev. J. K. Alwood

Oh, they tell me of a home far beyond the skies,
Oh, they tell me of a home far away;
Oh, they tell me of a home where no storm clouds rise,
Oh, they tell me of an unclouded day.

Oh, the land of a cloudless day,
Oh, the land of an unclouded day!
Oo, they tell me of a land where no storm clouds rise,
Oh, they tell me of an unclouded day.

Oh, they tell me of a home where my friends have gone,
Oh, they tell me of that land far away,
Whhre the tree of life in eternal bloom
Shed's its fragrance through an unclouded day.

Abe Martin's Wisdom

Don't worry is the official slogan of the non-producer.

It seems like the most trifilin' fellers in town are allus the hardest workers around the polls at 'lection time.

Threats are like thunder—they may frighten but they don't hurt.

Why You Should Keep Your Eyes on Mexico

Almost a Socialist Republic Said to Exist in Mexico

For The New World by D. Bobspa, California

THE almost unbelievable facts I am to present to you of Zapata's territory in the southern part of Mexico are based on information furnished me directly by a prominent Mexican.

General Zapata now controls absolutely 90,000 square miles, comprising parts of Morelo, Jalisco, Chapas, Quintana Roo and Tabasco. This land is well under cultivation. The population (on a rough estimate, without the advantages of a scientific census) is from three to four millions. These are nearly all peons who for centuries had existed in a degrading state of slavery. More than ninety-five per cent can neither read nor write.

Zapata's control began in 1910, but only in the last three years has the cooperative system been placed on its present basis. The greatest development has been made during the past two years.

Methods of propaganda have been simple and effective. Direct action is the keynote. The people awoke to their slavery and recognizing their heritage, took it. The only means sent to the people was somewhat similar to the I. W. W. preamble, only much shorter than than classic document.

Having aroused the slaves to realize their status by saying: the rich unjustly possess the land. We want all that is ours and are not willing that any man should possess that which is not his—Zapata would lead his army into some rich valley and simply dispossess the rich "owners." Then the peons on the soil were given THE USE of the land. Not one man in the 90,000 square miles holds a title to one foot of land. Then the soil was cultivated and the district organized. When strong enough, the army—the propaganda branch of the revolution—held another convention in some other fertile valley and benevolently assimilated some other set of rich slave-drivers. For the first time in centuries those on Mexican soil ate what they produced and wore the clothes they had made. That is SOME propaganda organization. The peons are not forced to fight. But they are glad to engage in this little propaganda work. They realize that they who would be free themselves must strike the blow and that what they have gained they must themselves hold through solidarity on the industrial field.

Gradually, step by step, Zapata is spreading his practical propaganda of cooperation and a free earth.

Each citizen of each community is given a little brass citizenship tag. This is necessary only in strange towns. It is his passport for whatever he needs to satisfy the cravings of food, clothing and shelter. Each person goes into the stores and gets what he needs for the simple asking.

We have heard many sage discussions on the future medium of exchange. Many volumes have been written on it. Zapata isn't worrying over the problem. There is no medium of exchange. Why should there be on a free earth? If a man wanted a pair of shoes he could have them—but why would he want them? He can always go—in Zapata's country—to any store and get a pair when he needs them. So with all other provisions. In practice in the few years the plan has been in operation, the peons have not abused the privilege. They are the producers and realize it. Why rob themselves? There is not one idea of profit in all that 90,000 square miles and human nature is just as it was when Adam delved and Eve span.

Travelers are not being admitted very freely just now, because of the lying reports carried away by spying emissaries of capitalism. But when one is given permission to visit the country, his route is marked out and listed on the passport furnished. He pays the government, and then is provided freely on his travels through the designated routes.

No women or children are to be found in any line of manual labor in mill, field or factory.

The young and middle aged men alone work outside of the home. They work from one and one-half hours to three hours a day. Some will work more steadily for a week and then go off to some town for two or three weeks to enjoy their country. For the first time in history the workers have a country that is really theirs. Workers? Yes, for all are workers. There are no landlords or "bosses." Of course there are foremen and superintendents in the mills, mines and shops, but they receive no wages—just what they need to live on, and every man, woman and child gets that. The men will work two hours and then go out for hand ball and other games in the plaza or courts.

When the fields need attention, men go from ranch to ranch wherever help is needed. In like manner all industry is carried on.

Practically all government is a local matter. There is no officious state and elaborate system of courts to declare that Podunkville cannot add twenty-two bricks to its courthouse because a judge in an adjoining state 326 years ago rendered an adverse opinion in a justice-of-the-peace court in a somewhat similar case. When any local matter is to be decided the people assemble at the plaza and are addressed by those favoring both sides of the question. Those voting for each side simply walk together to opposite parts of the plaza and the majority side wins.

Success of Future Commerce Depends on Mexican Oil

WHEN, fifteen months ago, I suggested that when America entered the war she might shoot at Mexico as well as Germany, some almost gasped. But I have just come into possession of a remarkable little book, written by C. W. Barron, a New Yorker, confessedly to set forth the views of the Standard Oil company. whose agent he was when gathering material for it, that seems to warrant the turning of attention to the south. The book is entitled, "The Mexican Problem." Its attitude is that the allies will win the war; but it is unfriendly to both Wilson and Taft because of their alleged "blunders" when the American army was repeatedly enticed or forced to the border or into that country.

One of the many significant utterances of Mr. Barron is as follows:

The United States can have no well defined policy toward Mexico the public announcement of which would be helpful at the present time. It should be sufficient for one to reflect that the United States has girded on its armor in an Anglo-French alliance the end of which cannot be in sight while either of the three great nations remain alive.

This suggests an understanding, which the Standard Oil people understand, that extends beyond the present war to the remote future. That further armament is understood appears from the following:

One of the modern monster war cruisers may use fourteen thousand barrels of oil in twenty-four hours. Although the United States is now using but a million and a half barrels per annum, the estimate of the navy department is that IT WILL BE USING NEARLY SEVEN MILLION BARRELS WITHIN SIX YEARS. It was declared six months ago at Westminster: "If we could describe what the recent push has meant in the way of petrol, it would stagger parliament.

Does that look like disarmament was contemplated? There is something strange in the strug gle over Alsace and Lorraine—but they contain coal and oil. There is something strange in what has become of the vast quantities of coal that has been mined and of the stimulated oil production. There is something strange in the tremendous number of bandages that are being prepared. With the increase of the use of oil in warfare, we begin to connect up with the Mexican situation. Listen:

The United States consuling board has reported that the Mexican oil fields are probably the most extensive deposit of oil anywhere on the western continent, if not in the world. Today Great Britain renews her oil fuel from Mexico, and is assused thereof so long as she maintains undisputed control the seas.

It is better that you should yourself trace a possible connection between Mexican oil and the present war, as suggested by the preceding and succeding quotations, than that I snould attempt to do it for you; the reason you can guess. The author says:

Here (in Mexico) is the British oil base. Here, BEFORE THE WAR, were the German experts studying the future relations of German commerce to the oil supply of the world, which later may center in Mexico.... ...Germany is one vast business organization, intertwined with tariff, government and military power. The Germans were experting the Cerro Azul oil fields, and contemplated millions of investment therein, BEFORE THE WAR.....It is good business for Germany to give Carranza financial assistance with a view to financial standing after the war. It would be poor business for either Germany or Mexico to lay the gage of battle on the Rio Grande, for thereby the business aims of both would be defeated.

What does this one time agent of the Standard Oil company think this war is really about? He is frank in expressing his opinion, though of course he may be wrong. He says:

The safety for foreign interests in the present situation is the entry of the United Stetes into the war as an ally of Great Britain. All the allies are, therefore, now joined in the PROTECTION OF THE BRITISH NAVAL OIL BASE IN MEXICO.

With these hints from the book you may possibly see some reason for the sudden shifting of the war clouds from Mexico to Europe, From the viewpoint of Mr. Barron you may see what he hints in various places, that the war may again shift to Mexico. The intimation is made by Talcott Williams, head of the Pulitzer School of Journalism of New York, who says in his introduction to the work:

The United States just half a century ago saved Mexico from the foreign invader. Today Mexico must be saved from the internal destroyer. One task was accomplished without invasion. The other may be. But accomplished it must be.

What does Mr. Williams mean by "internal destroyer?" I suggest that you read D, Bobspa's article on socialized Yucatan, on this page, and see if you can not gather an idea of what he may mean,

And this is is plutocracy's own confession of its purposes.

After these two articles on Mexico were in type I recived the following bulletin from Comrade Bobspa: "Alvarado is dead, laid low by an assassin's bullet A silencer was used by the assassin, for no shot was heard. Weeks ago this occurred, but the press d'd not report it I just got the news from private sources.

Organized in Nineteen States

The Non-Partisan Lebgua now claims to be organized in 19 states.

Stories of the Revolutionary State, The Dramas of Kansas.

Six year old Richard Bullard, of Horace. Kansas. makes his mama read every night from The Dramas of Kansas, as bedtime stories. He ranks the book and its true tales with Hiawatha. the stories of Joseph and of Jack the Giant Killer. Mrs. Bullard has bought, and sold or given away, sixteen Dramas.

Fred H Klug, of Troy, Montana, has purchased thirty-two Dramas of Kansas. He sells them to passengers on the Great Northern and says they sell themselves.

Mrs. J. E. Raymond, of Girard, Kansas, has bought eight Dramas of Kansas for presents.

Governor Capper says of it; "The story is most beautifully told."

The Dramas of Kansas

is a 200 page, cloth bound, illustrated book. It contains 30 stories of strange things done in Kansas in a big way that attracted the attention and wonder of the world. It is a dollar book.

Price, $1, Special offer page 7

Shakespeare in Heaven Celebrates the Third Centennial of His Death

Believe what you please about it, but he is supposed to have delivered thro automatic witing a five act, 30 scene sequel to Hamlet. He calls it HAMLET IN HEAVEN, and shows how the characters in Hamlet found things after they died. Believe me, it is some book. It will entertain and make you laugh. whatever you believe. Educated, discriminating people have read it and pronounce it real literature. It is a beauty in appearance; has 80 pages.

Metropolitan devoted two pages to it —Chicago Tribune, San Francisco Bulletin, Toledo Blade and various other papers a column each.

James H. Hyslop, head of the American Society of Psychical Research, pronpunces it the finest piece of automatic writing he has examined.

Fred D. Warren says: I don't know who wrote Hamlet in Heaven, but I do know it is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb and the humor infectious.

Price, 50c. Special offer page 8

A Personal Letter to You Who Receive a Sample Copy of This One Issue

A friend of The New World pays for 1,000 extra copies of this number, and your name appears among others to whom he wishes it sent. These names include the entire list of the MONTANA SOCIALIST. You are invited to carefully consider the message of The New World—how up-to-date, how vital, how scientific, how presently helpful, how full of faith, how encouraging it is—and to subscribe. I expect your name on my list, and that you shall become an earnest worker for The New World. Fraternally,

LINCON PHIFER.

P. S. to Regular Readers: My best greetings—and please hustle.

Room Now for Just a Few Letters

Orline Thatcher, Florida: I am greatly interested in your splendid little paper,

Frank S. Griswold, Idaho: I am exceedingly well pleased with The New World.

C. W. McGraw: I saw one copy of The New World and am ahxious to receive it regularly, Find sub enclosed.

Dr. Arthur S. Howe, Pennsylvania: I figure that every time The New World gets into the hands of a thinker it enlists a booster for itseif.

W. R. McBurnett, Texas: Find enclosed $1, for a year's subscription and Dramas of Kansas. I miss your publication more than any paper I take.

George Lauderbach, San Francisco: I have come to like The New World very much, and to read it word for word. I am renewing and sending an additlonal sub.

Robert L Gesler, Ohio: Enclosed find money order for $2 for subscriptions. I hope to have more to follow soon. I am an ardont supporter of the cause you seek to promote

Mrs. S. C. Kroll. St. Louis. Someone kindly sent me a copy of The New World and I hasten to suscribe. Please start with the October issue, with papers complete to date.

Mrs. C. W. Zimmerman, Oklahoma: I have read the Plutocracy Folder and think it grand. I enclose 50c for 100 I read The New World over and over, and it never gets old.

Dr. W M. Wight, Oklahoma: Three cheers and a tiger for Bro. Phifer's Dramas of New York. "And what then?" I can see no peace for the world for years to come.

Geo D B, Hopkins, Texas: I am very much pleased with your paper. I have been a student of periodicity for thir , years, I feel cheap in asking you to se a Debs' Triology as a premium, as the paper is worth more than you ask, but in the future I shall be able to help you extensively.

Mrs. H. D. McCormick, Ransas: I enjoy every article and think you are doing a great work. I am going to join you in the Quiet Hour.

Theodore Debs writes a friend in the west: Lincoln Phifer has a message so diff rent from the many others, and he is always interesting and vital.

Elmer E. Miller, Washington: I am taking fifteen papers and magazines, but when The New World comes I grab it and read it at one sitting. And I sure enjoy it.

Mrs. Mary E. Allen, Iowa: Debs' Triology is great, and I can endorse all that has been said in its praise. I do hope The New World may live and be of great help to the dying world.

Dr. Joseph L. French, Texas: I have just finished reading The New World, and must say there is something about it that is wonderful. I sit and mekitate after reading it, and feel a warmness at my heart that I have not experienced before for thirty years. Yes. I feel happy: I want others to read it, I am sending money and names

Writes Fred H. Klug, of Troy, Mont: The hard sehooi of experience, with the reading of the great message which you hand out so lavishly in The New World are the things which have created the enthusiasm I hold in this work. And there are so many longing for The New World message, and oh, what a pleasure it is to glve it to them! Only yesterday evening I handed The New World to a young fellow and very quickly he said, "I want to subscribe for that paper—it appeals to me." I don't believe there are any enemies; they are all workinfi, dirgectly or directly, toward the higher plan.

Your Letter to The New World

Offer No. 1—The New World 1 year, 50c. The Debs Triology, worth 50c. Total value of $1.00. Both for 50c.

Offer No. 2—The New World, Debs Triology and a copy of that wonderful book, Hamlet in Heaven, value of $1.50, all for a dollar bill.

Offer No, 3—The New World 1 year, 50c. The Dramas of Kansas, $1.00. The Debs Triology, 50c. Total value of $2.00, all for a dollar bill.

Dear Comrade Phifer:
Enclosed find
50c
$1.00
for which please send me
Offer No. 1
Offer No. 2
Offer No. 3
(Check what you wish sent.)

Name..... Address.....

Possible Precursers of a Comet

During the past month, in daylight, a meteor that lit the entire heavens for several seconds, passed over Kansas and Missouri, bursting and burying itself near St. Joseph Mo. It was seen by thousands.

A meteor measuring nearly twenty feet in circumference fell on a farm near Hillsboro, Texas, October 13, 1917, burying itself almost completely in the ground.

The Popular Science Journal for August last says: "At Bezers Brazil, a meteoric stone, weighing 72 tons, fell, burying itself deep into the earth."

Be a Great Adventurer

Five centuries ago the Great Adventurers were those who went forth to the New World of America to explore and find out things. They are the ones who saved stagnated Europe. Today the real Great Adventurers are such as seek mechanical communication with the Heavens and to absolutely know of that New World. It is they who will save a stagnated world today. Be a Great Adventurer.

Important Announcement Concerning The Debs' Triology

The edition of that beautiful premium book, The Debs' Triology, nearly exhausted. If you want you will have to order soon. It given free with every 50c subscription to The New World, and can had in no other way. This does mean with sub cards, which sell five for two dollars. Dr. Halc Husted Hall, author, of New Yo city, says concerning the Debs Tology:

It is one of the finest things appearing in any language that I know. Shakespeare's imagination never soared higher, and Ingersoll's poetic touch was never more deft in his beautiful creations with words. Debs has visualized beings too complex and vast for the usual mind's eye; and with consummate pictorial power he has placed the images in the gallery reserved for the gods His articles are also the best of sermons, because they teach by indirection, without trying to force their lessons. They win the heart by beauty and the mind by truth. They transmute force into a song, as a brook, and they sing themselves into immortality without effort. All great things move that way. All fine things in art persuade. The power is majestic, but it is hidden by simplicity and beauty, revealing only the soul which is truth. No more does the dawn promise the day than do dreams foretell the splendor of man's destiny. In revealing man to himself, Eugene V. Debs has revealed himself to man.

The "Less" Days

Nevada Federationist

My Tuesdays are meatless,
My Wednesdays are wheatless,
I am getting more eatless each day:
My home it is heatless,
My bed it is sheetless—
They are all sent to the Y. M, C. A.

The bar rooms are treatless,
My coffee is sweetless.
Each day I get poorer and wiser.
My stockings are feetless,
My trousers are seatless—
My God! how I do hate the kaiser!

Tell of the Spirit Telegraph

Send $5 for 10 subs and get free the 400 page bound book telling about the first successful experiments in securtelegraphic communication with the spirit world. Scores of messages received by wire. Illustrations. A $2 book, No Triology with this offer.

The Spirit Spy System

All persons who have received important messages through the Spirit Spy System are invited to correspond with E. C. Blanchard, Wichita, Kansas. The System has been abandoned by The New World during the war, but you may exchange your experiences, if you wish.

Gottlieb Brunner, Montaua: I shall do what I can to increase your cireulation,

The Thing: An Essay

The failure of the vege kingdom to fully supply th creasing animal kingdom with through robbery of the lower eventuated in an ever increa struggle for food. This, in came to be a struggle fo istence. The struggle eve into a struggle for mastery.

From many sources we the idea that before the flo struggle for mastery was co to individuals. It na brought in the giants and strocities of the age, and th of the heathen and savage of men. The degeneration of man in these directions great and demoralizing th eventuated in a world strug tween the old imagined gods struggle threatened the exti of the human race. It was midst of this struggle th flood came and practically out the giants along with erated man, clearing a larg tion of the earth's surface use and preservation of the or humane man. Thus ende the modern intellectual world have called the great age on vidual development and pr on the physical plane.

After the flood the strug mastery appeared on the plane. True to its nature, brought forth giants and strocities on this plane; B Medio-Persia, Greece, Rome Rome and Commercialism this great progress in the dream. In thee I see all that men have ever felt or seen. Thou dost enter into all ages, into the rapsodies of the seers and the passions of the vile. No crime so low and no deed so heroic but that it might have been thine, Thou art not in the world, for thou dost comprehend the world, and more. I feel, and see, and know, and yet all I feel and know is myself. I know not when I was not, and I live in the lives of all who were before me and of those who never lived save in the imagination of life. I am, and I know not all I am. I shall be, because I do not see an end to what I might be.

But how I have been hindered! I have only half lived. The world is full of life that is not full and free, and the greatest gift of God is dragged, often, bleeding, in the dirt. The nerves that are meant to thrill twinge lese in pain. The lips that should laugh have learned to groan. Oh, that we knew the laws of life that we might truly live! I find no words to tell the glory and joy that I think should come with life. It is beyond all I can think, much less express.

We have tried to confine life to creeds and forms and institutions and conventions. We have thought our thoughts were sacred and have bent our lives to them. But only life is sacred. I tremble before it. No one is so low that I do not stand in awe of his master possession, life No creature is so frail that I do not respect its life. I dare touch all things, I dare think all thoughts, but I dare touch no life. It is The Thing.

Is a Year Old—and More

The World, Oakland, Calif.

Lincoln Phifer's paper-magazine, The New World, is now a year and a half old. The wisdom of ages is in its pages. Events of the past year have verified Comrade Phifer's interpretations of events as detailed in earlier numbers of his magazine. Poetry and prose gems from this and the world beyond are delighting and instructing an ever widening circle of reade s. Debs, Warren and scores of such men, as well as comrades from all walks, have been boosters for The New World from its inception Phifer builded big in the socialist movement, but his real message was never before given to the world, because the time had not been ripe. As he was among the pioneer agitators for socialism, so now he is in the forefront of the spiritual awakening of the radical forces.

Gossip from Heaven

W. A. Clemmons, ...

AND the widows and orphans we gathered before him; and th crippled and diseased; and they tha hungered and they that were with out shelter: also many other unfo tunates who were sore bewildere and they said, "Say unto us what w shall do, or we shall perish."

The Teacher looked on them an thus replied: "After two thousan years of my teaching I find you thu Well may you be puzzled at the si uation; yet the remedy for your il is wonderfully simple, and you hav all heard it before. It is the Grea Law of Brotherhood and so simpl that all can understand it. Yo should have caught its meaning thousand years ago. These keys o the kingdom of Heaven I now giv to you all."

And whispering to them he wen his way.

Quietly but efficiently a grea work began, and under a maste Understanding the various cond tions of the former order began t feel the play of such mighty force that the beholders of the ancien regime with the smoothness whic marked the results obtained by fo lowing the new routine.

Instantly, it seemed, the con plaints of all the unfortunates wer quieted, and harmony reigned i the cooperative effort of those wh strove for their daily bread; for i no wise did anyone DO UNTO HI BROTHER AS HE WOULD NOT HAV DONE TO HIMSELF.

Parable of the Dead

Purporting to be by Spirit Ignatius Donnelly

CERTAIN MEN who were ambitious to secure wealth and power, used the power they already possessed to spread false reports concerning the designs of others, to silence and defeat them. Through misrepresentation and persecution they did check an agitation and made the many subservient to them, while they grew rich and powerful and their teachings were accepted as true.

But after awhile they died. They did not carry their wealth with them, and when they passed away they were stripped of power. Moreover, they found that the truth, which they had misrepresented, asserted itself; even on earth it arose again. Beside all this, they discovered that in wounding others they had mutilated their own souls, in narrowing opportunities for others they had narrowed their own capacities.

——Things cannot be judged by

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

temporary advantages secured. In the long run these traitors to mankind had not won; they had lost.

Power of thought is great. Power of the spirit is greater.

Spirit Andrew Jackson Davis; writing by the hand of a daughter of P. W. Meredith, Oregon, says: "Conditions will be better in the spring, but there can be no real freedom till the earth-change comes.

IF FAMINE comes, if pestilence comes, if storm and upheaval appear, it is only the response of nature to the sins of man.

You sow war and you reap violence in nature You sow oppression and reap starvation. God is not deceived by hypocracy; and the thing you give out that shall you receive.

Social sins mean social death. Political trickery dispossesses in the end those who play the crooked game. Industrial robbery impoverishes, not only the victims, but also the robbers themselves. The man who kills his fellows kills also the world and himself.

They who would monopolize religion lose religion, They who regard doctrine and institution above life and liberty are idolatrous and lose all they would preserve.

But God does not forget the righteous individual in the midst of social wickedness. In the storm of war the soul that is right has great peace. He that is hidden in God is safe.

In the midst of pestilence the heart that is healthy will beat its living music undisturbed. In the desert of deception the true soul has riches and comfort and joy.

You need not be afraid if you are right. And if you are wrong you cannot help but be afraid. The masters ever are miserable slaves. Saith Jesus, Ruler.

A Hymn of the New Dispensation

O THOU who wert so lowly once,
A sufferer with the sons of men,
We trust thee fully, now that thou
Hast come in power to earth again.

We know that thou wilt not betray,
We know thou canst not be disceived;
We know thou hast compassion for
The lowliest who ever lived.

Thy wisdom canst confound the wise,
Thy power nothing can gainsay:
Whatever thou dost bid us do,
Lord Jesus, we will do, today.

Our hearts, our lives we here bestow,
And lean upon none else but thee;
O thou who lovest mankind so,
At this time set the people free,

We know, beyond our highest dream
Thy work of good will rise and soar,
Let all our plans depart as naught,
We trust thee, Lord, to give us more.

Calls It the Stupid War

Purporting to be by Spirit Napoleon Bounaparte.

LET ME christen it The Stupid War. Not only is it stupid as to causes, but is even more so in execution. There has not been a single instance of genius in generalship displayed on either side. and, with new methods, the opportunities were never so great. There has been no statesmanship or diplomacy that was not childish. Throughout the whole period, the war has been characterized by blundering censorship, by needless slaughter of soldiers, by invited loot of the peoples forced to fight, by hypocritical propaganda poorly covering obvious greed, and by reaction without the least sense of the situation. My sympathies could not be with England; but the Hapsburgs and Hohenzollerns are unspeakable, worthy that which Louis got. At no time has there been a place where a self respecting genius from the stars could enter to turn the tide of battle, But such a time will come when Lady Match and Mistress Dynamite begin their stupid work against stupid reactionaries. When that time comes I will not fail the cursed earth. BOUNAPARTE.

January 18, 1918.

Spirits Try to Tell

Sadie Whitson Rowley, Jordan, Montana

The other evening after winding the clock it stopped. I started it again and it slowed down and appeared about to stop, when the pendulum began swinging briskly, almost furiously, After a little it died down, coming to life again in the same manner. This was repeated, until, being alone, I became nervous and closed the clock. I reached for pencil and paper and the following was written automatically:

"The vibrator of an automatic recorder must be swinging or spirits cannot catch to the indraw or center thread of the vibration with ther essenic reflector and follow the current to the vibrator.

"This vibrator must be of fine steel wire in the form of a coil spring, the spirals having a diameter of 1 1-2 inches, with the spiral threads just escaping each other when closed: It should be a wireless approach from the spirit side, with a mechanical receiver at the other end. This spiral must vibrate from one end only.

"The message will be in code, audible, like the ticks produced by death watch when people are very ill."

Spiritual wealth becomes yours when you think it does.

The Judgment Day is Here, All Things are on Trial, and Men are the Jurors

Purporting to be by Spirit William Shakespeare

ALL THINGS are being tried, and all condemned.
The nations, with all power, have already
Helped to betray the people they contemned
To death and loot, and beaten them with heady
Indifference, till even now the people
Are asking if they need the state at all.
The nave of the cathedral and the steeple
Are targets for all missiles. And there fall
On managers of industry complaint and wrath
Of millions, yet a breeze, a storm ere long;
And they who have not at the man who hath
Are turning eyes that flame with conscious wrong
Borne through long years; and all the ways of men
Are leading to the jungle and the den.

YOU NOTE the state of earth, but do not see
The causes in the Heavens, where the court
Of God is set, and all are purposely
Summoned before his face to give report.
So far he has received the testimony
And verdict of mankind on what was done,
And let the executioner, if any
Were deemed desirable, be man alone.

The armies are his sheriffs; every man,
A spy of his, doth pry upon his fellow,
And in his thought reveals what, he may scan,
Until the world is shown most rotton-mellow.
The mob he hath appointed to destroy
The tares, until they fertilize for crops of joy.

GOD also sees all war as a complaint
Against the zone and season; and although
These came because the pure earth is attaint
With olden intercourse that brought it woe,
The verdict of mankind he doth accept,
And is preparing in his power to act,
To set aside all that should not be kept,
And hold the good according to the fact.
A new earth-age is nearing, and the old,
Condemned as rubbish, soon will be destroyed;
Neither excessive heat or killing cold
Or stormy sea shall leave deranged earth void;
But when the Worker shall his toil complete,
All will be good again, and life most sweet.

Christmas, 1917,

When Shall It Be?

W. A. Clemmons, Virgtnia

AND the widows and orphans were gathered before him; and the crippled and diseased; and they that hungered and they that were without shelter: also many other unfortunates who were sore bewildered: and they said, "Say unto us what we shall do, or we shall perish."

The Teacher looked on them and thus replied: "After two thousand years of my teaching I find you thus. Well may you be puzzled at the situation; yet the remedy for your ills is wonderfully simple, and you have all heard it before. It is the Great Law of Brotherhood and so simple that all can understand it. You should have caught its meaning a thousand years ago. These keys of the kingdom of Heaven I now give to you all."

And whispering to them he went his way.

Quietly but efficiently a great work began, and under a master Understanding the various conditions of the former order began to feel the play of such mighty forces that the beholders of the ancient regime with the smoothness which marked the results obtained by following the new routine.

Instantly, it seemed, the complaints of all the unfortunates were quieted, and harmony reigned in the cooperative effort of those who strove for their daily bread; for in no wise did anyone DO UNTO HIS BROTHER AS HE WOULD NOT HAVE DONE TO HIMSELF.

I am full of encouragement, and, in spite of all our troubles, my heart is overflowing with happiness.

2 Cor. 7, 4, Twentieth Century New Testament.

God Can Save and Will

I know that some will consider me illiberal because I say that all human plans will fail and must be thrust aside. But if kindliness and holding a measure of truth were adequate to save the world, it would have been saved long ago. Most people are kind, and every cult has some truth. Neither a bit of truth, or full sincerity, or the kindliest of intentions can remake the physical earth, and that is the one essential to making things right. God alone can do this. Therefore, at this time I must call attention to his plan and against all other plans. Not only is Jesus to overthrow all other rule and power and authority, but every knee must bow. I do not mean theologically, but in the sense of accepting his plan as the only adequate one. They who do this the soonest will be the happiest and safest.

The Curse of Trade

Henry D. Thoreau

Trade curses everything it touches. Though you deal in messages from Heaven, the whole curse of trade attaches to the business,

---

The iron horse and not the wooden one! A thousand men are in its belly, and it thunders across the country instead of stalling in the town.

The Dramas of Great Inventions

Dr. W. M. Wight of Oklehoma says the spirit of my sister Atlanta suggesred to him that I write, in my social drama form, a series of articles on great inventions, promising spirit aid in the work. Followind is the first of these articles.

The Mariner's Compass

Act. I.

THE OTHER DAY, in Heaven, I met the man who made the compass. Should I give him name, you would not recognize it; you could scarcely pronounce it rightly; for, because he failed to see its uses, finding it before its time of service, he has no place in all it meant. He found by "accident" that when a needle had been magnetized and lightly poised on pivot, it would turn always toward the north. It meant to him, and to succeeding generations, only a curious toy. Ages dragged slowly on, through a stagnated world, and it remained nothing except a toy. Sailors of Tyre pursued the lines of trade in little circuits, guided by stars and by the sight of land, but there was neither knowledge of the world or intercourse of peoples. He to whom the secret had been given passed away, unmindful of the power of the thought that angel leaders had conferred on him, or of its future uses; and he lived for years in Heaven and did not know. But all this time the higher ones were planning for something better.

Act II.

Who can trace the source of thoughts that shape the earth? Who gave the daring to Roman tradesmen to explore the world, to India, to Africa, and even to ancient Gaul and Breton? What inspired the busy Paul to organize a thought of universal import, and go forth "to every nation?" When blank apathy seized on the people, what lured from the north the German tribes, and from the south the hordes of Saracens? Ever the world was kept in turmoil to develop to a world before it fell asleep. And now a monk awakened it with words of the crusade and promise of adventure. To another was given the religious clarion call, and to another press and movable types. That was not all. Adventurers went forth to China, coming back with absurd tales, but also with the toy, magnetic compass. The lotus sleep, that had so often fallen upon the world exploited, might have held its baneful sway forever, had it not been for the various movements which we know came from the skies; for ever, in a way, amid discouragement and ways adverse, the Heavenly kingdom has kept hold on earth, e'en from the beginning.

Act III.

The toy of China was made to point the way for mariners, even through starless nights. In trusting it, the sailing crafts were able to set out on larger voyages. They even rounded the Cape of Good Hope, pointed by its hand to India. A wider commerce grew than earth had ever known. But there was one who, whether inspired from above or not, dreamed of still greater things. For twelve long years he sought for opportunity to test his revolutionary idea. Then some monks aided this Jew, Columbus (a strange mixture created by an idea), and he set forth to the west. He dumped a world upon stagnated Europe. So asleep the people were, he had to give the credit and wealth to Privilege to save his life, and even then returned one time in chains; but he had opened up a world to men, and given freedom to all other thoughts, and opportunities sufficiently great to employ the minds of all mankind for centuries to come. At last the compass had done its mighty work.

Act IV.

But there remained the finding of the island of the seas, the charting of the oceans; and the needle, faithful ever to the one point, directed all this toil. Remained to it the building up of commerce, uniting of the peoples of the earth in actual intercourse. Remained for it the stimulation of the intellect that gave the world inventions. And remained the possibility of brotherhood, the waking of the soul of man, the thought of freedom, and the spread of every form of knowledge. 'Twas to all of this the faithful needle kept pointing. It could not prevent the thought of profit in commercialism that led to slavery and cruel wars and exploitation. It was a perversion that caused it to direct the parceling of earth in mine and thine. That it should lead to armament and quarrels, instead of to the brotherhood of man, was not the fault of this gift of the gods, but of the lust of perverts among men. For olden sins had made the earth a wreck, and poisoned fumes tended to put the race of man asleep and fit them for the bearing of injustice; yet in the thought that had been given by this little needle there was a constant pricking of the soul that stirred men newly. In black despair drew on the closing of the age of light it had inaugurated when 'twas brought from China, some five centuries before.

Act V.

Then through the night began it to point out still newer paths. Into the depth of seas it showed the way, beyond the range of storms. High in the Heavens it pointed out the paths when there was neither star or sight to guide. What matter that man used it to destroy, in interest of would-be dominance of masters of the earth? Was that its fault? Still through the night of violence and anguish it pointed on. And we, in Heaven dwelling, have faith that some time it will guide the earth to light and comfort, and the gift, bestowed such centuries before, will bring the world together, both the physical and this more rarefied realm, until 'tis ruled by thoughts exalted, and deep faith, and wide experience, and turned to liberty and happiness. When that time comes, perhaps the name of him who got the thought so long ago will be made known to all, that men may catch the idea that he has been all along directed from higher sources, even when unaware.

A measure has been introduced into the Mississippi legislature to abolish the legislature and govern the state largely through appointed commissions.

There is a sense of sound. Neglect this, leave ir undeveloped, and you will never miss it. You simply hear nothing. Develop it and you hear God.—Henry Drummond.

The Failure in Nature

J. W. Mooney, Missouri

The failure of the vegetable kingdom to fully supply the increasing animal kingdom with food through robbery of the lower form eventuated in an ever increasing struggle for food. This, in time, came to be a struggle for existence. The struggle eventuted into a struggle for mastery.

From many sources we gather the idea that before the flood the struggle for mastery was confined to individuals. It naturally brought in the giants and monstrocities of the age, and the gods of the heathen and savage races of men. The degeneration or fall of man in these directions was so great and demoralizing that it eventuated in a world struggle between the old imagined gods. The struggle threatened the extinction of the human race. It was in the midst of this struggle that the flood came and practically wiped out the giants along with degenerated man, clearing a large portion of the earth's surface for the use and preservation of the human or humane man. Thus ended what the modern intellectual world would have called the great age of individual development and progress on the physical plane.

After the flood the struggle for mastery appeared on the social plane. True to its nature, it has brought forth giants and monstrocities on this plane; Babylon, Medio-Persia, Greece, Rome, papal Rome and Commercialism. And this great progress in the development of social giants has eventuated in a world war that threatens to utterly destroy humanity. But humanity will not become extinct. A flood of anarchy, the most brutal and destructive in the world's history, is one of the visible portents of this terrible hour. The elect can escape this flood only through the establishment of the kingdom of God in power and glory. Even in the most peaceful community the destruction of humanity can be prevented in no other way.

The Greater Significance

A. Conan Doyle in Metropolitan

The religious side of spirit manifestation is of infinitely greater importance than the manifestations are. The telephone bell is itself a very childish affair, but it may be the signal for a very vital messago. It seems to me that all these phenomena, large and small, are the telephone bell which says to the human race: "Rouse yourselves, stand by! Here are signs for you. They will lead up to a message which God wishes to send." It is the message and not the sign that really counts. A new revelation seems to me to be in course of delivery to the human race, though how far some greater fullness and clearness may be expected hereafter is more than I can say. My point is that the physical phenomena are really of small account, and that their real value consists in the fact that they support and give objective reality to an immense body of teaching which must deeply modify our previous reiigious views, and make religion a very real thing, no longer a matter of faith, but a matter of experience and actual fact.

Men may fail to develop otherwise, but their capaeity for making fools of themselves is seldom neglected.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00.
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their sucessors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

I am going to do my levelist to make The New World comply with postal rulings. But if for any reason it should be suppressed, I shall see that not one of you loses a penny on subscription. I have kept my record clear for 35 years in the newspaper business, and expect to continue to do so to the end.

Among those who cannot enter into the kingdom is "whosoever maketh a lie." Not telleth a lie, but maketh one. Deceitful business, pretense in politics and government, creation of false conditions or hampering institutions—this is the making of a lie. Such as do these things simply cannot enter into the good conditions coming on the world. They have trained themselves to be unable to appreciate them; they have killed their souls. And the wages of sin is death.

If the fall of a continent on the earth within twelve hours was accompanied by both great heat and the falling waters, the stratification of the layers of the earth, together with the fusion of things which we find in places along with the stratification, might have been accomplished within a month, instead of requiring the thousands of years which many geologists assign to it on the assumption that things moved as they move now. Possibly we shall yet reach the conclusion that, though each system may have existed long, in the creation of the new, "the morning and the evening" were one day.

Religion is doing its blessed work even among such as do not believe in religion. Sometimes it is foolish work, but always it helps. This one looks to this agency to end the war; another to that. Both hopes for a general relief when the war ends. This pictures a new world to succeed this that is crude and foolish; that hopes for a triumph of this nation, this church, this cult as the great ultimatum. It all keeps up heart. Disappointments are inevitable. But when the disappointments come, religion is again on hand to inspire a new hope. They will all be led to the one hope at last, though it may be by short and incomplete steps.

Mrs. R. Agnes Clark, of Ashland, Kans., in renewing her subscription, sends a long clipping giving a summary of the millennial kingdom as revealed to a Mr. Dean in 1899. It outlined various departments of service and administration, in a most striking manner. Mr. Dean has but recently passed over, and may be able to work for the accomplishment of his vision from the other side. You see, there is this advantage about the kingdom of Heaven idea: It interests you even more when you pass over than it can do now. This cannot be true of an earthly nation, a church or a political party.

Again I warn you that Jesus was right, and at the close of every geological age there are not only wars, but also "famines in many places." At the end of this age, which is the strongest in history, this condition will be intensified over all that went before. America has never had a famine, but she will have more than one. I advise that you plant corn and beans in abundance, early, and ripen them as rapidly as possible. Then dry or put up every ounce. The government itself will doubtless issue the warning. But be careful to plant that which will ripen early, and raise all that is possible of stuff that can be preserved.

Nature herself has begun to manifest her disturbance at man's oppressive ways. Even if she is not intelligent or governed by intelligence, still the gutting of earth of oil and gas would of necessity cause natural disturbances. There have been during the past year half a dozen epidemics that were world wide in nature. Probably more died from these during the past six months than in battle. Texas and Oklahoma have been in the midst of unprecedented drouth. The Ohio and its tributaries have caused more than $10,000,000 damage and the loss of many lives in floods. Tidal waves have killed many in Asia. A number of destructive earthquakes have occurred. California has had almost no rain this winter, and Oregon unusually heavy rains. The east to the Rockies have had unprecedented cold weather. The wheat crop looks poor. Actual failure is feared. I have been warning of these things for more than a year, and this is only a beginning. One might guess about the war, but forecasting natural phenomena is not a guess.

They See Men as Trees Walking

When The New World message was first given out, some were astonished at it. Others smiled in a superior way. Then there came a time when the message was resented by such as had theories to promote. Now, it is being seriously considered, and adopted as a theory in part, leaving out the essential things—the judgment period and the overthrow of all man rule. I expected all this. Every day is making the message more important and vital. The time is near when it will be necessary to tell it, widely, if people are to be saved from utter despair. It is the only message that can save, then. And so far The New World stands alone in trying to deliver it. The thought overwhelms me. I feel that everyone of you ought to arouse yourselves to the importance of the work. Of course, not all will. But not a few are seeing the tremendous opportunity ahead, and I hope for a big movement that shall bless the world. The disciples of Jesus never had the opportunity or message that we have.

Statu Quo Ante

The phrase is President Wilson's. It means, "As it was before the war." There is going to be a general demand for a New World now—but most people will seek to make it, after all, a statu quo ante in some degree. There may be an effort to restore what is known as primitive Christianity—but that is statu quo ante; Christianity is at an end and the kingdom of Heaven is to take its place. There will be a desire to restore the old conception of Socialism, but again that is statu quo ante; and that which has to do with man alone and that which is a criticism of capitalism is obsolete. People will talk optimism, which means, contentment with things as they might be according to their own conception of things, but this once more is statu quo ante; and absolutely nothing that man can do, nothing but a remaking of the earth that will end the zones and seasons, will really end war and poverty and the need of over-work, by reason of ending need of commerce. Though these plans may be conceived in kindly spirit, they are all hindrances toward the coming of the real New World, and a study of the bible, apart from preconceived notions, would convince anyone that it is so. All money spent on them will be utterly wasted, because all of them will have to be overthrown. To convince their adherents of their inadequacy will require additional plagues and make the time of trouble infinitely harder than it might be. This is not pessimism, but the truest optimism, because when the work is done in God's order the New World will be so literal and so good that the natural impulse to do right may find expression wholly apart from human plan, and all life will be good and happy because it can't help but be so.

Spirits That are Mere Germs

The testimony of experience is worth more than theories. Spirits have said, in all ages and in all countries, that they live "right here." That counts for more than all dreams about them residing on the sun, in a far-off Heaven or an obscure "Summerland."

We shall never arrive at a correct understanding of the condition of the dead, sometimes translated hell, until we accept as true the literal meanings—that spirit means air creature; that Heaven means the atmosphere, except that it is "heaved up" or wrecked; and that the spirit that once was in the flesh is a pitiful object, cut off from half its functioning and therefore much weaker than we in the flesh are.

Tradition as to the abode of spirits locates them in air, in water, in caves, and many other places; but they are—always—manes, or demons, or, translating these words, half men. With men in the flesh, a new world, wherein there shall be no more sea and where seasons and zones do not provoke commerce and quarrels, is desirable. With spirits it is an essential, in order to give them a real habitat in place of a Heaven or a wrecked atmosphere. Therefore they are well represented as "groaning together until now, waiting the redemption of their bodies."

It is time that we quit our theorizing about spirits and took what experience has shown to be their testimony regarding themselves; at the same time, for our sakes and their's, seeking a perfect means of communicating with them, to the intent that the knowledge may become more definite and satisfactory. We owe it to them to save them in their completely wrecked home.

Opposition from Spirits

YOU who have read the book, in which the experiences of J. L. Kramer with the spirit telegraph are detailed, have doubtless been impressed with the claim that spirits fought the invention, even to the point of making the experimenters ill, and causing deaths that seperated them. I was not inclined to believe the reasons assigned for the illness and deaths. Yet I am told from the other side that there is in that realm active opposition to mechanical communication with the Heavens.

If you will consider the large number of priests and preachers who are there, whose work would be discredited by the inventions; if you will think of the large number of under-developed spirits who wish still for personal mediumship for the amusement and power it affords them; if you will remember the world-wide story of organized spirit oppression under control of what are popularly known as devils, you can readily see reason for active opposition to such revolutionary work. That there might be opposition is not unscriptural. In Daniel we are told that an angel finally came to the prophet and told him he would have come sooner, but had been "withstood" for 21 days. We are also told that at the time of the end Satan shall go forth "with great fury." I have it that this time has arrived. For this reason we "war not with flesh and blood alone, but against principalities and powers in Heavenly places," to vary the usual translation.

On earth there is a tremendous apathy to overcome. The active opposition can be readily beaten; the jeers of the many may count as nothing. The thing that really hinders is your own indifference. How many have you enlisted in the work of making the discovery? Unless people think about it, it cannot be done. If they do think about it, it can be done. I am therefore blaming you for the delay more than I am all the devils in hell. The discovery will be made. If for no other reason the change in the atmosphere, that is coming with the re-creating of the earth, will force it. To wait on this will consume several years yet. But the possibility is right here and now. And all hell cannot prevent it if trained men begin to think on the problem, and stay with that, instead of branching off on receiving messages without improving the machine. The one thing that is lacking is to get people to really try, to experiment, to think hard about how to do it. It rests with you to interest vigorous young minds in the work.

Spiritual Life and Power

Entimologists say that some insects, in their perfect state, though furnished with organs of feeding, make no use of them. Almost all insects in this state eat much less than in the larvae. The voracious catapillar, when transformed into a butterfly, and the gluttonous maggot when become a fly, content themselves with a drop or two of honey or some sweet liquid.

Changes Coming with Startling Rpidity to the Nation's Press

THE PAST YEAR has witnessed almost a complete transformation in newspaperdom in America. Radicals are familiar with what has been done to their press. But they are not the only sufferers. There had grown up in America a large number of periodicals that were dependent on advertising for their income, and, though taking subscriptions, once having a man's name, continued him on their list forever. Laws enacted before the war began have already killed more than half of these publications.

The draft has had its effect on the country press. Many editors of country papers have had to close down—they say, about one in ten of all that were in America a year ago.

Oswald Garrison Villard, writing in the Atlantic Monthly for January, calls attention to changes that have come to the city press. He points out that during 1917 the daily press in fourteen cities of size shrunk from 42 to 23. "In nine of these cities there is not a single morning newspaper, and they have but one evening newspaper apiece." Among the notable mergers are: Plain Dealer and Leader of Cleveland; the Press and Sun of New York; the Herald and Journal of Boston, the latter passing out at the age of 87 years. Chicago has only four morning newspapers, including one in German. The Record, Times, Chronicle and Inter-Ocean have all succumbed to the Herald. Philadelphia, New Orleans and Portland, Ore., have all had a reduction in the number of dailies they claimed. Cleveland, the sixth city in America, has only one morning paper. The same is true of Detroit and Toledo.

This closing out of daily papers is no more marked than has been the change in other lines. Two years ago there were three big houses furnishing what are known as plates and patents to country papers, and they were forbidden by law to merge. Last year merging was forced on them, and the one institution that survives supplies plates and patents to 14,000 newspapers—quite a power to be wielded from one place. And prices have increased. In like manner, the news agencies have been reduced. Hearst's is openly boycotted by the government. The United Press also is in disfavor with Washington. This leaves the Associated Press almost alone in this country. The International News Service has been excluded from England. Reuter's, in England, the Havas' agency in France and the Wolf agency in Germany, which have almost exclusive control of news, are all frankly official or controlled by the government. Of the Associated Press the author says: "It is of course rigidly censored, particularly in England."

The author marks a feeling of distrust with the newspapers that remain. Many big cities are left with dailies that represent only one party. There is, the author concedes, an apparent unity on the part of the papers that remain, which does not give the views of the common people, but rather studiously suppresses or misrepresents them.

The magizines have their own problem. They are to pay postage on the zone system, increased in accordance with the amount of advertising they carry. It will quadruple the work of keeping books, beside materially adding to their cost. In addition, there is report that paper is to be taken over by the government and a big advance over the present high prices authorized. At a meeting of the joint committee of literary arts, held in New York city recently, it was unanimously agreed that the day of the purely literary magazine was past.

The local weekly is practically the only publication that retains a special privilege from the government. It is carried free in the county in which it is published. Let this privilege be taken from the local press, and more than half will succumb.

You have doubtless marked a complete change in the contents of the city press. All seem to be cast in one mould. If you turn to the fine type under the editorial heading, in most cases you will find the reason—that all news published, including local news, is furnished by the Associated press. If you have something you wish printed that is not approved by those who control, you will find there is no place for it.

The One Big, Practical Thing

WHAT is the gain, providing you do beat another in argument and show him that his beliefs are ridiculous? It has not added to you possession of spiritual power or peace of soul, and has probably diminished his.

But if you show that he can possess every spiritual grace and power with the belief he has, and that any other person with any other belief can do the same, you have enlarged the possibilities of all, and at the same time have demonstrated the weakness of beliefs alone.

Can the Baptist enjoy spiritual graces and power? Yes. Can the Methodist? Undoubtedly. Then baptism is not an essential to the enjoyment. Does the trinitarian have "fellowship with him?" He does. Does the unitarian? Surely. It follows that belief as to what God is or may be does not affect man's experience- Can one who is not a member ber receive these graces? They always come, nearly church is join- first, before Christian dis- ed. Can the sometimes he cern spirits? Can the ration- sars he can. testifies. Again alist? So he low, and the fences are laid pondingly en- field is corres- the Christian larged. Does ceive healing by his formula? He insists he does. Scientist receive Thoughtist? He claims so. It follows that the form of words are not essential to results, and logically anybody, without being either a New Thoughter or Christian Scientist, can get the same results Do professors of Christianity have religious ecstacy? They do. Do Buddhists, Mohammedans and adherents of all other "religions" experience the same? Apparantly they do. Therefore these things are open to all, regardless of beliefs.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

And this process is scientific. It matters not what you may believe about electricity; the essential thing is, Can you touch and direct its power? It makes no difference whether you are a prince or a hind, your success in tilling the soil will not depend on your belief but on your intelligent labor.

In reducing religious and psychical powers to the same scientific basis, we have really accomplished much. We have socialized them. We permit everybody his belief concerning them, yet, at the same time, we have broken the force of mere belief and reduced these forces to universal operation, to a usuable form. There is no contention about it: but it destroys doctrines as a finality, while aiding experience and adding to human comfort and fa th.

Where Kate Barnard Is

A number have written about Kate Barnard. She is lecturing throughout the east on very conservative lines.

It is easier to forget money received than money loaned.

New World Sermon

And Hazael said: But what! Is thy servant a dog, that he should do this thing (kill women and children)? And Elisha said: The Tord hath shown me that thou shalt be king.

That is what comes of power. Power made Hazael a brute. Power made Macbeth a murderer. Power made the German kaiser a slaughterer of women and children. And power over others caused the owners of the machine, the mines and the provisions to starve and freeze their fellow Americans.

No one has a right to exercise power over the lives of others. Most men think they can do it with safety. They may say, when told that it will transform them into brutes: "But what! Is thy servant a dog that he should do this thing?" But when they get the power they do it.

Next to the demoralization that ensues when one man secures power over other men is the degredation that comes when the many surrender power to the few. What wars have come for regaining of human rights! How easy it is to surrender land and credit to the few; and how hardly are they won back again! He who wishes place wishes corruption and sorrow. He may mean well, but his fate is sealed when "the Lord hath showed that he shall be king."

The state is but a word, the institution Is just a poem. Everything one does Is the expression of an idea.

God's in his Heaven, all's hell with the world.

How Newly Discovered Catelyptic Action May Suddenly Remake Earth

Mrs. Aurelia Taylor, Oregon

IN YOUR ARTICLE "God Caught in the Act of Making a New World," you suggest the possibility of the earth attracting particles from space and thus adding another stratum to its surface. This is much better than the comet idea. In a short time you are likely to get the whole thing complete. I have been waiting for you to give it, and I feel like shouting every time I see you still working on the idea of the new earth. When you substitute electrical attraction for the comet theory, you are "getting warmer" as the children say at playing hide. Concluding your article you suggest: "It is an interesting theory . . . and all these things show how the great change ahead might be accomplished."

Now, what I rejoice over is, that you are one who has seen *the great change ahead* and know the nature of it, even though you cannot yet determine the exact physics of the process. When I say to you that, with others, I saw rehearsed during the years 1914 and 1915 an enactment of nature that is to occur in the near future—I wonder if you will understand. I feel that you may have been one of "the others." Have not met any of them yet in the physical flesh, yet they are all in the physical as well as in their etheric bodies.

I wish to say this. There is a chemical and magnetic emanation rising from the earth—a kind of radio-activity—that will, at the proper time, be met by another energy. There will be a manipulation by spiritual intelligences, an electric charge, a precipitation, and the new earth will be an objective reality! This might be either a rehabilitation or a new unit; the end served would be the same so far as we can see. Mortal reasoning cannot compass the transformation, yet it will be wrought through orderly natural law, and which we can postulate as an extension of nature to receive another kingdom. It is the next step above the human kingdom, as the human is above the animal and the animal above the vegetable.

It is the great Reality, the Kingdom of Heaven that has always been at hand, and which people have been entering more rapidly the last few years through great sacrifice. It is the sacrifice that fulfills the mystery of the cross. The race that belongs to this planet is an organic unit. There are always a large number *out*, not in physical bodies. If great numbers continue to be slain, numerical majority will shift the vital and thence the substance polarity. There is a dynamic relation between the race and the earth. The earth is not static as many suppose. If through stress, individuals are forced into an awakened vision or finer sense perceptions, and enough share this new vision to establish a dominating mass consciousness, then substance must adjust itself to the impinging race idea. Nature always follows man.

Science is now destroying organic life faster than nature can reproduce it, and unless another spirit comes into the world the human race is doomed.

Too much grief drowns wit.

Tom Lawson Suggests that Bimetalism is Going to Come Back

SOME three or four months ago Tom Lawson, the Boston broker, began advertising silver stocks, insisting that silver was going to boom again. Wherever this stock gambler obtained his information, his assertion has proved correct.

Very soon after these advertisements appeared the government began buying silver "at the time-honored ratio of sixteen to one." Beyond doubt it got on hand a great deal of silver.

A third move came when, without authorization from congress, the silver certificates began to be withdrawn from circulation, being superceded by reserve bank notes. They say now that silver is to be remonetized, bimetalism restored. This will more than double the amount of what financiers call "real" money in existence. Incidentally, as money is now deposited with and controlled by private bankers, it will admit of a great many more loans to the government than have already been made. It is probably preparation for the transfer of property holdings completely to plutocratic forms. This is to say, that it probably means that railroads, telegraphs, telephones, packing houses, oil wells and heaven alone knows what else will be bought by the government, bonds being issued in payment for them. You can see now why the banks have not bought heavily of war bonds; they want their investments in other lines. It will mean, as all thinking people can recognize, that the people will be placed under bond to pay the bankers interest on the inflated values almost perpetually, and all the money the people use will be, not real money, but bank notes predicated on these bonds.

Many people yet living remember the tremendous free silver fight of 1876. They recall how all this was thoroughly canvassed, and how it was shown that the issuance of bank notes against bonds held by the banks was practically doubling the resources of the bankers, permitting them to use their investments and yet hold them and draw interest on them, without paying taxes on them. They remember how the man who protested against bank control as represented by the gold standard was denounced and boycotted.

Now bimetalism is to be restored, because. since money and credit is wholly out of national control and in the hands of the banks, it means money for the bankers, and did not before. Socialists, because they followed the German thought, which knew nothing whatever of what had taken place in America, utterly ignored these problems, with the result that socialistic forms, that is, government ownership, are being used for the purpose, not of accomplishing, but of perpetuating the plutocratic revolution.

Shakespeare in Heaven Celebrates the Third Centennial of His Death

Believe what you please about it, but he is supposed to have delivered thro automatic witing a five act, 30 scene sequel to Hamlet, He calls it HAMLET IN HEAVEN, and shows how the characters in Hamlet found things after they died. Believe me, it is some book. It will entertain and make you laugh. whatever you believe. Educated. discriminating people have read it and pronounce it real literature. It is a beauty in appearance; has 80 pages.

Metropolitan devoted two pages to it —Chicago Tribune, San Francisco Bulletin, Toledo Blade and various other papers a column each.

James H. Hyslop, head of the American Society of Psychical Research, pronpunces it the finest piece of automatic writing he has examined.

Fred D. Warren says: I don't know who wrote Hamlet in Heaven, but I do know it is one of the finest things I ever read The pictures suggested are striking and beautiful. the characters are human, the language is superb and the humor infectious.

Price, 50c. Special offer page 8

The Thing: An Essay

AH, FRIENDS, the greatest thing in the world is not love; it is life. Without life there would be no love. Without life the flower would lose its charm, the singing Heavens would cease to be vocal, the waves that trickle their music on the pebbles and winds in the lisping leaves, these would be no more. Without life, there were neither art nor beauty, song nor story, and the thrill and joy of a thousand experiences would be a dead Sahara, a stagnant sea. Without life, the prattle of the child, the maiden's laugh, the love that glorifies the night, the patient care that watches wet eyed by the dead—all this would be no more. Let there be no life and there might as well be no world, no stars, no God.

Life is the glory of the things we see. It is the sum of all experience, the source of all wisdom, the only good that we can know is good. for without it we can know nothing. Heap together the gold and jewels of the universe, consider the magnificent edifices that life has built, display in goodly array the fabrics and the tools, and without life they would all be valueless.

Nay my friend, you can have no possession, though you might work for years and be successful, that can in any way compare with your life. It is the sum of all things to you. It is all that makes anything valuable or good or pleasant to you. It is the unmeasured and unmeasurable gift of we know not What, the sublimest and best and holiest thing in all the world.

Oh, life! my life! Thou are deeper than I fathomed. Thou art wider than I measured. Thou art greater and fuller of meaning than I dared to dream. In thee I see all that men have ever felt or seen. Thou dost enter into all ages, into all rapsodies of the seers and the passions of the vile. No crime so low and no deed so heroic but that it might have been thine. Thou art not in the world, for thou dost comprehend the world, and more. I feel, and see, and know, and yet all I feel and know is myself. I know not when I was not, and I live in the lives of all who were before me and of those who never lived save in the imagination of life. I am, and I know not all I am. I shall be, because I do not see an end to what I might be.

But now I have been hindered! I have only half lived. The world is full of life that is not full and free, and the greatest gift of God is dragged, often, bleeding, in the dirt. The nerves that are meant to thrill twinge lese in pain. The lips that should laugh have learned to groan. Oh, that we knew the laws of life that we might truly live! I find no words to tell the glory and joy that I think should come with life. It is beyond all I can think, much e se express.

We have tried to confine life to creeds and forms and institutions and conventions. We have thought our thoughts were sacred and have bent our lives to them. But only life is sacred. I tremble before it. No one is so low that I do not stand in awe of his master possession, life. No creature so frail that I do not respect its life I dare touch all things, I dare think all thoughts, but I dare touch no life. It is The Thing.

Some men in aguring merely run amuck. They do not care to slay error, but strike right and left.

It is better to be fooled than to think you are the only respectable person in the world.



Assurance

BENEATH the snow the flower sleeps;
Though earth is drear today,
tsnwao rd trend it ever keeps—
The ice shall melt away.

We could not change it if we would,
Yet change is sure to be,
And green leaves show where lately stood
The stark and ruined tree.

Oh, may we realize the truth,
That though the world seems wrong,
It shall take on another youth,
And break in flower and song.

New World Philosophy

True energy is calm.

Greatheart is a great man.

Many a big gun is merely an air gun.

Your death would not prevent spring's coming.

The man who has all he wants hasn't very much.

War bread is not the worst thing about the war.

The happiest days are always in the future,

Many a man's tongue is bigger than his head.

It is a freak who can see more than half of anything.

The lake is ever rippled but has no permanent wrinkles.

Says The New World Leads

David Bobspa in World, Oakland, Cali.

Of all the magazines that come to my desk—and they are legion—I pronounce, after a year and a half of careful reading, "The New World," the most helpful. Lincoln Phifer has ever been in advance of the crowd and his inspiration gives the message needed for TODAY. Small Ryan Walker cartoons are now a feature of "The New World." The most significant feature of the magazine is the series of messages "from the other side" of death. If these recent communications are not from Wayland, Dickens, Emerson and others, they are just as valuable and worthy as if they were. Their message is well worth studying.

The Power It Might Be

A Government Official

Your wonderful paper brings comfort in these hours of trial. The thought in each number of The New World is marvelous, and in every line the sensitive can see the work of mighty intelligences from the spirit realm. I pray these great spirits may continue to guide your hand, and through you strike harder than ever against the great enemy of mankind, ignorance. To your call for assistance, every liberal-minded man should heartily respond, by boosting the circulation of The New World, and also assist in various ways to relieve the handicap under which you work.

When It May Come

Elmer E. Miller, Whshington

If we can perfect a machine so that we can all communicate with the spirit world without a sensitive or medium, so soon as it is a demonstrated fact, I shall look for socialism in my time.

Stories of the Revolutionary State, The Dramas of Kansas.

Six year old Richard Bullard, of Horace Kansas. makes his mama read every night from The Dramas of Kansas, as bedtime stories. He ranks the book and its true tales with Hiawatha. the stories of Joseph and of Jack the Giant Killer. Mrs. Bullard has bought, and sold or given away, sixteen Dramas.

Fred H Klug, of Troy, Montana, has purchased thirty-two Dramas of Kansas He sells them to passengers on the Great Northern and says they sell themselves.

Mrs. J. E. Raymond, of Girard. Kansas, has bought eight Dramas of Kansas for presents.

Governor Capper says of it; "The story is most beautifully told."

The Dramas of Kansas

is a 200 page, cloth bound, illustrated book. It contains 30 stories of strange things done in Kansas in a big way that attracted the attention and wonder of the world. It is a dollar book.

Price, $1, Special offer page 7

A New Book--Old Religions Made New

THIS is annoucing a new book. It is in the hands of the printer and will be out in about a month. The title is, "Old Religions Made New." It will be cloth bound and sell for 50c. It may provide a paying job for you. I want you to know the reason for the book, the great field ahead, and what I hope may be accomplished by it. So read what follows, carefully;

The work in connection with the coming of the Kingdom of Heaven on earth grows upon me day by day. Its possibilities are overwhelming. Its opportunities for service were never excelled. Every day brings new thousands where they will hear the message, if given them. Every hour is making the need of comfort and instruction imperative. Even in a business way the possibilites are many fold greater than those ever enjoyed by any socialist paper on earth. Others sense it, and we are having papers and lectures called "The New ' So-and So; but thay all present some plan of man rather than God's plan. Before we are through with it the field will be literally the world. Already I feel like Jesus did at another, but smaller, harvest period, when he said: "The earth is ripe for harvest;" "The harvest is great and the laborers are few;" "Pray for more laborers in his vineyard."

And The New World has broken all records in newspaperdom. It required $40,000 and five years' time to place the Appeal on a paying basis. More th n $50,000 have been donated to the New York Call, fifteen years have been consumed, and still it is not in safe waters, And both of these had parties benind them. The New World was started less two years ago, with nothing, with no backing, and with an entirely new message, and during the past year has, by my doing all the work, made a living for my family. In the meantime I have proved the field. According to good business principles, if the expediture of a certain amount of effort and time will produce certain definite results in a big field, multiplying that ef- ultiply results, standard of what gi bles and sounding titles and fetish-papers called deeds and bonds they may possess.

But there are things that count. Some of them make but little show, but they outweigh gold and diamonds. It is not a little attainment to know books, or the best things that men have thought and the wisest words they have said. It is not a small thing to experience the buoyancy of the child, the vigor of the youth, the thrill of early love, the joy of young parentage, the sweetness of a wholesome faith—to know for oneself the beauty of the dawn and dusk, the greening spring and gorgeous autumn, the tumbled color of the clouds, the voices of the hills and the mirrors of the pools. It is not a little thing to Live—to feel and hope and plan and touch the souls of fellow voyagers on this wild, wide sea—to hold the hand of one who slips from the moorings of the tenderest grasp, and to hail parent, companion or children beyond the sight but near. It is Something to inherit the syllable-pictures of the Real Old Masters, and the iron creations of our ancestor demigods whom now we know as spirit only. It is Something to Live a clean, white life, with joy and pain and toil and

Indeed, we have been given first chance at it. Shall we fail God and humanity in this crisis?

The time is brief in which the work can be done, and the night cometh wherein no man can work. We must HASTEN to put the message on a permanent, usable basis, and to GET IT OUT. Already we have made the start. "Hamlet in Heaven" gives the new message relative to the state of the dead, suggesting mechanical connection with the Heavens. "Old Religions Made New" will give the religious aspect of the work ahead.

Following, from the preface of the book, "Old Religions Made New," indicates something of its scope and purposes:

Let it be understood from t start that I am not trying create a new cult, sect or "reli ion." Let it be understood th religion being a tie between t persons, I do not ignore Go part in this work. Indeed, I a nounce a new religious awakeni chiefly because it is due in Divi order.

Nature ever works by renewi the old. So are our bodies bu up. So is vegetation maintain In spiritual affairs the revival l become a recognized process of a vancement. Religion is not o a tie, it is a tie again, indicati in its very name, the process renewal. Religion, regenerati revival, reform—all point change as the law and process progress.

The fable of the phoenix is h true. Nature ever operates working the old into the n After every night she brings new day. After every winter brings the newness and beauty spring. When things stagnate end in rain or storm—from world night and the world win she brings a new, fresh or through a change in religion. was so that Christianity came a successor to Judaism, out of the hopelessness of Roman autocracy. It was so that, from the stagnation of the Dark Ages, there came the reformation and renaissance.

t

or en- y that Some- n un- wind, rhaps ing it. name nstead press that it so, thing

I want to say for your encouragement that if you have lived a faithful life, honorable and upright, you have done well, you have done much. Doing right is doing much. You have laid the foundation, and the turrets shall yet tower in the heavens.

It seems a very commonplace thing to say, and yet I declare it, that they who rear a family into honorable manhood and womanhood have done a great work, perhaps the greatest work in the world. I say this because I see that the perpetuation and improvement of species is the work in which all nature is engaged. It is this passion, far greater and holier than lust, that causes the plant to bring forth a hundred fold, and mats the earth with grass, and weaves the sky with warp of leaves and bloom through which birds fly like singing shuttles. It is not a small work to care for the tender life through infancy and childhood, to provide for it and shield it and train it rightly. The fact that it is accomplished under conditions that often entail privations and even heroism that the world will never know, makes it all the greater. It may be that it shuts one from securing learning or frolic or chance to travel, but these forfeited de-

Important Announcement Concerning the Debs' Triology

The edition of that beautiful premium book, The Debs' Triology, is nearly exhausted. If you want it you will have to order soon. It is given free with every 50c subscription to The New World, and can be had in no other way. This does not mean with sub cards, which sell at five for two dollars. Dr. Halcey Husted Hall, author, of New York city, says concerning the Debs Triology:

It is one of the finest things appearing in any language that I know. Shakespeare's imagination never soared higher, and Ingersoll's poetic touch was never more deft in his beautiful creations with words. Debs has visualized beings too complex and vast for the usual mind's eye; and with consummate ial than you Thought. he ti- se ng he th. a m- gs art i re No ay of m m-

---

What is Freedom? Dom is Freedom is rule that does not ritate.



Spring Rain

Sweet is it, when the youpg sprin
Wafts odors on the clanking a
To let the hardly conscious sigh rti-
Peer into dark that lightnings acy
And listen to the drops of rain ave
That shatter on the window pan the rti-

'Tis sweet to see the lightning's our
And listen th the thunder's ing

of Plutocracy. It is a leaflet that should be circulated by many thousands in every community. Individuals and locals will do well to send for a supply of this valuable propaganda leaflet. The price is $1 for 200, prepaid. The New World for ary is also especially

Mrs. David P. Brewer, for many years "army" editor of "the little old Appeal," is now connected with the Non-Partisan League work, with headquarters at St. Paul, Minn., writes asking for sample copies of The New World. She says: "We are having an interesting fight up here. and as election draws nearer it promises to become greater. It is exciting—about as exciting as the old days on the Appeal. Ben Wilson is here, as is Tom Hickey; so you see we have some of our old friends with us. Mr. and Mrs. LeSuer also are here.'

Confidence in View of Death

By Victor Hugo

My soul drinks in its future life
Like some green forest thrice cut dowa.
Whose shoots defy the axman's strife,
And skyward spread a greater crown.

While sunshine gilds my aged head,
And bounteous earth supplies my food.
The lamps of God their soft lights shed.
And distant worlds are understood.

The winter's snows are on my brow,
But summer's suns more brightly glow,
And violets, lilacs, roses, now,
Seem sweeter than long years ago.

As I approach my earthly end,
Much plainer can I hear afar
Immortal symphonies which blend
To welcome me from star to star.

The tomb is not an endless night;
It is a thoroughfare—a way
That closes in a soft twilight
And opens in eternal day.

Our work on earth is just begun:
Our monuments will later rise
To bathe their summits in the sun
And shine in bright, eternal skies.

Coming of the Meteors

During the past month, in daylight, a meteor that lit the entire heavens for several seconds, passed over Kansas and Missouri, bursting and burying itself near St. Joseph, Mo. It was seen by thousands.

A meteor measuring nearly twenty feet in circumference fell on a farm near Hillsboro, Texas, October 13, 1917, burying itself almost completely in the ground.

The Popular Science Journal for August last says: "At Bezerss, Brazil, a meteoric stone, weighing 72 tons, fell, burying itself deeply into the earth."

Out of the Way There!

Richard Realf, who wrote these lines, was an associate of John Brown in his border ralds against chattel slavery. This poem was first printed in the Lawrence, Kansas, Journal, in 1854, and was copied in pencil from that paper by the editor of The New World, Girard, Kansas.

Out of the way there! Ye who stand
Between us and the blessed light
That streams up where the promised land
Dawn faint and fair upon the sight.
Out of the way there! Ye who call
Our faith and works too bold and hot,
We move in column like a wall.—
Out of the way! we need you not!

Out of the way there! Ye who think
God's battles may be bought or sold,
God's volces silenced by the clink
Of silver or the touch of gold.
Back to the safety which befits
Your smooth lips and your scented words
Out of the waythere, Hypocrites!
For this is Truth's hour and the Lord's!

Says He Made No Mistake

Presumhbly by Spirit J. A. Wayland

I made no mistake when I others' petty meannesses, the thousand mosquitoes are as a ing as one big dog.

The man who makes mone of politics often understand little of the science of govern as his humblest constituent

It may not sound exactly monious, but all the music w be taken from earth if all the dren that cry were removed o it.

There are two kinds of me the world, organizers and t who can be organized. The org izers make their living off of th that can be organized.

T IT NOW a matter of demonstration to you. You were told in advance that America would enter into the war—and it did; that radicalism would be suppressed—and it has been; that socialism would be tried and proved a failure—and it has been done in Russia and elsewhere; that famines, pestilences and natural phenomena would multiply—and they are doing so. They all demonstrate the truth of periodicity—that we are closing both an historical age and a geological age. Knowledge of these things gives you a tremendous advantage. It shows you the way of escape, of instruction and of exceptional accomplishment. It is time you quit mooning over the wonder of it and got down to PRACTICAL ACTION.

Dept. 30, Keedsville, W. Va.

Sarcasm by J. A.

Purporting to be by Spirit J. A. Wayland

Phifer, you are a fool. All nonconformists are fools.

We are fools because we do not recognize what fools the rest of men are. Because we do not consider this, we are bigger fools than they are.

We would make the government so perfect that governing would not be necessary. We would make religion so practical that the church would be a useless thing.

But we forget what the fools would do if they had no government or church to take up their time. Because they are fools, they need elections, and services, and parties, and things to do prepared for them.

They who lack the initiative to employ and govern themselves have not the sense to read, or amuse themselves, or busy themselves, without others to direct them.

Beside, the town election, the Ladies Aid, the lodge, the club, the boosting of some organization affords a chance for some fools to shine amid the dullness of worse fools. These things are necessary. Why should we try to make things so perfect as to deprive the children of their bottles?

If you take from the fools their wars, their businesses, their ready-made amusements and religion, what toys can you give them instead? They don't want liberty, because they never had it, and it looks uninteresting to them. They want the things they have played with so long. Give them what they want and they will think you great.

Cannot Be Dishonored

Ralph Waldo Emerson

The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every burned book or house enlightens the world; every suppressed or expugned word reverberates through the earth, from side to side.

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Benjamin Franklin Believes We are Near the Lifting of the Vail

Purporting to be by Spirit Benjamin Franklin

I believe that when we shall understand more of the laws of light, the vail may be lifted and anyone be enabled to see spirits. I believe some inventive genius, like Mr. Edison, might prepare a machine that would so increase the vibration of light as to enable any, man, looking through it, to see a spirit whenever a spirit was within range of his vision.

This would be important, from the fact that it would demonstrate beyond doubt that man does live after death, and, proving that both sin and righteousness do receive absolutely just recompense, would vastly aid education, civilization and morality.

But this is not all that I hope from a study of the x-and other rays recently discovered. I hope that, in proving a man in the flesh may see spirits, it will suggest the conclusion that he may also hear them. The field of vibrations has hardly been entered as yet. To my mind the telephone and phonograph are happy intimations that the time may come when I, myself, may talk to my fellow beings in the flesh, perhaps to halls full at once. Think of the immense benefit the undeveloped race in the flesh—the baby race—would receive if it could hear lectures and read books by the Socrates, the Zoraoasters, the Solomons, the Darwins, the Shakespeares and others of earth's nobility, whose added years have added wisdom to them. It seems to me that nothing—absolutely nothing—would so develop the world or so quickly banish the barbarism that has beclouded it.

Tells of the Spirit Telegraph

Send$5 for 10 subs and get free the 400 page bound book telling about the first successful experiments in securtelegraphic communication with the spirit world. Scores of messages received by wire. Illustrations. A $2 book, No Triology with this offer.

rt of wisdom to-
his is only the
a positive side
e." The temp-
an plan. Such
ongs the agony
ollow is to act.
who says, Lord,
will in this har-
or the reception
hall understand,
S. Have YOU

Thought

it of our vision or en-
he joy and glory that
urs. But it is Some-
as well as we can un-
e sun and biting wind,
s hard to win. Perhaps
it without knowing it.
d it to bear the name
or place, but instead
as the rugged impress
er. The things that
helped to make it so,
er is the highest thing
ld. Given character,

What is Fr...
Freedom is ...
ritate.



S
Sweet is it,w
Wafts odo
To let the ha
Peer into
And listen to
That shatter

'Tis sweet to
And listen
To hear the

Parable of the Dead

Purporting to be by Spirit Ignatius Donnelly

A CERTAIN KING thought to make himself great through conquest. He therefore marshaled a host and sent them forth to battle. His armies did indeed conquer territory that had been ruled by another. and he got a name is history as a man of vigor; riches came with power, and he was able to do much as he would and to compel the thinking of the people to his thot; so that he was accounted great indeed.

But after a time this king died. And when he passed from earth he met the souls of such as had fallen in his wars, who asked him why they had been deprived of life and riches and power by him. These things were gone from him, then; he could not punish those who accused him, neither could he command his olden state or riches or honors. Before the accusations of his victims he cowered until he was as miserable and weak and poor as he had made them to be.

———Viewed in the fuller aspect had he really won? Seen from the opportunities ahead of the others, had they permanently lost?

Shakespeare Says, In Solution Lies the Solution of the Problem of Friction

Purporting to be by Spirit William Shakespeare

...nding titles and ...
s called deeds and bonds
possess.

re are things that count.
hem make but little show,
outweigh gold and dia-
It is not a little attain-
know books, or the best
hat men have thought and
est words they have said.
a small thing to expe-
he buoyancy of the child,
r of the youth, the thrill of
ve, the joy of young par-
the sweetness of a whole-
aith—to know for oneself
uty of the dawn and dusk,
ening spring and gorgeous
n, the tumbled color of the
the voices of the hills and
rrors of the pools. It is not
e thing to Live—to feel and
nd plan and touch the souls
ow voyagers on this wild,
ea—to hold the hand of one
lips from the moorings of
nderest grasp, and to hail
companion or children
the sight but near. It is
ing to inherit the syllable-
s of the Real Old Masters,
e iron creations of our an-
demigods whom now we
s spirit only. It is Some-
o Live a clean, white life,
y and pain and toil and
here may be in it, for the
us, a feeling of disappoint-
not yet reach-

agem... ... faithful life, ... right, you have done ... have done much. Doing right is doing much. You have laid the foundation, and the turrets shall yet tower in the heavens.

It seems a very commonplace thing to say, and yet I declare it, that they who rear a family into honorable manhood and womanhood have done a great work, perhaps the greatest work in the world. I say this because I see that the perpetuation and improvement of species is the work in which all nature is engaged. It is this passion, far greater and holier than lust, that causes the plant to bring forth a hundred fold, and mats the earth with grass, and weaves the sky with warp of leaves and bloom through which birds fly like singing shuttles. It is not a small work to care for the tender life through infancy and childhood, to provide for it and shield it and train it rightly. The fact that it is accomplished under conditions that often entail privations and even heroism that the world will never know, makes it all the greater. It may be that it shuts one from securing learning or frolic or chance to travel, but these forfeited desires have merely fertilized in their death the ground for grow-

...fort and time will m...

...Grace D. Brewer, for many ...ears "army" editor of "the little old Appeal," is now connected with the Non-Partisan League work, with headquarters at St. Paul, Minn., writes asking for sample copies of The New World. She says: "We are having an interesting fight up here. and as election draws nearer it promises to become greater. It is exciting—about as exciting as the old days on the Appeal. Ben Wilson is here, as is Tom Hickey; so you see we have some of our old friends with us. Mr. and Mrs. LeSuer also are here.'

...ing as o...

The man who makes money out of politics often understands as little of the science of government as his humblest constituent does.

It may not sound exactly harmonious, but all the music would be taken from earth if all the children that cry were removed out of it.

There are two kinds of men in the world, organizers and those who can be organized. The organizers make their living off of those that can be organized.

IT IT NOW a matter of demonstration to you. You were told in advance that America would enter into the war—and it did; that radicalism would be suppressed—and it has been; that socialism would be tried and proved a failure—and it has been done in Russia and elsewhere; that famines, pestilences and natural phenomena would multiply—and they are doing so. They all demonstrate the truth of periodicity—that we are closing both an historical age and a geological age. Knowledge of these things gives you a tremendous advantage. It shows you the way of escape, of instruction and of exceptional accomplishment. It is time you quit mooning over the wonder of it and got down to PRACTICAL ACTION.

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

5c copy.
50c year.

The New World

Lincoln Phifer's Paper-Magazine

Clubs of 5
$2.00.

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, April, 1918 | Number Twenty-Three

Nothing Like It.

You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

LET the dead bury its dead, said Jesus in considering the outgrown order of his day. It may be trusted to do the work effectively, without any help or suggestion from us. This is the part of wisdom today, at the close of another age. But this is only the negative part of the quotation. There is a positive side as well. Jesus expressed it in "follow me." The temptation is to seek to forward some human plan. Such work is not only wasted effort, but it prolongs the agony and must cause greater loss of life. To follow is to act. There is real work to do. Not every one who says, Lord, Lord, is acceptable, but they who DO *his will* in this harvest period, when earth is being cleared for the reception of the kingdom of Heaven. The wise shall understand, and instruct many, and DO EXPLOITS. Have YOU received the call and instruction in vain?

Better Than You Thought

YOU say you came into the world with nothing and still have nothing. Well, the greatest men take nothing away with them, and they resign all offices and go out of society when they die. Perhaps you have not done so badly, after all.

It ought not to be thought such a great thing to get enough to eat and make one comfortable. If we were wise enough to recover from the mania of grabbing, we would probably find this part of living easy; and as we cannot lay by a penny beyond the gate of death, we ought to cease measuring men and women by the barbarian standard of what glittering baubles and sounding titles and fetish-papers called deeds and bonds they may possess.

But there are things that count. Some of them make but little show, but they outweigh gold and diamonds. It is not a little attainment to know books, or the best things that men have thought and the wisest words they have said. It is not a small thing to experience the buoyancy of the child, the vigor of the youth, the thrill of early love, the joy of young parentage, the sweetness of a wholesome faith—to know for oneself the beauty of the dawn and dusk, the greening spring and gorgeous autumn, the tumbled color of the clouds, the voices of the hills and the mirrors of the pools. It is not a little thing to Live—to feel and hope and plan and touch the souls of fellow voyagers on this wild, wide sea—to hold the hand of one who slips from the moorings of the tenderest grasp, and to hail parent, companion or children beyond the sight but near. It is Something to inherit the syllable-pictures of the Real Old Masters, and the iron creations of our ancestor demigods whom now we know as spirit only. It is Something to Live a clean, white life, with joy and pain and toil and care. There may be in it, for the most of us, a feeling of disappointment—that we have not yet reached the summit of our vision or entered into the joy and glory that we feel is ours. But it is Something to do as well as we can under the fierce sun and biting wind, when good is hard to win. Perhaps we have won it without knowing it. We expected it to bear the name of property or place, but instead of these it has the rugged impress of character. The things that troubled us helped to make it so, and character is the highest thing in the world. Given character, with the dependability that goes with it, and all else will come in time; but give all else and let character be absent, and all is evanescent.

I want to say for your encouragement that if you have lived a faithful life, honorable and upright, you have done well, you have done much. Doing right is doing much. You have laid the foundation, and the turrets shall yet tower in the heavens.

It seems a very commonplace thing to say, and yet I declare it, that they who rear a family into honorable manhood and womanhood have done a great work, perhaps the greatest work in the world. I say this because I see that the perpetuation and improvement of species is the work in which all nature is engaged. It is this passion, far greater and holier than lust, that causes the plant to bring forth a hundred fold, and mats the earth with grass, and weaves the sky with warp of leaves and bloom through which birds fly like singing shuttles. It is not a small work to care for the tender life through infancy and childhood, to provide for it and shield it and train it rightly. The fact that it is accomplished under conditions that often entail privations and even heroism that the world will never know, makes it all the greater. It may be that it shuts one from securing learning or frolic or chance to travel, but these forfeited desires have merely fertilized in their death the ground for growing the greater, homely, wholesome virtues. There is nothing greater than being—that is, living, well.

May be you have done Better than you Thought.

What is Freedom? Dom is rule. Freedom is rule that does not irritate.



Spring Rain

Sweet is it, when the youpg spring night
Wafts odors on the clanking air,
To let the hardly conscious sight
Peer into dark that lightnings tear
And listen to the drops of rain
That shatter on the window pane.

'Tis sweet to see the lightning's flash
And listen th the thunder's roar,
To hear the beating raindrops dash
And patter into song outdoor,
And let the drowsy music creep
Into a still heart till we sleep.

From the Old Army Editor

Mrs. Grace D. Brewer, for many years "army" editor of "the little old Appeal," is now connected with the Non-Partisan League work, with headquarters at St. Paul, Minn., writes asking for sample copies of The New World. She says: "We are having an interesting fight up here. and as election draws nearer it promises to become greater. It is exciting—about as exciting as the old days on the Appeal. Ben Wilson is here, as is Tom Hickey; so you see we have some of our old friends with us. Mr. and Mrs. LeSuer also are here.'

New World Philosophy

Men are cheap—until election time.

Pleasure is mostly hard work without pay.

A man who wants to fight is really licked already.

Some people say everything they can think of, and talk besides.

Some people would bet the world is flat if they were sure their bluff wouldn't be called.

A man who has no trouble usually spends his time in making trouble for others.

When a man can't answer another he is sure to say his vanquisher is a fool.

Finding fault must have some good in it, for it is all a good many people can do well.

The man who can understand another is as great as himself and the other fellow combined.

The man who sets a trap for his neighbor frequently watches it so closely he gets caught himself.

A little man in a big place always shows his littleness by pretending to be better than others.

The happy man is not the one who succeeds, but the fellow who sees someone else fail and says, "I told you."

When a man gets so he can use flattery without making either him or the victim sick, he "doesn't have to work any more."

Some men have big vices and others petty meannesses; but a thousand mosquitoes are as annoying as one big dog.

The man who makes money out of politics often understands as little of the science of government as his humblest constituent does.

It may not sound exactly harmonious, but all the music would be taken from earth if all the children that cry were removed out of it.

There are two kinds of men in the world, organizers and those who can be organized. The organizers make their living off of those that can be organized.

IT IT NOW a matter of demonstration to you. You were told in advance that America would enter into the war—and it did; that radicalism would be suppressed—and it has been; that socialism would be tried and proved a failure—and it has been done in Russia and elsewhere; that famines, pestilences and natural phenomena would multiply—and they are doing so. They all demonstrate the truth of periodicity—that we are closing both an historical age and a geological age. Knowledge of these things gives you a tremendous advantage. It shows you the way of escape, of instruction and of exceptional accomplishment. It is time you quit mooning over the wonder of it and got down to PRACTICAL ACTION.

Man Before He Had a History

While this article is continued from last issue, every chapter is complete within itself, so you may begin reading anywhere. I am not presenting my own or anyone else's "theory" or even Yogi "philosophy," but what purports to be the actual experiences of man before he had a history, as carefully handed down through a Great School in India with corroborating testimony from many other sources, for more than 5,000 years. One cannot form an adequate conception of what man and spirit are without knowing this that claims to be experience in origins. The authors quoted are Two Chelas or advanced students in "Fragments of Forgotten History."

8 The Making of the Mouth and of Sex

UP TO THIS TIME man had no mouth and had not eaten. During the sixth geological period the mouth and alimentary canal were developed. Man then began to eat, digest and evacuate. You find the story in Genesis 1, 26 and 29. That man did not accomplish this change without help is indicated in the phrase, "Let us make man in our own image." That there were others than Deity engaged in the work appears from the word "us." "In our own image" does not necessarily mean that they were made in the same shape that God wears, if he has body or parts at all, but rather that he was made to conform to the mental image or plan that God and the higher spirits had devised for him. Man was then given right to eat the seed or fruit of every plant. He was, as the text clearly shows, not empowered to eat either the animal or the plant itself, but only the seed of the plant. According to scriptural record, the period in which man was made an eating animal was the sixth "day," though he may have existed long before this.

But this is not the only change that was effected on the sixth day. Higher critics have made much of the two creations mentioned in the bible, one in which man was made an eating animal, and another in which he was made in two sexes. (See Genesis, 1, 27, and Genesis 2, 21, 23). Even the higher critics, however, seem to have missed the statement that at first "male and female created he them." Literally it means that all of them were both male and female. This need surprise no one, because most flowers are to this day both male and female. But two sexes in one is not a success even in plants. Except for winds and insects to scatter the seed it would be almost a total failure. In the reference in Genesis 2 we read of where Adam (the word is not a proper but a common noun), was made to sleep, and while he slept a surgical operation was performed on him, and the sexes were separated. Our version has it that a rib was removed from him. The original does not use the word rib. What was done, according to the tradition of the Hindus, was the removal of the clitorus, still in the female, which was in the male transformed to an outside organ. And they "closed up the flesh instead thereof," leaving the vagina absent in the male. You may still trace in the male the line where the "flesh was closed." The nipples also were not removed from the male.

Possibly there may have been a few births before this change, bisexual man impregnating himself, but it was not a successful method of procreation, being so unattractive that it is written that "no mate was found for him." After the surgical change reproduction was on a different basis, requiring two to complete the work, and it was so that the "desire of the woman was toward her husband." It is in the sense that the functioning that once belonged to one was now divided between two that "they two were one flesh." And they were then both qualified and empowered to "multiply and replenish the earth" on a purely physical plane.

9 The First Man Who Ever Was

THE MAKING of the alimentary canal and of sexual organs, through surgical operations, attests the fact that man had by this time become strongly materialized. The work thus done by God and higher spirits, left man completely in a material state. There has been no physical evolution since this time. It is for this reason that in the Genesis story it is written that God "made everything after its kind"—that is, in fixed species—and that "male and female created he them."

Herein is the great divergence from Darwinism. The latter would have us believe that evolution came while life was on the physical plane. Yogi teaching, predicated on tradition that is infinitely older than the Darwinian theory, says the changes were affected while everything was spiritual or easily moulded, as water is easily changed in shape, and that, at a certain period types and species became fixed. Some of the poorly adapted types passed away entirely. Some developed along the line of mentality, which is stili plastic; others degenerated into lower forms we see today. Still others never took on the physical, remaining in the spirit state. And man, who maintained a mental, a plastic or spiritual condition, in spite of materiality, after the material fell away in death, resumed the olden form of spirit life, modified according to his individual development of the spiritual nature.

The development of life on to the purely physical plane, according to Yogi information, occupied six "Rounds" or geological cycles. There followed a seventh Round of "rest",—the thing that the ancients called the "golden age." During this age man's chief experience was in feeding and reproduction. Earth was filled with life, and feeding ultimately became a problem. It was then that the fall of man occurred through improper feeding. The allegory of the tree of knowledge of good and evil is a little hard to understand, but in all probability "the fall" consisted in the devouring of life —of the "tree" itself—instead of the fruit of the tree. Naturally, this would mean an interference with the right of other life. It would result in violence and oppression. According to scripture, it resulted in man being expelled from Eden. This is perhaps a way of saying, what the Yogi traditions inculcates, that earth itself was still in such a fluidic condition that it was affected by the wrong action of the creatures upon it, resulting in a cataclym or actual change in earth conditions, for the worse. It is also saying that God was creating again, through use of great forces beyond our understanding.

A little soul will advertise itself
And ignorance is eager to instruct.

Why not work till 8 p. m. and save daylight that way?

Calls The New World a Beacon Light in Darkness

Alex Cummings, Florida

The New World is the beacon among the wreckage on the threshold of a new Heaven and earth. In six months' working as a mechanic in an eastern port, meeting thousands of people, it impressed me as an awful fact that not a wholesome, clean specimen of manhood was to be seen. All, from the oldest to the youngest, were saturated with poisons, with catarrh prominent, evidence of disease and decay everywhere, all absorbing death from the fountains of tobacco, drugs, soft drinks and carrion (flesh), at every meal. I felt as if I were well along in the evening of a night of gloom and destructive horror. Men decaying, coughing, breath a horrid stench, foul as the foulest sewage. Man eats the decaying corpses of other animals, cooks, spices and flavors them, devouring the carrion by train loads. Out of this unspeakable diet evolves a brain capable of producing just such conditions as prevail. No fact is more obvious than that the white race is doomed and but a remnant can pass this crisis. It is but the natural, orderly sequence of cause and effect. We shall look in vain for a new Heaven and earth while we make hell for our fellow creatures. It is insanity to expect or strive for an age of peace and good will while a slaughterhouse exists and the demand for flesh is general. We will give way to a conquering vegetarian race or decline to a remnant that will survive with clean habits.

Serenity

As calm, serene and sweet
As evening after rain,
My hours are before his feet,
In happiness or pain,

And in the silent night
I waken but to feel
That everything with him is light;
And glories o'er me steal,

Ah, it is heaven below
To in his love abide,
The highest, holiest to know,
Sheltered from all pride.

Likes Kramer's Book

My brother, W. I. Phifer, of East St. Louis, Ill.. after reading J. L. Kramer's book telling of telegraphic communication with the spirit world, the book that goes free with ten 50c subscriptions to The New World, authorizes me print the following, credited to him:

"I have read many volumes and much current literature on spiritism and kindred subjects, and in practical value I consider this book worth more than all I have ever read before or witnsssed in twenty years of persoal investigation."

Wash is inventor of a number of important appliances now in practical use, and is "almost persuaded" to apply himself toward purely mechanical communication with the world of spirits.

Our Fellow Worker, God

The first concept of God was of a tyrant;
Man sacrificed to him. The second concept
Was of a father, and men reverenced him.
The new idea of God is of a brother
And comrade God, the best concept of all.
He will bear jesting with; he's square with us.
Our worship of this God fulfills the thought
Of Revelation—Kiss your hand to him.
He's a "buddy," a good fellow, and you like him.

Easter is More of a Reminder of a Coming New World than Resurrection

The Easter occasion celebrates the resurrection of Jesus, but it does more. Long before his advent on earth, in many lands, the feast of Easter was celebrated. Even now it is calculated from the position of the sun relative to earth, and therefore is what is known as a "movable feast." In practical affairs it calls attention to the coming of spring, and is predicated on periodicity determined by planatary movements. Psychologically, it suggests the resurrection (re-erection) of vegetation annually, and the resurrection (re-erection) of the human body at the end of a great cycle. As an astronomical fact, it belongs to all the world, regardless of "religion" or belief. As a suggestion of future life for man on the earthly plane, it is properly a development out of the Christian system. But ever and always it is based on periodicity.

Oh, for a Voice

Richard Realf, the Kansas poet of freedom and associate of John Brown—1856

Oh, for an utterance that should sweep
Like the red-hot lipped simoon
And wither the damning thing that keep
This beautiful worlds in gloom!
Oh, for a voice whose tones should fall
Like the touch of a mother's prayer
On the sick and sorrowing souls of all
Who pine for a holier air!

Economy and Efficiency

J. L. Bishop, Kansas

Economy and Efficiency! The farmer does not let all the males run with the herd. It would not be best nor safe for him to do so and would be very useless. When the workers are treated as animals and reduced to the state to which coldly materialistic bondage can bring them, it will be economy and efficiency to handle them as the farmer handles his herd. Sterilizing boards to examine the young men when they come of age are a probability of the future, if the rule of the bond runs its full course.

THIS is not a mere theory I am presenting. I wish you would quit regarding it as such. Every spiritual gift and demonstration anyone else ever had is open for you, regardless of your beliefs. Go after power and joy. There is life beyond death, and "the hour of his judgment has come." Therefore the world is not being wrecked, and no one is being so ruined but that he will yet have full opportunity. Mechanical connection with the Heavens can be effected. Therefore go to thinking and experimenting to bring it about.

Socialism Began as a Spirit-Led Movement

Lincoln Phifer in Western Comrade, Stables, La.

AMERICAN Socialists ought to know, though many do not, that the Socialist movement in America began as a spirit directed movement. The first group of colonies established in this country, consisting of some five distinct parts, claiming as basis of its action a command from spirits to utilize the vast land acreage in America for the freeing of the world and the establishment of a cooperative commonwealth. For many years the members thought they acted under direct inspiration. Before Marxianism had been thought of, before there was a Socialist party in all the world, these people, calling themselves Socialists, established colonies in America and sought through them a solution of economic problems that perplexed the workers. Had their early plans been fully followed, it is likely that many of the evils that afterward grew up under what became known as capitalism would have been averted. Even as it was, these early Socialists were to a large degree responsible for the public roads and public schools, which are the best socialized features we have today. It is the other colonies that failed; the colonies founded at the direction of spirits remain for the most part to this day.

I am not alone in saying that one of the weaknesses of the modern Socialist movement is that it has been too materialistic. Just as freely do I declare that the modern spiritist movement has lost its economic purpose and become a thing without meaning. It was to correct, if possible, the lack in both these movements and bring them together, with added force and enthusiasm for both, that The New World was established. I do not care for the doctrines of spiritualism so much as for the power of the spirit, or so much for theorizing concerning Socialism as I do for practical socialization.

Whether or not there be anything in spirit manifestation, it can hardly be denied that thousands believe they have communication with those who once lived in the flesh and who passed through the change that we call death. In every land, in every age, the phenomena have been sufficient to challenge the consideration of many honest and clear thinkers. Perhaps a majority of the people today believe that we live after dissolution. In suggesting that the thought is worthy of serious consideration, therefore, I am neither running counter to common sense or to general belief. And whatever else come out of the war, it is more than likely it will revive thought concerning the future. It is doing that even now. My message is therefore opportune.

Yet my message differs radically from the conventional spiritist contention. I hold that there is already enough well attested data on the matter of the existence of spirit life to warrant the serious consideration of thoughtful people. At the same time, I hold that the repetition of data, which has been repeated over and over for at least four thousand years, can hold no significance. My view is that we ought to act on the data rather than seek to repeat it. People knew in general of the fact of telephony for many centuries, but it was only when they began to act on things already known, to practical ends, that the telephone was really created. Students knew of driftwood crossing the Atlantic for many years before Columbus sailed westward, but it was the Genoese mariner who acted on the data and discovered the continent from which it came. With all that has been experienced in spirit phenomena, it has not until now been openly proposed that we follow out the suggestions and find what we shall find. I hold that it was natural, so long as the world lacked well defined machinery and natural forces available for use, to resort to the medium and the circle, employing personal magnetism as the force that got returns. But now we have electricity, a vibratory force much more rapid than nerve force is; now we know that sight and hearing are both vibratory in nature and that we can connect electricity to them. We know it is possible, now, to talk with an unseen person five hundred miles away and really hear him speak. Therefore, The New World advocates the utilization of electricity and mechanical appliances for the purpose of touching the new world of the spirit that data seems to indicate may lie in the great ocean of vibration stretching between sight and sound. If there is anything to spirit manifestation, it means that we ought to be able to connect up with the populous realm of souls on a purely scientific mechanical basis. Others talk about immortality and doctrines of various kinds. I say, believe whatever you please; only, let us prove things, one way or the other, and get knowledge instead of faith or unfaith. I confidently believe the time will come when anybody can at any time call up a friend, or one of prominence, on the other side, and get as certain reply from him as he now gets over the telephone; and when all papers will print news and views of the other side of life as they now print news and views from across the big water. The accomplishment of this result would mean, practically the opening of a new world to our knowledge. There would be the history and geography of Heaven (or whatever you choose to call the abode of the departed) to collect. There would be the finding out of the effect of earthly actions and ambitions on the other life, with a consequent revision of creeds and philosophies to meet the new knowledge, wholly apart from agitation or controversy. There would be new economics and new morals to develop; new sciences to collate; new literature to translate into our language, and a new earthly literature that would embrace the period beyond death, for us to write. The trouble with the world today—the thing that brought the war—is the fact that old ideas are exhausted. We have occupied the known world. We are going around and around in our literature and thoughts. We are fighting because we cannot stop the momentum of the past five centuries, which has always been toward conquest of new territory. The discovery of this new world of the spirit would do for us precisely what the discovery of America did for stagnated Europe five centuries ago. That broke up the feudal system. This would give a new impetus to man's thoughts and activities for another five centuries and prove the salvation of the world.

Naturally, many are incredulous. Some make fun of me. But a man is not of the true Socialist calibre if he will hesitate on this account. Already something has been accomplished. Dr. W. M. McCartney, of Bird City, Kansas, has rigged up an adaptation of a telegraph receiver and sounder, connected with a battery, but not to any outside forces. It operates a carbon ribbon that makes a record of dots and dashes after the old mode. Calls and questions are clicked off, leaving their ribbon record, then the room is locked up and left alone all day. Message after message comes—volumes of them. J. L. Kramer, of Bradford, Pa., has had nearly the same experiences. Wallace A. Clemons, a wireless operator recently of New York City, has made experiments, which he is keeping secret for the present, but says he feels sure of success. A common phone, attached to batteries but not to the outside, with the receiver down all the time and a megaphone put to the ear piece, has, in Oklahoma, rang and received messages. These are encouraging, as a beginning.

But this is not the entire message of The New World. I hold that in science beliefs do not count, but only the touching of power; that therefore all the experiences that Christians and others have had in the way of great demonstrations and periods of ecstacy are open to everybody, regardless of beliefs, just as soon as we touch the right wires. This is a new world of personal experience that I see ready to open to all mankind. It is time that the world ceased to be poor in spirit and that all should "know him, from the least to the greatest," according to the promise.

But what has this to do with socialization? If there be another world more populous than this, it is impossible to socialize things so as to bring justice to all, without considering that world. Government or public ownership means man rulership and excludes all animals, therefore means oppression for most creatures. If there is a spirit world, it excludes that also. Because of its vast population, because of its intuition, because spirit is presumably a higher type of life than the purely human, Jesus was probably right in talking of the kingdom of Heaven, or domination of the spiritual, as the real solution of the problem.

My mission, therefore, looks to a new spiritism and a new Socialism, predicated, not on beliefs or controversy or agitation, but on experience and demonstration and actual power. It will mean more for humanity than anything that has ever been suggested. It will mean a universal religion, and rational, scientific readjustment of things, coming in a perfectly natural way. I am going to original sources for power, just as all vital movements have done—to God himself, to the spirit world and to natural forces—rather than to books or rites, beliefs or institutions.

In Troubleous Timos

Dark grows the night and storms arise;
Wrathful lightnings rend the skies;
Even mighty beasts of prey
Tremble, and rocks fall away.

Eternal God, in our distress
We hide within thy righteousness,
And say to mercy, Cover us,
Oh, leave us not in terror thus.

The mighty ones are shaken now;
The great are suddenly brought low,
Humble and sinful though we be,
Yet we may rest secure in thee.

Just Like Debs

Mae Lawson, Ohio

I want to tell you of something very psychic! I had wanted **so badly**, to renew my subscription to your wonderful "New World." The way was **lacking**, and I felt so mean to have to tell you so, so I said to myself, "I will **just** be frank with dear Lincoln Phifer and tell him the **truth** when I get able to write again." Well! in the meantime that blessed SOUL, **dear Gene Debs** sent me a card to pay for one year's subscription to your BEST paper that was ever published. I don't know for the life of me, how he knew that I lacked the necessary way to renew my sub. but strange as it may seem to you, and to me, he DID know, and sent me the card to make it possible for me to read your blessed paper for another year. Is not that a wonderful experience? But Gene! well he is a RIPE SOUL! a SOUL who can "hear" the thoughts of his friends **clearly**, and I think, **without any words**. He is my GREAT share of the world! If he were taken from this old blood-soaked world **now**, there would be such a huge GASH taken from my share, that I would not wish to name the consequences. He is a **blessed soul**, his friendship to me has meant **so much** that bookfulls would not BEGIN to tell it. He is one of God's chosen Deputies, too! I do not **ever** feel lothe to accept the favors that **he gives**! for well do I know that HE gets more joy from the giving, (if **such** a thing were possible) than those who receive **can feel**. I love dear Gene Debs! and it is no maudlin love, I vibrate for **him**! His friendship has made me a better, more unselfish woman; and, has taught me to feel the keen sting of suffering for the "other." It has meant so many **fine lessons**, that words were all inadequate to express to you, my dear friend, what I know you can easily sense.

As It Is

Rev. A. Michaels, Alberta, Canada

When it grows dark the stars appear!
In trouble some true friend is near
A tongue that follows prosperity's smile
When adversity comes will say things vile.
The things we can't have are the things we crave.
And out of them comes the lord and slaves.
Creeds and denominations beyond life are gone,
But love remains and the deed well done.

Brilliant Displays of "Morning Lights" Occur on Two Evenings

A remarkable display of the aurora borealis appeared for several hours during the past month, visible all over the United States and Europe. It was the more remarkable because these "morning lights" (for that is the meaning of the name) appeared in the evening, and, contrary to general tradition concerning them, on a warm evening that was not followed by cold. A similar display occurred last August, the two being the most brilliant recorded for years. While, as I have often said, I do not regard these things as especial portents (though Jesus gave portents in the Heavens as one of the signs of the end), still these things, coupled with disturbances in the earth's contour and comets appearing in the Heavens, all point to unusual conditions in nature herself, suggesting the thing I have long forecasted—that is, a change in natural order as well as politically and socially.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00.
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

Germany is merely knocking a lot of leaves down and trying to attach them to her own trunk and branches.

The hand of God Almighty is at the helm of the world afloat in space, although a lot of men who are mere passengers imagine they are running it.

God can do his work without our help. But it is a mighty big thing to have the message explaining his work as it is being done. And the explanation is needful.

The great propaganda for the purpose of inducing the German people to overthrow the kaiser seems to have failed. Wonder how the other agitations will turn out.

God cannot be silenced, and his word is too widely distributed to be withdrawn, now. The bible tells it all, and nature does not care for what men may want or not want done.

Some one has called this a "thought war." It is. It is ideas and ideals contesting for mastery. This is why it consists as much of propaganda and suppression of propaganda as of actual fighting.

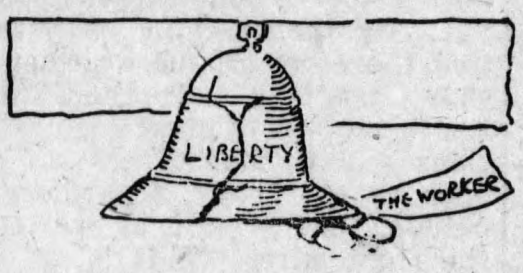
How rapidly are plans of men coming into judgment and being condemned as inadequate. Kerensky first, then Lenine; and now general government control of industry is on trial. This far, as relates to Socialism alone.

Nature is taking a hand in the old world's destruction. Among the three forces that prophecy reports as active in the last days are war, famine and pestilence. Only one of these is man's work. When the two become operative, man's destruction will become so puny in comparison as to be abandoned.

They who talk of natural law as being eternal, make God's methods of operation as superior to God himself. In the judgment period the old methods or laws are to be superceded by new methods or laws. It has always been so in geological crises or cataclysmic periods. This is why there shall be a new Heaven and new earth fitted for righteousness. It is the one rational hope of the world.

Although The New World has abandoned the Spirit Spy System until after the war, it is being put into operation by many. Partisans of both sides of the struggle on earth are suggesting things that the enemy is doing, and these suggestions are spread broadcast. This is a psychic appeal, or spirit espionage, even when untrue. Much of the suspicion and persecution that there is in the world may be traced to this source.

I would be very foolish if I did not seek to conform to all laws relating to publication of a newspaper, because failure to do so would mean inability to publish at all. I shall therefore try to make The New World all that the government says a publication it carries must be. The message is of God and must be delivered. Yet it is delivered by man, and he must be cultivated as well. And he will be.



The meek are to inherit the earth, not conquor it. After the self-seeking have slain each other until they themselves are bled white, then the common man, the unobtrusive, the fellow who never had a chance, shall fall heir to the possessions of the one time rich and powerful, just as the ancient Israelites came into possession of the lands and vineyards of Palestine after the licentiousness and barbarity of the Philistine had forfeited his right to it.

Beginning this month, the Western Comrade, organ of the Llano colony, with headquarters at Stables, La., will begin a series of articles entitled, "The Story of American Socialism," by the editor of The New World. I wish you would read them, and order enough from The Western Comrade to induce them to print it in pamphlet form. American Socialists have not understood their own movement. This is why they have fallen so under German domination. They need to study themselves.

What Happens When You Die

Let common sense prevail and not theory. When you die you leave your possessions; you cease to have eyes, ears, nose, mouth or hands. You are left with nothing except the spiritual and that which is socialized. Unless you have learned to see spirits, to have fellowship with God, to hear the unheard voices, and to live on other than material food, you are in a hapless case. Talk of summerland and Heaven of bliss is unscientific. Trying to placate an angry God is ridiculous. But the condition of the dead is such that one should seek to make it better by enlarging his spiritual perceptions while still in the flesh. Perhaps a majority of souls that pass beyond are mere germs, such as the Revelator pictured as lying in a heap, like grain, beneath the altar, asking how long before germination might come, but unable to help themselves.

Christianity Saved by a Spirit

They who have not considered the matter can have little conception of how nearly Christianity came to being an utter failure. In spite of the fact that Jesus, just before his death, arranged for a great circle in which the Holy Spirit was manifested, not one of the disciples really turned from the old institution or had thought of a world movement. There was no book on which to predicate a new movement, and church and state were united to stamp out the revolt that Jesus started. Had he not, as a spirit, after his ascension, knocked Paul down, and thus secured an organizer, a writer, a man with a world-vision, had he not chloroformed Peter and made him see that he must broaden up, the whole thing would have collapsed. It was a spirit-saved movement—a movement that secured permanence through a book written after Jesus had passed from earth. Without it as the light of the world, in that crisis period, earth would have been plunged into a dark age of stagnation, then.

If the preparation of a literature to make permanent the work Jesus had in view was so necessary in that day that, as a spirit, he took such marvelous means to secure it, the preparation of literature to the needs of this far greater crisis is so vastly more important that the utmost endeavor should be made to give it a place. This is why you should circulate, "Old Religions Made New," now. The spirit world will not fail; but you need that the books shall be opened.

Jesus The Head, Not a Tail

I am asked to which branch of the Russell movement I adhere Neither. This is not saying that Pastor Russell did not do a great and important work. But his message was confessedly to the "little flock" that was being developed. According to his own interpretation, that message was to sometime very soon lose its significance. My message is not to the "little flock" but to men in general. It is the simple, new gospel of Revelation, to "all men and nations and kindreds and peoples." It does not involve the same kind of preparation his message did, or that Christianity involved, but only the recognition of God, the maker-over of things, as the supreme power that must be recognized. My message is neither Russellish, sectarian or even Christian. It is simply Divine—the Kingdom of Heaven about to be set up on earth. Possibly the two aspects—the message to the little flock and to the world in general—constitute the two witnesses mentioned in Revelation.

Let It Be Nameless

Allusion to Humanism has several times been made in The New World. Humanism is thus defined in an article in The Western Comrade: "Humanism denies any value whatsoever to ancient and modern philosophies as in any way sources of truth. Truth is that which works. Humanism means practicalism; truth recognized and proved out by testing, by experimenting, as in modern science." It is a German notion, and, like other philosophies, has, according to its own postulates, to be proven. It will be seen that in demanding a test of spirit manifestation by mechanical means The New World is proceeding along the lines laid down by the philosophy of Humanism, so does not resent implication that it is a Humanist. At the same time, its message is far beyond this; it is an original movement, not an offshoot, an appeal to God and not to man, and, while admitting some merit in almost all lines of thought, is committed to absolutely none of them. I refuse to be classified and made a tail to anything.

The Unuch to Return

S. L. Bishop suggests a real possibility. Under full plutocracy, even with so many killed off in war, there will be more men than are needed to carry on the world's work, and keep the race intact, with women doing most of the labor at reduced income. The unuch will therefore reappear. He will return for the same reason that he came in other world-ends. After the merchant of Babylon had come under control of the plutocrat. the unuch came. After the Moslem merchant yielded to the plutocrat at Bagdad, the unuch came. When Joseph established a feudalism, controlled by the autocratic plutocrat, in Egypt long ago, all the male children of Israel were ordered killed. It is the regular process of exploiting development. Today, with stock, we have the steer, the barrow, the capon. When the human worker becomes mere "stock" of the plutocrat, he will be treated like stock, just as he has been in the past. Ancient prophets foretold the condition at the time of the end when the authorities shall "forbid to marry," and also to "buy or sell" except as the dealers bear the mark of the "beast." It tells us that men shall be scarcer than gold, and that seven women shall then take hold of one man and offer to support themselves if he will but permit them to bear children.

There is practically no belief in God in all the world. Oh, there is abundance of belief in man, whose plans and conceptions he calls God. But supreme confidence in a Power that is above human institution and plan, and even above so-called natural law—of a personal Force that will absolutely fulfill his word and make the earth anew, at this particular time, is practically absent. This is why prayers are ineffective; they are appeals to our own ideas and thoughts. They are idolatrous. But when man fails, when nature herself fails, and when earth changes begin to manifest in signs and wonders, then confidence in church and state will pass away, and men will really believe in God. "When the judgments of the Ruler are in the earth, then will men learn righteousness."

Wrong Feeding That

A monthly called The New World has been started in the east. It stands for Christian Socialism, both obsolete propositions. A reader of my paper sends me a copy and says it will in no sense compare with this New World. The reason does not lie in the way in which things are written, but in the fact that, after all, that paper stands for man's idea of a new world—the old thing repaired and painted,—while this publication proclaims God's New World, an earth and Heaven literally made anew and favorable for righteousness, plenty and happiness, about to be realized. This is the real thing.

Wrong Feeding That Ruined Many Animals Threatens New Disaster

FROM STUDY of Yogi tradition we have learned that when man was in a rarefied or spiritual state he did not eat, and even had no mouth or alimentary canal. Some have gone so far as to picture all the "curse" of man as being due to improper feeding. Milton sings:

"Of the fruit of the forbidden tree,
Which first brought sin into the world and all our woe."

Improper feeding constituted the much discussed "fall of man." The struggle for food in a wrecked world is responsible for hard work, for oppression and for war.

No wonder that the tearing away of forests to make fields, the rending of the earth for planting, the breeding of stock for the tooth, the longing for pleasanter climate and the desire to protect ourselves from adverse conditions by enforcing "taboo," or ownership of land, on the world, has brought disaster.

A good many suppose that God originally made disagreeable and vicious things. But we find that it was only after man had brought the problem of feeding on himself that degenerated earth brought fourth thorn and thistle, and "in the sweat of his face did man eat bread." A good many think that man was commanded to eat flesh, and even quote Genesis 9, 2-3, as proof of it. But they fail to notice that this is not a command, the "shall" being a statement of fact rather than an injunction. They fail to see the curse that came to nature with flesh eating: "The FEAR and DREAD of you shall be upon every beast of the earth, and upon all the fowls of the air, and upon all that moveth upon the face of the earth, and upon all the fishes of the sea." They fail to see the alarming threat that accompanies the statement that men shall (will) eat flesh. "Flesh, with the life thereof, which is the blood thereof, SHALL YE NOT EAT; and surely the blood of your lives will I require; at the hand of EVERY BEAST will I require it." Think of man being condemned to death by the Divine Maker of all for having slain and eaten animals! Perhaps that is one of the things that is the matter with the world today.

For we can go back, now, into geological ages, and discover that destruction came upon systems that were dominated by fishes, by reptiles and great lizards, because of their voracity and bloodthirstiness; notice the appetite in the word. We can examine into the bible and discover why the beasts are dumb and subordinated. When the flood was threatened to Noah Jehovah said: "The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them, with the earth."

And the world was destroyed, and the remnants of animals were degenerated, reduced in size and subordinated. The same fate was also threatened at that time, upon man if he took the same course. And he did listen to the voice of the one time dominating reptile, and took up its passionate and gluttonous life. Hence it is that at last, another geological period being at an end, he is ready to reap as he has sown, ready to receive the penalty of the same sin that has been visited upon numerous races of now-dumb animal life in epochs of the remote past.

MANY are taking, now, about the "new" this and "new" that. Insofar as they represent plans of men, they will all speedily shrivel into nothingness. Even the Heavens will wax old and pass away in commotion. Some of the very fellows who taught the rot about the wiping out of all things within a twenty-four hour day, now explain that while we have clearly arrived at the end of a historical "age," yet "all things will remain as they were." Their last explanation is as silly as their first. While there will be no utter destruction of earth and no ripping open of graves within an hour, according to their old misconceptions, yet "sudden destruction" will come upon them, in this generation, in the end of a geological age, "Nevertheless, we look for a new heaven and new earth favorable for rightness;" scripture shows that two-thirds of humanity will escape the visitation. This is no time for silly theories and ineffective action. It is the most sublime period in history.

All That Anybody Knows

Sadie Whitson Rowley in True Science Magazine, Jordan, Montana

Men say they know many things,
But lo! they have taken wings.
The arts and scienees,
And a thousand appliances,
The wind that blows,
Are all that anybody knows.

Experiences in Spirit Telegraphy Eighteen Years Ago

J. L. Kramer

You have no doubt noticed an announcement in The New World of a book that has been offered as a premium with ten subs. The book, entitled "Death, its Meaning and Results," by J. K. Wilson, was published eighteen years ago. I have about 200 copies left in my care by the author.

The book was written under remarkable conditions. Mr. Wilson, a Mr. Dallas and I met under peculiar conditions, and became interested in psychic phenomena. We started out on new lines, without the aid of mediums. From the very start results were amazing. We received most convincing messages, establishing beyond question the identity of the communicating intelligences. At length messages came over the telegraphic sounder, which was connected with batteries in the usual way, but not to outside forces, in the Morse code. The operating forces from the other side, we were told, were former well known men of science, who had attained renown ere entering the spirit realms. A few of them were known in earth life by Mr. Wilson. The book contains many scores of the telegraphic communications, with photographs of the instruments.

The culmination is a strange recital, bringing death to the author, two years ago and scattering the other friends.

You must get the book. Get the ten subs for The New World, to help the circulation of the greatest little paper on earth, and at the same time procure the most marvelous book of the time. If you cannot obtain the subs, send ten names, and pay the $5.00 yourself. The book is cheap at that price.

Happiness All Around

Oh, the happy adjustment of things! When a good man is ruined by an evil one, he goes to heaven and is happy; and the evil one splurges on earth and is happy also.

The meek shall inherit the earth —6x2 feet.

The Double Work of Destruction and Construction Go on Together

J. W. Mooney, Missouri

THE PURPOSE of life in human existence is the highest possible expression, continuity and enjoyment of sentiment being in the human form and on the human plane of being. A social order that will properly serve this purpose of life is at hand. This means that the established order with all its natural institutions, is doomed to destruction. Some who know this feel that the established order is a hindrance to the coming of the rational order, and therefore feel that they should do something to destroy or hasten the destruction of this order. Let us do some observing and thinking along this line.

The tendency of the age is towards specialization. This insures that the destroyer and the builder cannot be the same. While in times past destroyers were also builders, the order thus established carried within them the germs of their destruction. Those who function in the destruction of the eternal order cannot be builders of the new. Let us think long and profoundly of this proposition.

Most who will take part in constructing the next order have taken part in spreading truth that was and is deadly poison to the established order. In its time this was the thing to do. The work was well done and needs no finishing touches. Times have changed and new duties arise. It is a waste of good time and effort to talk and write against the established order or against anything it gives rise to. The suppression of free speech and press to prevent such talking and writing is proper and good, and timely.

Neither the established order, nor its institutions, nor anything that it can do, is in the way of preceding to establish the eternal order. Nothing that will further the establishment of the eternal order at this time will bring its builders into political or physical opposition to or conflict with the established order of things. There is a way to serve life in this hour of general destruction without in any way antagonizing the "powers that be." This we must seek to know and act upon.

Prisoners Make Good

More than 300 inmates of the Kansas state prison are enrolled as students in the extension courses of the state university.

Senator Lewis suggests that the state organization be abandoned.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

...t not having received the ...ruary New World. Forget it, ...u can. I enclose 25 cents for ...a copies of the March number, ...h I will put where they will ...he most good.

...rs. R. C. Krole, St. Louis: En...ed find 50c for a new subscrib... If you have any old copies you ... spare, send them to me, and ...ll use them to good purpose. ...are glad to read your paper. ...t worry about the February ...e. You will win out yet.

... F. Brunner, California: Be... the March issue came I sus...ed that possibly there had ... a narrow-guage Comstock ray ...ssed on your paper. I hope ...vill continue to publish it, and ...ise all I can do in your be... If you should fail I know it ...not be your fault.

...S. Simmons, Oklahoma, writes: ...as surprised that your paper ...d be denied the mails. If at ...ime I can deliver papers, sent ...y express, to persons in this ...ity, I shall be glad to do so. ... sorry to miss any copy of the ...r, as it has been a great help ...e in trying times. I can't see ... anyone should find fault with ...or I never saw a word in it ... seemed unpatriotic to me. ...e must be some intolerance ...nd it. I feel and see that the ...le are running to and fro, ...ly knowing what they are do... It seems to me to be due to ...sual astronomical influences.

... Lawson, Ohio:

...llian K: Bullard, Kansas, says: ...look forward to the coming of ... New World with more interest ...n any other paper I take. I ...ce that people who until now ...ld not consider the things ...ht by The New World are be...ing interested in them. The ...er is bound to grow, because of ... wonderful grasp of world ...ts, the intuitive or inspira...al gift—call it what you will— ... places events in their relative ...e and proportions, and the ...er to forecast the future by ...lessons of the past. It seems ...st unfair for one person to ... all these gifts, while others ...denied them. But perhaps, af... mechanical connection is ...ted with the Heavens, such ...vledge will be open to all.

...gnized arts. But laughter— ... smile—is less artificial than ...tic—is peculiar to the highest ...ture only—is born with the ... and is the last recognition the ...t bestows ere passing to eternal ...ity. It is the most faithful of ...expressions of sentiment known. ... the only art really born of na... I claim, therefore, that ...

A Slogan of 1856

From Rallying Song of Kansas Immigrants by Richard J. Hinton, 1856

Raise our banner, rally 'round,
Ring out the battle cry:
Free Speech, Free Press, Free Men, Free Ground,
Freedom and Victory!

Fortunes of Angels

THE NEW WORLD ha
work is so badly nee
Divine order and ca
offending the gover
am planning big things f
way seems to be openin
plishment. I can't tell yo
continuously think of W
pare to have a part in the

ed

A Great Field for the Work of The New Wor

At my own expense, in a sm
way, I have tried it for almo
two years. I have proved th
there is a great field for it.
a purely business proposition
know beyond question that t
prospect is A No. 1. Few pape
on so modest an investment ha
received a tenth the encourag
ment this has done.

Then, we have made gratif
ing progress toward mechanic
connection with the heavens.
is doubtful if as much has be
accomplished throughout all t
past as has been done during t
past two years.

Then, we have made good pr
gress toward creating a liter
ture of the new in permane
form. It is doubtful if the re
ord has ever been equaled. I
us examine into this a little mo
in detail.

Pointing to the New Literature

The Dramas of Kansas take
the social drama, rather than th
individual love story, and ou
line remarkable things done in
big way in a state that is olde
and has a more romantic histor
than either Virginia or Mass
chusetts. It represents, there
fore, the beginning of the devel
opment of a New Literature.
It is a 200 page, cloth bound
book, and many have been sold
in Kansas and every state in th
union at $1.00, eliciting the mos
favorable comment from peopl
and papers of understanding
The price, in combinations, prin
ted on this page, is only 50c,

The Debs' Triology, contain
ing three of the very best pro
ductions of Eugene V. Debs, tha
master of English compositio
represents Beauty of Expressio
with Great Purpose behind it
The brochure is not for sale, b
is given free, while the editio
lasts, with every 50c subscri
tion to The New World.

Hamlet in Heaven is a five ac
30 scene play, purporting t
have been written by the spir
of the harvest period, while
e Russellites fixed the date of the
ginning of the world war, which
the most notable evidence of the
ding of an age that the world has
er known, and did it twenty years
advance.
The conclusion is unmistakable,
means forcible restraint of hypo-
critical masters of men. "Christ"
involves no power, but only looks
forward to future power, such as
is manifested in the forecast. In
the judgment period Jesus will no
longer be a weakling. But, quali-
fied by the spirit of Jehovah, "he
shall be of quick understanding,"
and "taking unto himself his great
power," he shall actually do
things.

The work he shall accomplish

The Meek

David Bobspa, California

The Meek
Shall inherit earth.
Who are the meek?
Not you and I,
For we have not
come into our
heritage.

The Meek
Shall inherit earth.
Divine promise,
True pronounce-
ment.
Heaven is here on
earth, the herit-
age of the meek.

None have inherit-
ed the earth
Because none are
meek.
We must accept
nature's gifts
With meekness,
Not with claims
of privilege.

Men would bolster
up God's gifts
By establishing
phantom claims
of rights,
And thus parade
Before their fellows
All encumbered—
sans meekness;
sans heritage.



The Meek
Shall inherit earth.
Meekness
Will take the chip
from our shoul-
ders
And beligerancy
from our hearts.

Man cannot accept
The love of wife
in meekness;
The woman ob-
trudes
The idea of rights
Between herself
and mate.

No one is worthy.
None need be wor-
thy,
Because all are
worthy.

And the Meek
Shall inherit earth.
Who are the Meek?
They who lay no
claim to rights
and privileges,
But, abandoning
againstness and
antagonism,
Shall inherit the
fullness of earth,
Becsuse no bar-
rier shall ob-
struct.

will be so striking that it will involve the complete rescuing of bedwarfed animal nature. Think of a condition when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, and their young shall lie down together; and the lion shall eat straw like an ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the tarrantula's den."

We human beings have been so intent on considering ourselves alone that we have failed to see that the bible promises salvation for the beasts. Indeed, by twisting the passages, we seek to turn these things to mean men, not animals. But this is not what is said. Why should it be considered strange that the ferocity of the oppressed dumb should be changed, if far more ferocious man nature, breeding and raising billions of creatures expressly for the tooth, shall be so transformed that "they shall not hurt or destroy at all under my pure rule; for the earth shall be full of the knowledge of the Divine Ruler, as the waters cover the sea."

Do you imagine that such changes could be accomplished without a change in the physical earth and the atmosphere? Consider: Now, two-thirds of the earth's surface is covered with water; then "there shall be no more sea." Now deserts, mountain chains and excesses of heat and cold make almost uninhabitable three-fourths of the land surface of earth. Then shall vegetation "yield her fruit every month," and all the world be habitable. Now inclemacy and recurring periods of night force all life to discomfort and to lapses in life. Then "there shall be no more curse."

No, this forecast tells of opportunity coming to simple, poor men and to animals. The things you have eaten shall have their chance in the new earth that is coming.

I suppose that congressmen are exempt from daylight savng law.

Kicks Count

A New World Sermon About So Long

Though thou shouldst bray.—Proverbs.

This isn't all the text, Telemachus, but it's enough. Though thou shouldst bray, men would not provide a cage and food like they do for the canary bird that doesn't try a bit harder. Though thou shouldst bray, they will not applaud like they do for the spell binder or prima donna; who try no harder to please. Everyone to his talent, my son. If you have been making a jackass out of yourself, keep your mouth shut, and maybe they won't notice it so much. You have your talent, even if it isn't musical. You may be an expert kicker. If you are, kick. There is room in this world for the exercise of even that talent, and all men have a wholesome respect for the good kicker. They may laugh at your singing, and swat you on the head where it won't hurt you much but they will respect your heels. Though thou shouldst bray, it wouldn't be worth printing, but kicks count, Telemachus, kicks count.

Electrifying Kansas Farmd

Many Kansas farms have their own electric plants that furnish power and light. Beside this, there are many cooperative farming electric plants that supply several farms, even pumping water for irrigation. The lines supplying the power cover 1,310 miles, radiating from 114 plants, and supply 100,000 people with electricity for the farm.

Interfering With Interpretation.

For many years the Bible students originally known as Russellites, have taught the coming of a great war and the collapse of nations as a result of Divine intent, foretold by prophecy. Recently several have been arrested for presenting these teachings.

Rumors of Imported Labor

It is reported that one hundred thousand negro workers are to be imported to the south from Virgin islands and Porto Rico.

Calling the Angels In

The following is found in my dead sister's bible. The author is unknown.

We mean to do it. Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it. Oh. never doubt,
When the burden of daytime droll is o'er,
We'll sit and muse as the stars come out,
As the patriarch sat at the open door
Of his tent, with a heavenly gazing eye,
To watch for the angels passing by.

We see them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside
And tarry awhile in converse sweet.
Nor prayed them to hallow the cheer we spread,
To drink our wine and eat our bread.

We promised our hearts that when the stress
Of the life work reaches the longed-for close,
When the weight that we groan with hindered less,
We'll loosen our hearts to such repose
As banishes care's disturbing din.
And then—we'll let the angels in.

The day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength
We drop indeed at the door of rest,
And wait and watch as the day wanes on,
But the angels we mean to call are gone.

Scores of Messages Received by Telegraph from World Beyond

In another column there appears a letter from J. L. Kramer concerning the book that The New World gives free with ten subs, for $5.00. During the past month my brother, W. I. Phifer, from Illinois, visited me, and while here he read the book. He pronounces it the most satisfactory work on spirit manifestation he has ever seen; and he has read most of the works by the Society of Psychical Research, Sir Oliver Lodge's books, and others. The work mentioned by Mr. Kramer, my brother says. presents stronger evidence of genuineness than anything he has seen from any source. In addition, it contains numerous telegraphic communicatons from beyond. That work was begun by spirits from the other side, eighteen years ago. It was interrupted in a way that seems to me almost impossible; yet Mr. Kramer thinks that it is being taken up again, and that his old experimentors are ready to help students who read The New World message and try for the communication now. When I began publication of this paper I did not know that anyone else had ever broached the subject of mechanical connection with the other world, though I had written of it more than twenty years previously. This book was one of the first things I bumped up against. It is a really wonderful thing. It contains more than 600 pages, and originally sold for $2.50.

The New World advertises but few books, and they are all of such originality as to be revolutionary in nature. The Kramer premium will stir you to action toward perfecting the communication that is urged as a possibility in Hamlet in Heaven. The Dramas of Kansas will introduce you to a coming new line of literature. Old Religions Made New will inspire you with a vision of the meaning of the great world changes that are in progress, and make the outcome clear and blessed to you. It is important that a solid book foundation for the new understanding be laid now.

THE NEW WORLD has only begun its work. The work is so badly needed, and I am so sure it is in Divine order and can be done without in the least offending the government in its great work, that I am planning big things for the coming year. And the way seems to be opening for enlargement and accomplishment. I can't tell you more now, but I want you to continuously think of WORK and SUCCESS; and prepare to have a part in them.

A Great Field for the Work of The New World

At my own expense, in a small way, I have tried it for almost two years. I have proved that there is a great field for it. As a purely business proposition I know beyond question that the prospect is A No. 1. Few papers on so modest an investment have received a tenth the encouragement this has done.

Then, we have made gratifying progress toward mechanical connection with the heavens. It is doubtful if as much has been accomplished throughout all the past as has been done during the past two years.

Then, we have made good progress toward creating a literature of the new in permanent form. It is doubtful if the record has ever been equaled. Let us examine into this a little more in detail.

Pointing to the New Literature

The Dramas of Kansas take up the social drama, rather than the individual love story, and outline remarkable things done in a big way in a state that is older and has a more romantic history than either Virginia or Massachusetts. It represents, therefore, the beginning of the development of a New Literature. It is a 200 page, cloth bound book, and many have been sold, in Kansas and every state in the union at $1.00, eliciting the most favorable comment from people and papers of understanding. The price, in combinations, printed on this page, is only 50c,

The Debs' Triology, containing three of the very best productions of Eugene V. Debs, that master of English composition, represents Beauty of Expression with Great Purpose behind it. The brochure is not for sale, but is given free, while the edition lasts, with every 50c subscription to The New World.

Hamlet in Heaven is a five act, 30 scene play, purporting to have been written by the spirit of [illegible] lifetimes hit upon the begin[illegible] of the harvest period, while [illegible]e Russellites fixed the date of the [illegible]ginning of the world war, which [illegible] the most notable evidence of the [illegible]ding of an age that the world has [illegible]er known, and did it twenty years [illegible] advance.

[illegible]The conclusion is unmistakable, [illegible]at in working along the lines of [illegible]riodicity, even when the law is [illegible] little understood as never to [illegible]ve been suspected by the people [illegible]o made the forecasts, the deduc[illegible]ns were in the main correct; [illegible]ile, in developing the theological [illegible]mises, laughable errprs were [illegible]de. The idea of Jesus—who [illegible]ce the resurrection has ob[illegible]usly been a spirit—returning as [illegible]ything but what he is, a spirit,

will come from the printer very soon after you read this. This book is entitled:

OLD RELIGIONS MADF NEW

It presents the Religious Aspect of the Times, together with other notable changes dne, It will he a cloth bound book and will sell for only 50c. In the preface I say of it:

Let it be understood from the start that I am not trying to create a new cult, sect or "religion." Let it be understood that, religion being a tie between two persons, I do not ignore God's part in this work. Indeed, I announce a new religious awakening chiefly because it is due in Divine order.

Following is a list of chapter headings, which, however, but feebly suggest the llberal originality of treatment:

Part 1. One

Unity of Nature,
Unity of Religion.
One Bible.
Unity of Experience,
Unity of Truth.
The Unity of Faith.
Efforts to Unify.

Part 2. Another--The New Religion.

The New Statement of Religion.
Signs of tho New Order.
Helping Toward the Change,
The Spiritual Side.
Mechanical Connection with the Heavens.
Utilization of Spiritual Forces.
Healing by Faith,
Fellowship with Him.
New Understanding of the Bible.
The Coming New Bibles.
Passing of Doctrines in Knowledge.
The New Religious Institution.
The New a Child of the Old.
The Break-down in Society.
God's Side of The New Religion.
How God Might Heal a World Deranged.
Divine Changes Anyhow.
Hope that is Not Shameful.

Quite a few are in with advance orders of the book. You ought to be, I am quite sure you will like it, better, perhaps, than anything I have. Readers of the old Coming Kingdom will find it like that, only briefer and with a mes[illegible]

BILL is the happiest fellow in the world. It may be because he is the busiest. Every day hundreds give him the glad hand. He is always welcomed; he is always parted with with regret, Is it any wonder he is happy? He is contiually buying things for little children, not that he has to do it, but because love prompts the act. He feeds the hungry and clothes the naked. Wherever he goes there is busyness, because he starts things. Yes, you have met him. And you like him. You wish there were more like him and that he might abide with you forever. He is always welcome to your home. When he is not there things look blue; but cheer returns when he comes back. You don't recall him? Perhaps it is because I forgot to say that he is generally known as Dollar Bill.

through a change in religion. It was so that Christianity came as a successor to Judaism, out of the hopelessness of Roman autocracy. It was so that, from the stagnation of the Dark Ages, there came the reformation and renaissance. We are again in a world night, a world winter. A great religious change is due. It will come out of the old, as was the case in past crises; but IT WILL NOT BE THE OLD. This is the thing that I announce and interpret. I do not create it; God does that.

I ask you concentrate on this book for the coming month. There are several fine combinations of this book with other books and the paper in the blank below.

NOW AS TO THE PAPER

There has been a good response from many since the suppression of the February number. Yet some seem to have become discouraged and laid down. Don't do this. Catch the spirit of the following Great Adventurers and help put the paper "over the top:"

Walter A. Prescott, Illinois: The New World is too good to lose.

Mrs. M. J. McAlester, Arkansas: I would rather miss any paper I take than The New World.

I. S. Walker, Arkansas: We surely hope that The New World will not miss again, as we think it is very good.

Mrs. H. H. Storla, North Dakota: We missed the February New World very much. It is the best little paper out.

Mrs. Sarah King: I would gladly pay for lost copies of The New World again and again rather than miss a number.

Abraham M. Mohr, Indiana: Has my subscription expired? Why didn't you tell me? I don't want to miss a single number.

John A. Chapman, Oregon: Missing the February number made me lonely to hear and learn more through your medium of truth.

J. C. Wilson, South Dakota: When I failed to get the February New World, I saw how serious the case is. I simply must have the paper.

J. H. Berrong, Oklahoma: I do not like to miss a single issue of The New World. Your paper takes first place with me. It is very logical and inspiring.

J. N. French, Texas: I have so often wished The New World was a weekly as I get lonesome waiting for it. I send you names of hungry ones for you to drop a crumb to.

Charles H. Tipton, Alabama: How we missed that February number! Am very much interested in your book, Old Religions Made New, and wish to [illegible]

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; health for our sick; success to The New World and its mission; your own development; the thing you especially desire.

about not having received the February New World. Forget it, if you can. I enclose 25 cents for extra copies of the March number, which I will put where they will do the most good.

Mrs. R. C. Krole, St. Louis: Enclosed find 50c for a new subscriber. If you have any old copies you can spare, send them to me, and I will use them to good purpose. All are glad to read your paper. Don't worry about the February issue. You will win out yet.

L. F. Brunner, California: Before the March issue came I suspected that possibly there had been a narrow-guage Comstock ray focussed on your paper. I hope you will continue to publish it, and promise all I can do in your behalf. If you should fail I know it will not be your fault.

C. S. Simmons, Oklahoma, writes: I was surprised that your paper should be denied the mails. If at any time I can deliver papers, sent me by express, to persons in this locality, I shall be glad to do so. I am sorry to miss any copy of the paper, as it has been a great help to me in trying times. I can't see why anyone should find fault with it, for I never saw a word in it that seemed unpatriotic to me. There must be some intolerance behind it. I feel and see that the people are running to and fro, hardly knowing what they are doing. It seems to me to be due to unusual astronomical influences.

Mae Lawson, Ohio:

Lillian K. Bullard, Kansas, says: I look forward to the coming of The New World with more interest than any other paper I take. I notice that people who until now would not consider the things taught by The New World are becoming interested in them. The paper is bound to grow, because of its wonderful grasp of world events, the intuitive or inspirational gift—call it what you will—that places events in their relative value and proportions, and the power to forecast the future by the lessons of the past. It seems almost unfair for one person to have all these gifts, while others are denied them. But perhaps, after mechanical connection is effected with the Heavens, such knowledge will be open to all.

[illegible] the pa[illegible]
recognized arts. But laughter—the smile—is less artificial than music—is peculiar to the highest creature only—is born with the babe and is the last recognition the saint bestows ere passing to eternal felicity. It is the most faithful of all expressions of sentiment known. It is the only art really born of nature. I claim, therefore, that we should not only metaphorically allude to the art of pleasing, but that we should name Laughter the first, the subtlest and the highest arc there is.

The Pride of Conquest

A man may get to be as rich as Gould, but he will never again be as happy as when he was a youth and realized he could lick any boy in the school.

A Message of Personal Comfort

I know you, saith the Lord, and you are mine. It matters not that there are many millions in the world, did you not feel me near on the evenings when you sat alone under the stars, in the days when you reclined beside the stream and gazed through the green to the blue?

I was with you then, and you felt I understood. You told me, although inaudibly, of your secret hopes and plans, and I sympathized with you. We had many pleasant hours together.

And do not think that I forget you, saith the all-pervading Spirit. In the ways of contending wills, disappointments come, even death comes; but I do not fail; and because I do not fail you shall not fail. You do not know how often I have been ready to visit with you.

It may not be as you planned, but over some road I will bring your good to you. When you sit alone and commune with me, you know it must be so. Even death cannot prevent it, for beyond death I am. In foreign lands, amid change of circumstances, I am always near, the Sympathizer with souls.

You are not alone, for I am with you. Yon cannot fail, for I do not die and I do not forget. I feel sorry for you; yet I whisper peace, and the smile that comes at my voice in the soul unfolds into a song.

Tell me all about it, then. I am not too busy to listen; for I am never hurried. The care of the world is not so heavy but that I also care for you. You say to your friend, God bless you; and I bless you. Saith the Spirit Over All, even God.

Spirits Try to Tell

Sadie Whitson Rowley, Montana

The other evening after winding the clock it stopped. I started it again and it slowed down and appeared about to stop, when the pendulum began swinging briskly, almost furiously. After a little it died down, coming to life again in the same manner. This was repeated, until, being alone, I became nervous and closed the clock. I reached for pencil and paper and the following was written automatically:

"The vibrator of an automatic recorder must be swinging or spirits cannot catch to the indraw or center thread of the vibration with their essenic reflector and follow the current to the vibrator.

"This vibrator must be of fine steel wire in the form of a coil spring, the spirals having a diameter of 1 1-2 inches, with the spiral threads just escaping each other when approached: It should be a wireless approach from the spirit side, with a mechanical receiver at the other end. This spiral must vibrate from one end only.

"The message will be in code, audible, like the ticks produced by death watch when people are very ill."

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Soldier Boy

Purporting to be by Spirit Ignatius Donnelly

No, my boy, your life is not ruined. I know how you feel. You are willing to make the supreme sacrifice if it will do the world a service. But, in spite of that, you cannot help but think of the long years of education; of the plans and hopes for and of the future; of the old home that is broken up, and of the new home which you dreamed about with one whom you miss so much.

It is no discredit to you that you should think about these things. It is not strange that you should feel that, for you and your life, the world has come to an end. I know how you feel, Soldier Boy, and my heart goes out to you. You have friends on both sides of the great divide who feel for you; and one or the other will welcome you home.

I want to tell you that your life has not been in vain and that you have not failed. It may be that you will die. But death does not end it. I know. The training you have had, the planning you have done, have not been for naught. You will yet have plenty of chance for accomplishment. You will meet your old friends—all of them—and be with them a long, long time. The one will still be dear to you, though in a different way than that you expect; you have not lost her.

And after you get here, after the impudent imperialists and merciless militarists who have forced the world of men to bloodshed, have gone the way of all flesh and become spirits, suc as you will be then—God help those men, you will say. The thought shows the spirit that will win; and you will rejoice that the spirit cannot be killed or imprisoned.

But you will not seek revenge upon them, when you see that they have not succeeded in slaying you, or wrecking your hope or chance, but only that they have crippled their own souls and wounded their own spirits. You will pity the poor, miserable things they have made of themselves.

And you—you will live, and go on, and be happy. You will have your chance, Soldier Boy.

It's God's Way

From Old Religions Made New

Nature ever works by renewing the old. So are our bodies built up. So is vegetation maintained. In spiritual affairs the revival has become a recognized process of advancement. Religion is not only a tie, it is a tie again, indicating, in its very name, the process of renewal. Religion, regeneration, revival, reform—all point to change as the law and process of progress.

For in His word He himself has announced His purpose to "make all things new." He has forecasted a new gospel that shall be given to the world. He has outlined some of the changes that shall appear under the new order. My word, therefore, does not rest on my own responsibility, for it has the Thus-Saith-the-Lord behind it. There is more in the bible about a religious order that is still due than there was about the change from the old order to Christianity.

To the new vision and hope, to the very good and gracious order that is coming because of human need and in Divine intent from of old, I direct your attention in this crisis, as to a star of hope in a dark night.

The Practical Thing Is the New Work

Purporting to be by Spirit J. A. Wayland

The practical thing is not, why did Socialists of Russia fail, or why did German Socialists fail to prevent the war? Rather it is, they did fail.

Perhaps the reasons you have assigned are correct. But that is not the point. The fact would not be altered even with different reasons. The great fact is, Failure.

We cannot go back to the past, even if we would. We cannot change its record, though we wished. Our agitation has accomplished enough so that it ought to give us reasonable satisfaction.

But that agitation is past. It is impossible to repeat it now, even if it was desirable to do it. The world is agitated too much already. It cannot go to the past. It must go on to the new.

It is foolish to cling to old forms and philosophies, when their work is in part accomplished and in part has failed. That is what ails half the creeds—this clinging to the past.

There is new work to be done. The supreme need, now, as always, is to think, to enlarge our horizon. If it does not enlarge we are not climbing. Let it take in all life, even the beast, and life beyond death. Let us consider natural law as well as human law. Let it be of the truth and spirit rather than of doctrines and institutions and artificialities.

If we do this, not only our partial success will lead to greater success, but our partial failures also will make for ultimate victory. If we do not do this, the very forces of progress will find themselves, as they have so often found themselves in the past, among the reactionaries.

World Dominance to be Brief

Purporting to be by Spirit Horace Greeley
Written in November, 1917

We who have studied natural processes know that we are in a period, not of building up, but of tearing down, not of evolution, but of involution. In other periods of this nature the world empire came first and exercised dominion briefly before the breaking up began. Things are moving so rapidly now that the varying processes are hastened. It may be that complete disintegration is at our doors.

Would Enjoin Spirits.

A daughter of Mark Twain has sought an injunction to prevent the publication of a story purporting to have been written by the spirit of the great humorist.

The Almighty is fully able to subdue the conqueror. He has never failed to do it in the past.

Russellites figured; nevertheless the Millerites hit upon the beginning of the harvest period, while the Russellites fixed the date of the beginning of the world war, which is the most notable evidence of the ending of an age that the world has ever known, and did it twenty years in advance.

The conclusion is unmistakable, that in working along the lines of periodicity, even when the law is so little understood as never to have been suspected by the people who made the forecasts, the deductions were in the main correct; while, in developing the theological surmises, laughable errors were made. The idea of Jesus—who since the resurrection has obviously been a spirit—returning as anything but what he is, a spirit,

BILL is the happiest fellow in the world. It may be because he is the busiest. Every day hundreds give him the glad hand. He is always welcomed; he is always parted with with regret, Is it any wonder he is happy? He is contiually buying things for little children, not that he has to do it, but because love prompts the act. He feeds the hungry and clothes the naked. Wherever he goes there is busyness, because he starts things. Yes, you have met him. And you like him. You wish there were more like him and that he might abide with you forever. He is always welcome to your home. When he is not there things look blue; but cheer returns when he comes back. You don't recall him? Perhaps it is because I forgot to say that he is generally known as Dollar Bill.

music—is peculiar to the highest creature only—is born with the babe and is the last recognition the saint bestows ere passing to eternal felicity. It is the most faithful of all expressions of sentiment known. It is the only art really born of nature. I claim, therefore, that we should not only metaphorically allude to the art of pleasing, but that we should name Laughter the first, the subtlest and the highest arc there is.

The Pride of Conquest

A man may get to be as rich as Gould, but he will never again be as happy as when he was a youth and realized he could lick any boy in the school.

I pledge allegiance to the American flag and the Republic for which it stands --one nation, indivisible, with liberty and justice for all.

Address until June 1, Girard, Kansas; after June 1, Rosedale, Kansas

5c copy.
50c year.

The New World

Clubs of 5
$2.00.

Lincoln Phifer's Paper-Magazine

Entered at Postoffice at Girard, Kansas, as second class mail matter, August 20, 1916, under Act of March 3, 1879.

Monthly | Girard, Kansas, May, 1918 | Number Twenty-Four

Nothing Like It.

You will Like It.

A ring around this paragraph indicates that your subscription has expired. You are invited to renew.

The New World to Remove to Rosedale, Kansas

THE NEW WORLD has bought a printing plant and will (D. v.) remove to Rosedale, Kansas, issuing the June number from that picturesque little city with the beautiful name.

Rosedale nestles among the historical and romantic Wyandotte hills in the State of Kansas, yet within half a mile of the Missouri line. It has its own city organization and is about the same size as Girard: yet it is within twenty minutes street car ride of Kansas City, Mo., with a five cent fare. I consider it an ideal place for the building up of a paper having the aims and purposes of The New World.

I have been considering a distinctive location for The New World from the date I started it, waiting only to prove the possibilities of the paper before making the change. Girard, while a beautiful home town with splendid people, is known to the outside world chiefly because of the Appeal to Reason. With the passing of the "little old Appeal" the charm of Girard for Socialists of America is largely gone. Since the change of the name of the paper to The New Appeal, it is so similar to The New World (which was here eighteen months first) that our mail gets badly mixed. Naturally, I do not like this. Neither do I like the thought of The New World being overshadowed by anything, even a memory. Nor do I like the perpetual suggestion of by-gone days, however glorious they may have been, in thinking of the far greater work ahead. The New World is beginning a new work. It should come from a place that suggests freshness. At the same time, the things I have planned make it desirable that we shall be near a big city, where mailing and printing facilities are of the best.

Some day I hope that whenever you think of Rosedale you will think of The New World, and whenever you think of The New World you will think of Rosedale. The two names go well together. Someday I hope that Rosedale, Kansas, may be the Mecca of those seeking better things, attracting visitors from all over the world. I want you to remember, and whenever you visit Kansas City, Mo., take a car near Union Station and pay your respects to Rosedale and The New World.

There is much work in installing a printing plant and removing a family that has remained in one town for ten years. It is therefore possible that the June number may be a few days late. If it is, be patient. Until June 1, address all mail for The New World to Girard, Kansas; after that date, to Rosedale, Kansas.

Prediction by Periodicity Is Both Scientific and Proves Up Well

A cautious friend advises me to go slow on the development of periodicity, citing as the danger of it the many errors adventists have made in calculating the return of Jesus.

The fact is, that they have made no errors of a serious nature in their calculations; their mistakes were in their conception of what was to take place at the end of the age. Though Jesus did not return at the end of the year 1,000, as was so generally expected, yet there was at that time an evident ending of an age which, in its harvest work, fulfilled many of the forecasts relative to the "time of the end," just as all such harvest periods must do. Jesus did not return upon a certain night, as the Millerites expected him to do in 1836, or again in October, 1914, as the Russellites figured; nevertheless the Millerites hit upon the beginning of the harvest period, while the Russellites fixed the date of the beginning of the world war, which is the most notable evidence of the ending of an age that the world has ever known, and did it twenty years in advance.

The conclusion is unmistakable, that in working along the lines of periodicity, even when the law is so little understood as never to have been suspected by the people who made the forecasts, the deductions were in the main correct; while, in developing the theological surmises, laughable errors were made. The idea of Jesus—who since the resurrection has obviously been a spirit—returning as anything but what he is, a spirit, is ridiculous. The suggestion that earth would suddenly break into flames, and the dead arise visibly, and all the world burst into terror in a moment, is crude almost beyond credence. When we forecast by periodicity, we make no mistake; the sun rises and sets as foretold, to the dot; the change in the moon comes; the eclipse appears; summer and winter come in their season. We have had enough data to know beyond question that historical ages come to their climaxes in definite periods. We even know enough of geological periods to understand that they go by periods; that they make things new, yet do not absolutely destroy the earth, and that, in its varying aspect, though the "sudden calamity" may be marked, the geological change in completion, occupies quite a number of years.

There is nothing in the world so certain and so safe as forecast by periodicity and data. The only error possible must come from an imperfect understanding of the two factors, (and no one yet has full knowledge of them) or from coloring them by misconceived theological bent.

The Gospel of Outdoors

The open air, the purling rills,
God's kindly cure for human ills,
Bear one away to better things,
From groveling to the place of wings.
Be friend of fish and tree and bird
And thou shalt have the Unwritten Word.

It takes more to cure the disease of sin than attending church every Sunday in good clothes and almost keeping awake.

BILL is the happiest fellow in the world. It may be because he is the busiest. Every day hundreds give him the glad hand. He is always welcomed; he is always parted with with regret, Is it any wonder he is happy? He is contiually buying things for little children, not that he has to do it, but because love prompts the act. He feeds the hungry and clothes the naked. Wherever he goes there is busyness, because he starts things. Yes, you have met him. And you like him. You wish there were more like him and that he might abide with you forever. He is always welcome to your home. When he is not there things look blue; but cheer returns when he comes back. You don't recall him? Perhaps it is because I forgot to say that he is generally known as Dollar Bill.

The Artlessness of Earth's Finest Art —Laugnter of Man

THERE is a true art that I never saw classified as such. Painting, sculpture, building, poetry, music are recognized, all right, but how about laughter—the smile? Don't get the idea that I mean that smiles are artificial. Art is artless, not artificial. I mean that art is an expression of a high sentiment, of a noble emotion. Doesn't architecture thus express the sentiment of home? Do not painting and sculpture preserve the sentiment kindled by beauty, by life? Do not poetry and music express—each—a variety of sentiments? All may be rendered into something like permanence, save music alone, which is lost in its very rendition; but in many respects, by its very evanescence, music is the most subtle, the most natural and most general of the recognized arts. But laughter—the smile—is less artificial than music—is peculiar to the highest creature only—is born with the babe and is the last recognition the saint bestows ere passing to eternal felicity. It is the most faithful of all expressions of sentiment known. It is the only art really born of nature. I claim, therefore, that we should not only metaphorically allude to the art of pleasing, but that we should name Laughter the first, the subtlest and the highest arc there is.

The Pride of Conquest

A man may get to be as rich as Gould, but he will never again be as happy as when he was a youth and realized he could lick any boy in the school.

Man Before He Had a History

While this article is continued from last issue, every chapter is complete within itself, so you may begin reading anywhere. I am not presenting my own or anyone else's "theory" or even Yogi "philosophy," but what purports to be the actual experiences of man before he had a history, as carefully handed down through a Great School in India with corroborating testimony from many other sources, for more than 5,000 years. One cannot form an adequate conception of what man and spirit are without knowing this that claims to be experience in origins. The authors quoted are Two Chelas or advanced students in "Fragments of Forgotten History."

10 The Negro, the First Man

THE AUTHORS of *"Fragments of Forgotten History,"* say; "During the present Ring our earth has seen the predominance of four different races, the ruling race now being the fifth. It must not be imagined that one race has completely stepped out before another race steps into the arena of life, but the period during which one race acquires supremacy is said to belong to that race. Geologically speaking, the present is the age of man; but that does not mean that fishes do not swim in the waters, reptiles crawl along our paths and quadrupeds dwell in our forests. Although the fifth race is now the predominant one, it must not be forgotten that the fourth, and even the third race, have yet their representatives living. Among the present habitants of the earth, the black or negroid branches are the earliest and therefore the least important; next come the red-yellow races; and the cream of earth's population is the brown-white family. Popularly speaking, this race is the Aryan family of mankind, speaking languages the affinity of which for each other is now an established fact."

You will observe that the negroid race is placed as the first of really distinctive physical men, men such as know man; all the preceding record having to do with man while he was developing from the spiritual into the material. According to tradition, while the specific history of the black race is lost, enough is known to indicate that it attained considerable civilization. It built great cities, chiefly in Africa, and had governments and religious institutions. Ruins that are still found in Africa, belonging to the remote period in which the black race predominated, indicate that it knew something of art and letters. But, due to its great antiquity, most of its records and ruins are lost. There are survivals of its religion in the voodoo rites, indicating spirit worship, or what has become known as devil worship or the black art. Indeed, according to Hindu traditions, it was this very thing, involving human sacrifice and great violence and oppression, that caused the earth to throw off this race in great upheavals. But, though destroyed as a dominating force, the blacks remain, a degenerate fragment of a once powerful people.

And why are they black? Just as voodoo worship is a survival of spiritual conditions in the time when they were dominant, so their color is a testimony of the condition of physical nature then. Their country, if not the whole world, was tropical. The intense heat made strong shadows. These shadows, this burning heat, were reflected in the color of the people of that age.

And when, during the next geological age, the red people became world dominant, they in turn reflected a glowing condition of physical earth, without the intensity of heat that prevailed before. Their religion was simpler and purer, being reverence for the Great Spirit that was everywhere in evidence. They attained a marvelous civilization. In Yucatan and other portions of America there are many ruins of their olden cities. It has generally been supposed that this race came from Asia to America. The more plausible idea, according to Yogi thought, is that they passed from America to Asia, over the Berean bridge, their descendants being the red races of the eastern continent. This race was wrecked, not so much by war, as is generally assumed, but by natural upheavals, the remnants of which appear in the tendency of the submerged section, in the old South Seas, to volcanic disturbance. So completely was the civilization wrecked that the people became nomads; some fled to strongholds in the mountains and became cliff dwellers. But in Mexico and Peru remnants of their old civilization, much degenerated yet glorious as found, remained until after the discovery of America by Europeans.

It is a curious fact, not as absolutely proving that the first man mentioned in the bible belonged to this race, since the evidence is not complete, that the word Adam is a proper, not a common noun, referring to a people rather than a man, and that it means, Red Men.

11 Red and Yellow Races Next

ACCORDING to Yogi teaching the Yellow Race was the third dominating influence on earth since the time that man developed from the spirit into material form. The remnants of this race are the Chinese and Japanese. They were stagnant up to a few years ago, but at one time they were mighty both in political and philosophical influence, both in art, letters and institutions.

We are not wholly dependent on Yogi tradition for this assumption. The Chinese themselves affect to tell their story, in more or less detail, for twenty thousand years. They have records of old battles and great conquests, of forgotten rulers and appliances that have passed from use. Not only do they talk of Confucius, but behind him are far more ancient philosophers and saviors. The recent American bible, Oahspe, received automatically, tells of some. Their many gods are for the most part remote ancestors who distinguish themselves and are now spirits. If we accept merely their own statement of the case, as preserved to a degree in their records, they once ruled the earth, they once represented the highest culture that was in the world. Their dominance was not so old as was that of either the Red or Black people, hence it is not represented chiefly by ruins as with the other races; for a measure of their culture remains today. Indeed, it is doubtful if any nation on earth, pursuing its present policy, could maintain, for as long a time as the Chinese have done, such a vast population as it has, with even a degree of comfort.

The authors of *"Fragments of Forgotten History,"* say: "Students of the occult know that the end of the period of each race supremacy is marked by a great cataclysm, alternately of fire and water." There are traditions which indicate that the supremacy of the Yellow Race ended in a cataclysm of fire. At its conclusion, however, government was so thoroughly organized, that the race was enabled to maintain itself in stagnation. It ceased to care for conquest; it cut itself off from the rest of the world and so avoided commerce and interchange, with the profit that goes with them; to a large extent it abandoned flesh eating. So it was enabled to continue to support a tremendous population through unmarked centuries. It was stagnation that enabled the population of Europe to maintain itself during the dark ages. But while absence of robbery and of ambition assures existence, inaction and lack of vision do not produce greatness. So it was that the Yellow People lost dominance of the world.

Dr. Teed's Curious Theory

Sarah C. Mortimer, Florida

Your article on Kereshanity is one of the best ever written by a non-Koreshan. However, it contains one error, namely, that the outer earth is the body of God. This is the teaching of the pantheists, and not that of Koresh. According to Koresh, God is the vito spirit and center of eternal consciousness, and has its habitation in a human brain. The Lord Jesus was the godhead bodily because he possessed a brain so well developed as to make it the perfect habitation of God. God is always in the generation of the righteous. Dr. Teed was messianic, therefore planted the seed for the great change that is now coming on the world.

The True Light

For The New World by Adah McCarty, California

There is a light that gives to man a blessing,
Effulgence from the spark Divine,
It folds upon the bleeding heart, caressing,
And turns to healing wine.

It is a light that kindles aud increases
Unto the perfect day:
A kindly light that never fails or ceases,
But clears the darkened way.

Elements of Man's Success

M. E. M., for The New World.

Success often rests upon various strong props, namely, duty, aspiration, decision, liberty, effort, power, perseverance, health, wealth, system, integrity, temperance, thrift, tact, diligence, encouragement, kindness and hope. But as a rule the cornerstone of success has been and will be woman. Good mothers, good wives and sisters and sweethearts silently mould the character that the world needs, inspiring worthy ambition to earnest endeavor.

Chance for the Poor

Three hundred society women of New York have organized to teach the poor how to economize. In self-defense the poor should organize to teach the rich how to spend money.—Capper's Weekly.



Beyond the darkness see the glorious sun;
God does not fail, his work has just begun.
Beyond the chill see comfort for all life,
And lasting peace behind this age of strife.
Soon 'twill be natural to be rich and good,
And happiness shall grow as grows the food.

The River of Day

By John Ruskin

Out of the Eastern fountains
The River of Day is drawn,
And the shadows of the mountains
March downward from the dawn—
The shadows of the ancient hills,
Shortening as they go
Down beside the dancing rills,
Wearily and slow.
The morning wind the mead hath kissed;
It leads in narrow lines
The shadows of the silver mists,
To pause among the pines.

New World Philosophy

A critic is a man who can't do it himself.

Life comes pretty close to being a lie. Give lie an f and it is.

The report of a gun does not kill, but the report of a tongue may.

No man can grow or climb above criticism. Even God catches it.

If one does well, he can afford to let people who don't do well, talk.

Woman's glory is a man, who often isn't worth a good lot in the cemetery.

Emerson says no man is wise at all times, and the average man is willing to admit that is his experience.

Nothing worries a woman so much as to dream of something she can't remember. The sign is so bad.

Oh, opportunity! Lack of opportunity has kept many a man from being President and from going to the devil.

The man who attends strictly to his own business may be a good fellow theoretically, but he doesn't have much fun.

A philosopher is a man who looks complacently at the troubles of others and raises the house when he gets the toothache.

The difference between hobbies and fads is that fads are less sensible than hobbies, and only rich people have them.

Cheerful men are doubtless a boon to the world, but they are aggravating company when one falls on the public throughfare.

Statement of Ownership,

Management, Circulation, Etc., of The New World, required by the Act of Congress of August 24, 1912.

State of Kansas, County of Crawford, ss:

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Lincoln Phifer, who, having been duly sworn according to law, deposes and says that he is the publisher of The New World, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24th, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—Lincoln Phifer, Girard, Kansas.

Editor—Lincoln Phifer, Girard, Kansas.

Managing Editor—Lincoln Phifer, Girard, Kansas.

Business Manager—Lincoln Phifer, Girard, Kansas.

2. That the owners are:

Lincoln Phifer, Girard, Kansas.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities, are:

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

LINCOLN PHIFER.

Sworn to and subscribed before me this 1st day of April, 1918.

C. M. TBAOR,
Notary Public

My commisgion expires February 25th, 1920.

"The Master Has Come and Calleth Thee"

For The New World by Guy Bogart, California

HE COMES!
The Master, to redeem the world.
Long ages have we waited for his coming,
Weary centures of warfare and of strife,
But mankind was not ready for the coming
Of the new Master
Until, purged by bloodshed and weakness,
The vaunted institutions and learning
Have demonstrated the limitations of things material.

Now is man ready to turn once again
A yearning heart to God.
My ego hath worked through Kharma
Until, purged, the light breaks forth anew
Upon my inner mind.
I see myself in priestly robes
And dimly sense the other days
When in temple service my lives were spent.

Memories of those incarnations broke upon my childhood,
And sanctified my early years.
To the priesthood of orthodoxy was I called,
Only to find how through organization
And alliance with worldly forces of greed and exploitation
The church had failed of Christ's great mission.

Sadly I turned from the altar, abandoning the pulpit.
In the mazes of materialism I sought solace
And satisfaction, where these were not,
The lesson learned, inward turned my search.
Through mysticism learned I the pathway rare
And discovered my true mission of service.
A propagandist I became of everything Beautiful,
For beauty is of God,
And lo! I found naught but beauty in the universe
Although oft hidden by man's wrong thoughts
And the love of power and profit.
In California's sunny land,
Cradle of God's new race,
I found souls with whom my comrade wife and I
In other lives had served.

Here we wait and work together
For the coming of the Master,
Humanity's greatest teacher of all the ages,
Who alone has power and wisdom
To guide the race
Into the glories of the New World,

The Panama Canal as a Disturber of World Balances

Editorial in Kansas City Star

THE William Hard article in the Metropolitan Magazine which attracted the disfavor of the Postoffice Department, called attention to a situation which most Americans are unfamiliar—the expansion of the United States into the region of the Carribbean Sea.

The canal was necessary to our commerce and our defense. We acquired a zone across the isthmus and built it. For its defense it was essential that the naval bases commanding its approaches be in friendly hands. Already the Platt Amendment had given us a mild protectorate over Cuba, with two naval bases. In addition Cuba had promised not to enter into compromising arrangements with foreign powers, not to contract any debt that cannot be paid out of current revenues, to permit American intervention for various purposes and to enforce American sanitary regulations.

In 1905 Santo Domingo got into financial trouble. Claims accumulated and it became necessary for the United States to intervene if other nations were not to take matters into their own hands. This government appointed a receiver, who took possession of the customs house and paid out. But internal disorder developed and in 1914 Germany sent a cruiser there to "protect German interests." The United States knew what "protection" by a European power meant and hurried a squadron to the island. Peace was restored by a bombardment, and American marines permanently stationed on the island have prevented a repetition of the trouble.

At the same time Hayti fell in debt and with a receivership impending the United States received a joint note from France and Germany that if intervention should become necessary intervention by a single power would not be satisfactory. This was a direct challenge to the Monroe Doctrine, but the coming of the world war obscured it. This government, however, felt the need of action to prevent a repetition of the affair. A treaty was negotiated under which Hayti retained its self-government by and with the consent of the United States. By the devices of a "receiver," a "financial adviser" and a native constabulary under American officers, Hayti was secured against European occupation.

The Navy Register carries the list of officers of the Haitian constabulary and of the First Provisional Brigade, Marine Corps Headquarters, Port au Prince, just as it carries the roster of the Second Provisional Brigade, Marine Corps, Headquarters, Santo Domingo City, and the roster of the Marine Detachment, American Legation, Managua Nicaragua.

This last item brings us to the Nicaraguan affair. Few Americans have known that this government has maintained troops in Nicaragua for several years. It was the old story of one revolution after another and bankruptcy. The United States had to step in or some other country would. Two years ago the arrangement was completed by a treaty under which the Central American republic conveyed to this country all its canal routes and leased to it for ninety-nine years two islands on the east coast and a naval base on the Pacific coast. Salvador and Costa Rica objected on the ground that the treaty menaced their rights. They won a decision in an international Central American court, which had been established under the auspices of the United States. But there was no way to enforce the decision.

The Danish West Indies constituted another Carribbean problem in connection with the canal. They were harmless in Denmark's hands. But there was no assurance they would stay there. So the United States has bought them.

Today, by the logic of the geographical situation and with no intention of expansion, the United States is the Big Brother to Cuba, Porto Rico, the Virgin Islands (formerly the Danish West Indies), Santo Domingo, Hayti, Nicaragua and Panama. It was not a question of complete independence for these countries on the one hand and American supervision on the other. It was a question of control by a European power or by the United States.

With these alternatives the outcome was inevitable. Whatever theories we might hold regarding the inalienable right of every nation to complete independence were overwhelmed by the march of events.

Deeper and Finer Than Ever

Spencer M. DeGolier, Philadelphia

The April issue is here, and is deeper and finer than ever. The "light" looks good to me now, and I shall do all I possibly can. Particularly, the article, "Better Than You Thought," and Nos. 8 and 9 in "Man Before He Had a History," are home drives against bigotry and ignorance in the reading and proper interpretation of Old Testament lore and prophecy. It seems it has been left for the seers and psychic students of these modern days, in the world-shaking crisis, to bridge the chasm and settle on a purely spiritual basis the seeming differences between science and theology. Lincoln Phifer (may his tribe increase!) seems to have been providentially and especially selected to show the twentieth century of savagery that theologians never yet have known how to read, correlate and expound science, and that scientists, or philosophers, so-called, have never known how to interpret the sayings of theology, though both, while seeming to conflict, have for ages been trying to find and proclaim truth. Surely the spirit survives, is unconquerable, and will eventually triumph over man-made systems of speculation, leading out of the darkness of chaos to a knowledge that shall make humanity free indeed.

Barter is Coming

Your idea for people to raise and exchange things without the intervention of money might work for some in some places, but would not be practical for many.

Nevertheless, barter is coming. All may not practice it, but it will be forced by conditions into every community. It is the only thing that can sidestep both commerce and plutocracy. Just as the annual winter drives people into the home, so the world winter will force people to live within themselves, by communities.

The man who is right can never be ridiculous, though he may be ridiculed.

BEHIND the thought that all spiritual power that ever was experienced by anyone is open now to everyone, regardless of his beliefs, just as all natural forces are, lies another feature that you may have missed. It means that the same powers are open to the man who believes different from you, thus removing all occasion of quarrel between you. It also means that you may use the means that have helped him to comfort, and he may use the means that have helped you. The bars to comfort and power are merely let down, that is all. It is not warring the institution but broadening its scope.

Here's a Little Tribute to the Reading Table

THE homely old fireplace, with its poetical association and cold backs, is gone, but we have remaining with us the reading table, and I know of no more wholesome or a prettier picture than a well heated room on a winter's night, with the father reading the evening paper, the mother mending clothing, perhaps, and each of the children with a place and employment at the reading table. This one is turning through a picture book, another getting his lessons, a third making pictures or sewing on doll's clothes. It is scenes like these that will live in the memory of our children and hold them back from evil, and become the hallowed poetry and song of the future. I would rather give my children the influence of such gatherings and the riches of a thousand memories of such pleasant evenings, without houses or lands or gold, than to make them what the world calls rich, yet really so poor as to have no recollection of home that shall in time be hallowed to them.

The Church of England is All Stirred Up Over Spirit Manifestations

The Episcopal church is becoming greatly agitated over the publication of the prophecies of Johanna Southcoat, an English communicant of that church, who sealed her forecasts just a century ago, directing that the chest containing them should not be opened for a hundred years. Of course, she is long deceased. It appears the manuscripts have just been released and the books printed. They relate to the setting up of the kingdom of Heaven on earth, and are tinctured with churchly teachings, yet intimate a world war, the airship, the submarine, and similar things that have recently appeared, and inculcate spirit intercourse. The book is published in England and is being circulated by Episcopalians and spiritists.

Through the regulation of marriage governments have given notice that their responsibility to the child begins before its birth. And if a nation begins by regulating marriage, why should its responsibility to the children proceeding therefrom not continue during the entire period of adolescence?—Bernarr McFadden.

Criticism comes chiefly of blindness. If we understood the circumstances that have made our neighbor what he is, we would not have the heart to blame him for it.

The New World

By Lincoln Phifer.

5 cents per copy. 50c. per year.
Clubs of 5, $2.00.
In bundles, 3 cents per copy.
Premium of one "Debs Triolgy" with every 50c sub.

Everything not credited is original.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their successors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

Power of thought is great. Power of the spirit is greater.

Spiritual wealth becomes yours when you think it does.

The human mind and soul are too big for one world alone.

Backward, turn backward, oh, time, in your flight; knowing you're wrong, you are sure to be right.

Repent! That is, make new and bigger fences or pens for yourselves. For the kingdom of Heaven is at hand.

Believe what you please, but know that even right belief is not so important as kindness, vision and spiritual power.

Be not deceived, oh, World. Pretenses of the great are mockery of God. And the things you are sowing you shall reap.

After the war ends the perplexities will increase. You remember that Jesus, in outlining the events of an age-ending, placed wars and war rumors as merely "the beginning of sorrow."

The ending of the "time of the gentiles" does not mean the illiberalism of a Jewish class favored by Deity, but, rather, the opening of spiritual power to everybody, regardless of beliefs and apart from priestcraft and mediumcraft.

It will require all the deceit, all the oppression, all the deaths, all the afflictions that come to make the people give up their toys and their thoughts. There will be no pang that is not necessary. But if men were sensible much of the suffering might be averted.

Winter is not the time for plowing and sowing. This is not the time for agitation or propaganda. The world is too much agitated now. The work required is to instruct and hold forth the vision of a new age, coming through natural changes, according both to scripture and to the truest science.

If you have no great purpose to accomplish, you have no good reason for living. If you know nothing of the spirit, you have missed much of knowledge and power. If you have not conscious communion with Deity, you have missed the greatest comfort man ever knew.

Do not be disturbed at the thought that the world is literally to be remodeled in a great cataclysm. We are definitely told by inspiration of old that two-thirds of mankind will live through the disaster. We are further told that they who understand will have the best chance of passing through it in safety.

Here is another little lesson in periodicity: It was A. D. 1918 that the English took Palestine and prepared the way for the return of the Jews to Palestine. It was 1918 B. C. that the holy land was promised to Abram. Added, the two dates make 3836 years. Divided by 8, this gives us 472, which is approximately the length of the Great Year of the Egyptians.

Eugene V. Debs writes: "You are doing a wonderful work, and I doubt if even you know how many weary, dispairing souls you are heatening, how many drooping hopes you are reviving, and how many joyless lives you are wooing back to love and cheer with your messages of spiritual appeal. You are really a sun-crowned apostle of the glad day coming. There is no other who can be likened to you, and I have thought this from the very first time I came to know you."

All Right

Isn't this a good world,
Beautiful and bright?
'Tisn't nature's fault at all
If thing's ain't right.

Isn't life a splendid thing,
Morning, noon and night?
Lifted from thedu mps and dirt,
Life's all right.

Length of the World Winter

I am asked if I do not think the World Winter is nearly over. I think it has but begun. If you will turn to the final chapter of Daniel, you will get an inspired thought as to its duration. We are told that: "From the time that the daily sacrifice is taken away and the abomination that maketh desolate is set up, there shall be 1260 days." We are elsewhere informed that a day is set for a year. Immediately following Daniel's statement quoted above we are told: "Blessed is (or happy will be) he that cometh to the 1335th day" (or year). You will notice that this places the length of what is known as by some as "the harvest period" of an age at the difference between the two, or forty-five years. It matters not though, as some believe, Daniel was talking about another age-end, already passed; the law of the age-end applies to all of them, just as the law of the annual winter applies to all winters. There is so much to be done that you have no right to expect all to be accomplished under this time. Yet part of the period—just how large a part I do not know—is already passed. There has been so much done within the past two or three years that one can believe that the complete making of earth will be a possibility within the time specified. So far from being a cause for dismay, it should encourage one, as showing a definite way out within a definite and not very long time.

Remember, there have been several geological ages in the past. Every one of them was a failure, merely because they had not been planned for well in advance. It is now that we are to determine whether or not the new geological age will be a failure. God will do his part. He always makes the world anew when man or beast has ruined it. But are we prepared to do our part, and make the new geological age truly the kingdom of Heaven on earth?

A Financier's Distinction

Plutocracy as distinct from "capitalism" is beginning to be generally recognized, though I believe I was among the first to call attention to it. The distinction between them is well brought out in a circular letter sent out by a Chicago broker in an effort to sell "underwritten" stock. He says:

"There is a world of finance, just as sure as there is a world of business. The two worlds are usually confused simply because they cooperate. But money has certain functions that are not possessed by business."

The writer elucidates the matter by suggesting that the business man is almost always dependent on the financier, on the banker, for the means with which to do business. He might go further, and show that while the one gets returns from profits, the other reaps through interest; and that an institution that is bonded is mortgaged in advance to the dealer in money, to the plutocrat.

Biblical Chronology

From an old family bible of the massive type, having numerous "helps", I take the following:

"From Adam' to Noah's flood are 1856 years. (Dividing by four we have four periods of 462 years each.)

"From the flood of Noah to Abraham's departing from Chadea were 422 years.

"From Abraham's departure from Chaldea to the departing of the children of Israel from Egypt were 430 years.

"From the going forth of the Israelites from Egypt to the first building of the temple are 480 years.

"From the first building of the temple to the captivity in Babylon are 419 years.

"From the captivity in Babylon to the coming of Christ are 483 years.

From the bible itself (Matthew 1) we gather this:

"The generations from Abraham to David are fourteen generations; and from David unto the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

Paul in Hebrews makes the same periods to be 420 years. Therefore a generation of the Hebrews was 30 years.

In all these cases the Great Year appears, the idea of periodicity is expressly taught.

I have been pleased with the manners of the soldier boys in America. In almost every instance they have been unobstrusive and gentlemanly. Too often it has not been so in the past. It is not reflecting on the soldiers of other times, further than to suggest that the passing of days have really refined the people, to speak of the soldier of America of today as the cleanest and best behaved soldier the world has ever known. The American people are learning respect for him. It would be too bad to breed suspicion of this fine army by turning any portion of it to fight, not a foreign foe, but the workers at home who may feel that they have not been treated right in industrial matters. The influence of such an action could not be good for winning the war abroad.

Practical vs. Impractical Work

A reader of The New World suggests that if periodicity be true, and with the coming of the World Spring all things will be favorable for righteousness, and we have nothing to do with the coming of the world spring, then there is nothing for us to do; we might as well sit down and take it easy.

Let us apply the philosophy to the shorter period of the annual year. Though we have absolutely nothing to do with the coming of the annular spring, is there nothing to do to prepare for it? Suppose all farmers were to take that view of it; suppose they were not to prepare the seed for future sowing; suppose they were not to inform themselves as to the best methods of preparing the soil and cultivating it, what would be the result?

Just as there is plenty to do in the annual winter, so there is much to do in the world winter at our doors. It would be foolish to sow the seed then, but there are things that absolutely must be done at this time if the future is to justify our hopes of it. The thing for us to do is to reason out from the annual winter the things that cannot be done in the world winter, and not waste our time in trying to do them, and think over the processes that are practical in the annual winter, in order that we may employ the same processes in the world season that is upon us. The thought of the annual spring coming without our help is encouraging; it can and should be in the world winter now on. But it is next to criminal to sit and do nothing. While it is not ours to bring the sun, it is ours to prepare the soil in season, to have the seed ready for sowing before hand, and to see that the machinery for cultivation is in good shape right now. We must both plan and work for the future.

Confirms Old Tradltions

Wood Jones, professor of anatomy in the university of London, considers it practically certain that the monkey, instead of being an ancestor of man, as the Darwinians would have it, is degenerate offshoot from what early man was. He bases his conclusions from the fact that only recently a human skull, very highly mineralized, was found in a stratum with extinct paunched animals in Darling Downs in New South Wales. As indicating the existence of man in past geological systems, and as convincing the student that the monkey is simply a downward off-shoot instead of a mark on an upward climb, this is strangely in accord with the Yogi gleanings from tradition, as outlined in The New World's continued story, "Man, Before He had a History."

The Evolutionist

The Evolutionist met the Alchemist and laughed at his efforts at transmutation of metals.

"Don't you know it is an impossibility," he asked, "as preposterous as the search for perpetual motion?"

"Oh, I don't know," was the reply. "It seems to me if animals can change their species and the monkey become a man, baser metals might be changed into gold. Indeed, my friend, you appear to have taken your theory from men you despise as superstitious."

———One should believe in a superstition when it is popular, not after it has had its vogue.

Earth Said to be Entering a New Sector of a Tremendously Big Orbit

AT THE VERY foundation of astrology, which is the oldest study of the stellar Heavens that man has known, lies the thought of periodicity, with the influence of certain aspects of the planets on the earth and its affairs. It is quite likely, in an effort to reduce it to a business of fortune-telling for individuals, it has been carried to ridiculous lengths. Yet there is a tremendous truth behind it. Indeed, it seems to carry more practical application of truth than astronomy, its successor, does. Granted that astronomy has exceeded it in calculations and discoveries of planets, in mapping the Heavens, and telling us of their materialistic attributes, it still remains purely physical, and takes no cognizance of the influence of those planets upon the earth on which we live, that is, of the spiritual (airy) side of things.

Yet nothing is more evident than that the position of the earth relative to other Heavenly bodies does affect the earth. For one thing, winter comes when earth is inclined one way, summer when it inclines another and has a certain position relative to other celestial bodies. We look for the "Equinoxial storm" and seldom in vain; that being a mark of transition from one position of the earth to another.

Without in the least committing oneself to the idea of portents and the efficacy of individual horoscopes, there is vast practicality in considering the effect that the relative place of the earth in space has on the condition of the earth. It means that we can, while astronomy is utterly helpless before such a study, determine when we enter a condition that is calculated to bring a new order. It makes our faith as certain as mathematics are. It may mean that the earth was wholesome and happy when it was passing through a certain roadway of space, ages ago; that now it is in a bad "way"; and that later on it may again enter on the "highway of wholeness" (or holiness) and restore nature to an equilibrium that is favorable for good.

I have been interested in the finding of astrologers concerning the big influences and changes in the Heavens. I find they are well agreed that earth is now passing out of one stage of its age-long journey, into another. It is repeating, in a big way, they tell us, what happens when it passes annually from winter conditions to spring conditions; they finding the conditions due to its location relative to other Heavenly bodies. We are at this particular time experiencing the "equinoxial storm" of the change in the ages.

Llewellen George, an astrologer of Portland, Ore., thus discourses of the new age in his paper, the *Astrological Bulletina*:

"For some years past the Solar system, which includes our planet earth, has been entering the zodiacal sign Aquarius, described by Astrology: 'An airy, mental, electrical sign; inclines to metaphysical, psychological, progressive and changed conditions; co-operative and equalizing in its influence. It conduces to invention, interest in aerial matters, means of transit, means of communication, of education, of hygiene and of new forms of government. Its planetary ruler is Uranus, called the reformer, who destroys but to rebuild better anew. It is Uranus that 'makes old things pass away, that all things may become new. 'It conduces to liberty, freedom and expression. It is called the human and humane sign.'

"Let us see if the 'new heavens' are giving us 'a new earth.' Notice the world's progress since electrical currents have been carried through the air for power, telegraphy and telephone, and electric currents sent through the air wirelessly. Note the progress of aerial navigation, yet in its infancy, for soon flying machines will be using power direct from the elements in the air and will not need gasoline engines. Note the progress of telepathy, suggestive therapeutics (the Weltmer Institute has healed thousands of patients with no other means than that of the power of the mind, and it has taught thousands to be practioners of a metaphysics, who in turn have healed countless thousands); note the progress of mental science, new thought and numerous kindred movements which have as the basis of their activities the use of mind and its powers to heal by both present and absent means. All in accord with the scientific interpretation of the influence of the sign Aquarius, ruler of the new, airy age.

"Note the progress in means of transit. Though on the surface of the earth vehicles fairly fly through the air, racing cars going over 100 miles an hour. Think of the wonders of liquified air. It will be only a question of a short time when electricity and other means of power will be obtained direct from the air; in fact, there are some things already which are being manufactured from air. The air is full of wonderful properties, and at the beginning of the airy age we are discovering this fact constantly, and its powers will become more and more manifest as the days go by.

"When the laws of vibration are mastered, when the subtle powers of the air are understood, man will be enabled to manipulate them subject to his will and needs; they will be shaped and moulded to suit his desire. Eventually all the necessities of life will be produced directly from the air. A machine has been invented to manufacture sugar from two gases at a cost of about one cent per pound."

Concerning the age that is passing, an age that astrologers claim to reflect the condition of the road of the earth through space during this age or period, Mr. George says:

"The zodiacal sign which the solar system is leaving is Pices, a watery sign. Note how man developed the use of water and made it subservient to his purposes during its reign. How he built the steamboat to navigate rivers and seas; developed the railroad and stationary engines driven by steam taken from water; made hydraulic elevators, ice plants, hot water or steam heating plants."

Mr. George does not mention the final triumph of the U-boat. He does, however, suggest that as the airy planets ruling and constituting the "kingdom of Heaven," become stronger, the inventions covering both water and air will increase in wonder. He cites an example of its work to the present:

"About twenty years ago the waters of Niagara Falls were harnessed and made to generate electricity, which was transmitted to Buffalo, many miles away. The element of water thus gave up its power to electricity, an element of the air. Scientists tell us that water is the result of the union of two parts hydrogen and one part oxygen, both aerial gases."

Possibly as earth proceeds further along the "way of wholeness" in the Heavens, it will not only bring the rule of the spirit (air) which Jesus, who was heralded by the "wise men" astrologers, knew surely would come in due time, but it will also so change the constituents of these gases that it shall be literally fulfilled that "there shall be no more sea." Possibly all this has happened before, and he was merely speaking from the wider experience.

¶ I AM ASKED why I still claim to be a socialist while declaring that social-ism has been tried and rendered obsolete. Because the problem of right social functioning is bigger than any ism or philosophy, The Marxian socialist philosophy is not the only one there has been, and it will not be the last. Recent events have rendered it obsolete, by making the capitalist, its unit of attack, subservient to the banker or plutocrat. Beside, it always was too materialistic, and from the start there was a clash in this country between the German and American methods and ideas. In its palmiest days, every member of the Appeal staff was native American and fought for American ideals, and was ridiculed by the German element. It is a significant fact, which socialists and others would do well to mark, that since this native American staff was superceded by Jews born on the borders of Germany the circulation of that paper has been reduced by three-fourths. This is an opportune time for socialists of America to formulate a purely American statement, instead of being deceived by the vote of obstructitons, many of whom never voted the ticket before.

A Bad Spell

W. M. McDonald, Girard, Kansas.

I used to go to school. You may judge from this that I didn't, but I did. I remember that when I was in "four letters" that I ran across the word b-a-d-e and pronounced it as it was spelled. The teacher told me it was "bad." I thought so too—very bad. I told him I didn't believe it, and I don't yet. Now, Superintendent Knight and ex-Professor Shideler and all the rest of you educated fellows laugh. But how's this: B-a-d-e, "bad;" m-a-d-e, "mad;" g-l-a-d-e, "glad;" s-p-a-d-e, "spad." There isn't any such thing as "lemonade;" it's "lemonad." After you've "spadded" in the garden, you can't sit down in the shade, you must sit in the "shad." Now, I know you have Webster on your side, but even Webster's unabridged dictionary can't run any "sandy" on me. I know it is b-a-d-e. "bade."

People quarrel chiefly because they have nothing else to do.

The War of Autocracy Against Democracy is A Full Century Old

THE Napoleonic wars terminated in a titanic struggle in which the rest of Europe was united against France. The defeat of Napoleon occurred at Waterloo, in Belgium. France began the war in a fight for democracy, but the end of Napoleon did not bring democracy to Europe. Instead, representatives of the various monarchies of that continent made a secret treaty at Verona in 1815, which pledged much of the world to work against democracy. Following are the leading articles of that treaty, which has only recently been made public:

"Article 1.—The high contracting parties, being convinced that the system of representative government is equally as inconsistent with monarchial principles as the maxims of the sovereignty of the people with the Divine Right, engage mutually in the most solemn manner to use all their efforts to put an end to this system of representative government in whatever country it may exist in Europe, and to prevent its being introduced into those countries where it is not yet known.

"Article 2.—As it cannot be doubted that the liberty of the press is the most powerful means used by the supporters of the pretended rights of nations, (the people), to the detriment of those princes, the high contracting parties promise reciprocally to adopt all proper measuers to suppress it, not only in their own estates, but also in the rest of Europe."

Representatives of the Hapsburgs (Austria), the Hohenzollerns (Prussia) and other continental powers, as well of England, signed this so-called Holy Alliance. But it appeared that England later on regretted the act, and sought America's aid to combat it. At any rate, when it was proposed to renew the treaty, with additions, in 1832, Lord Castelreigh, who would have signed for England, committed suicide, and Mr. Channing, his successor, served notice that the British government objected to the plan to overthrow representative government. This act on the part of Great Britain throws a new light on the celebrated Monroe doctrine, which was issued in 1823, after the first secret treaty had been signed. The passage from President Monroe's message, which has been labeled the Monroe doctrine, reads as follows:

"We owe it to candor and to the amicable relations existing between the United States and those powers (European powers) to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power in any other light than as the manifestation of an unfriendly disposition toward the United States."

The Ram's Horn says it is a dangerous thing to be rich, but neglects to mention that the bravery of the world is something phenomenal.

The Invisible State

IN THE NINTH book of the "Republic," Plato speaks of "the invisible State." He even goes so far as to suggest that the true State must remain invisible forever. Coming in the same crisis period that Jesus did, Plato, or his teacher, Socrates, seems to have grasped nearly the same thought that actuated the labors of the Jewish carpenter, who called his vision the "Kingdom of Heaven." Both Jesus and Socrates were executed by the visible State on the ground that they hindered its work; but later ages have accorded to them both a breadth of vision and purity of life that have been possessed by few others.

The most obvious thing in the world is the invisible government. He with any discernment can "see the invisible." The so-called laws of nature are its laws. They operate everywhere. They hold all men and all things. They are so exact that it is impossible to escape their penalties. But they go beyond penalties. Put into the the words of the head of the invisible State, these laws "reward thousands of them who keep his commandments." "With long life do they satisfy him." It is no boast. There is abundant evidence that he who lives well does live long. Even should he die in youth, he still exists, by virtue of the unwritten laws of the invisible State, and is still rewarded. There is no human State that is so unfailing, so exacting, so all-powerful as this invisible State. One may well fear its penalties. "Be sure your sin will find you out," is no mere threat. It may be with the human State. On occasion the human State may be bribed. The Divine State cannot be. The human State may have its officers who become tyrants, its armies that destroy and kill. But the invisible State, without armies and without officers or expense, goes on unerringly. It is never overthrown. It is never unjust. It is never hoodwinked or partial. It is never defeated. It has no nobles but the really noble, no elections but natural selection. It has no jails, no armies, no executioners.

L. P. Jacks, writing in the Yale *Review*, catches the thought when he says: "Many people insist on turning the invisible State into a visible one. They appear to think that so long as the State is invisible it is not real and does not work. It never occurs to them that in trying to make it visible it becomes not more real but less real. We see the same process in the history of religion. The notion that an effective Deity must be visible has led to the setting up of the idol, and then it is discovered that in making the god visible it can neither save or deliver. When men discover this the idol is smashed."

The real State has always existed. God rules even today. The reason there is not happiness and justice in the world is because of the ways of life. God's laws are just; but, because the ways of men are wrong, there is no happiness and human penalties change natural ones. It would not be just if there was happiness now. Only as we get from the artificial to the real, only as we really trust God instead of talking about trusting him, while still trying to enforce our own will and way, will we come to right adjustments, and comfort, and joy. When we do this, we cannot fail of good.

Just when a man has established a reputation for wisdom by silence, some one is liable to ask him a question that will knock him silly.

While We Are Hooverizing

HOBHOUSE wrote, in old colonial days,
A poem in great cantos of the joys
Of many dishes that Americans
Found entertained them. You may smile at this,
But still the poem that all living people
Can understand and thoroughly enjoy
Is not in words, but, rather, certain dishes
With which they are regaled. More literature,
More history, more humor, are inspired
Around the board than in all other places;
And there is found, not only all the power
That write the things which pass for poetry,
Bnt also all the real poetic thought.
The table is a stage whereon all act.
The viands are a poem where'er placed;
Whether on chip plates in the woods, or where
Music and wit and beauty help to charm
The senses, while good taste sits queen of all.

What progress has been shown from early days,
When men ate flesh raw, through the fire's finding,
The evolution of good cookery;
And from the hour when thumbs and fingers served,
To coming of the dainty knife and fork
And delicate chinaware; from the beginnings.
When women took their place as slaves of fire,
To modern means of bringing many dishes
Prepared far off to every toiler's table!
We even have the poem and the romance
Marked in America in splendid epochs.

The cold lye hominy of other days;
The jerked beef that the trappers dried and ate;
The clambakes by the side of little creeks,
Whose stores have been exhausted; bear meat,
Venison haunches, buffalo steaks, which were
The foods of our forefathers; pig's feet
And 'shaky'' liver, jowl and chitlins, all
The delicacies of butchering days;
Plates of boiled cabbage full of juice—and dumplings;
Rich buttermilk just ladeled from the churn:
Great bowls of milk and crocks of steaming mush—
These are the true landmarks of history.
Each one had greater influence upon
The story of our land than Presidents.
Their fame will outlive and be truer poems
Than nine tenths of the verses and the rhymes.

Say did you ever as a boy go fishing,
And lift the shiners from the little stream:
Stringing them upon the willow twig?
How good they were when mother fried them crisp,
Covered with corn meal! Have you ever eaten,
In restaurants of cities, dainty servings
That had the flavor of the channel cats
Or shining perch? And have you ever known
A dearer joy than digging up the worms,
Picking your way barefooted through the shoals,
Where mussel shells and pebbles cut your feet,
And lifting crawdads from the puddles that
They might be used as bait? I doubt if Heaven
Will know the joy of boyhood on the bank,
Where bees are humming, and the tinkling bells
Came from the bottoms where the bluebells filled
The world with sweetness. Let's go fishing, fellows!

Well may America boast of historic
And succulent succotash, the toothsome mixture
That saved the Pilgrims in an early day,
But equal to it is the roasting ear,
And best it is when buttered on the cob
Gnawed ravenously. Oh, the music of it,
The pure delight of it! Not hot tamalas
Have half the flavor. Wise is the husbandman
Who can select the ear in proper "milk,"
And great the housewife who can boil it right.
Here's to those dear and charming twins, the true
Sweethearts of Corn, delightsome Succotash
And Roasting Ear. They have made history.
They are the gracious gifts America
Bestowed on Europe, but that still are strangers
Where they should be crowned—in palaces of kings.

But if the charm and glory of New England
Is half in product of the Indan's gift,
It has a rival in the buckwheat cake
Spread over with ham gravy or immersed
In maple syrup. When from glowing griddle
The cake is taken hot and dumped upon
The plate before you, it becomes temptation
Greater than Father Adam's apple fritters.
About hog killing time the buckwheat cake
Became an institution in New England.
America owes more to her for that
Than for religion New England could afford
To lose the Pilgrims and the Minute Men.
But without buckwheat cakes at certain seasons
The glory of New England were no more.
The South with flapjacks and the juice of cane,
Attempted to offset the buckwheat cake
And maple syrup of the grinning Yankee,
But all in vain The civil war was fought
(No matter what the histories may say)
As climax to this bitter rivalry.
And it was foredoomed that the South should lose.
The empire of succeeding decades rested
On matter of superiority
In food—the buckwheat cake being victor

Hearing from Old Friends

Mrs. Dorothy Tehnalt, Oregon

Two copies of The New World were sent me some time since by a friend, but I laid them aside and hardly noticed them. Day before yesterday I came across them, and looked them over. How surprised I was I can hardly say. Your very name brought back to me thoughts of old time friends on the Appeal. I have wondered much what had become of the loving Comrade Debs, of you and of Comrade Warren. We have looked in vain for your names in the Appeal; and now we have found you again. Then, your message came to me with startling power. It seems more nearly true than anything I have read since the days of Swedenborg. I wonder if you could get a message from the great seer, Swedenborg. I am sending two subscriptions, a book order and a number of names for sample copies, with money for same, and hope that more subs may come to you through letting them have the light that you have brought to me.

Calls The New World the Best

Thomas W. Woodrow, Oklahoma

In a very happy mood I write, because The New World came yesterday. It is a gem. Soon as I get into the field again, I shall make it a special feature to recommend your advanced publication to progressive thinkers. It fills a niche in advance of all other spiritualist papers of which I have knowledge. I invite you to come here and camp with me awhile. We have a large building with many rooms comfortably arranged, and 'the latch string hangs out' for you. I would like to have an opportunity to talk with you about that mechanical contrivance for communication with the spirit world, which your journal is the first in the world to advocate as practical and inevitable. I would like to hear your view as to whether electricity is the force to be used, or whether it will be a new and more subtle force, perhaps the one that Jesus intimated might be employed in plucking a tree from the ground and casting it into the ocean.

"The Machine" Worked

YOU would enjoy reading that 600 page book offered by The New World free with ten fifty cent subs. It contains scores of messages received by a modificaiion of the telegraph, with electricity as the motive power. While visiting me recently, my brother, W. I. Phifer, read the book. He pronounces it the most satisfactory work on spirit manifestation he has ever seen; and he has read most of the works by the Society of Psychical Research, Sir Oliver Lodge's books, and others. The work mentioned by Mr. Kramer, my brother says. presents stronger evidence of genuineness than anything he has seen from any source. In addition, it contains numerous telegraphic communicatons from beyond. That work was begun by spirits from the other side, eighteen years ago. It was interrupted in a way that seems to me almost impossible; yet Mr. Kramer thinks that it is being taken up again, and that his old experimentors are ready to help students who read The New World message and try for the communication now. When I began publication of this paper I did not know that anyone else had ever broached the subject of mechanical connection with the other world, though I had written of it more than twenty years previously. This book was one of the first things I bumped up against. It is a really wonderful thing. It contains more than 600 pages, and originally sold for $2.50.

The New World in Its New Office Will Do Job Printing

In its new location, and with its own printing plant, The New World will be prepared to do all kinds of job printing. If, therefore. you can turn anything to it. you may be assured of good work at reasonable rates. If you have a book you wish printed and made typographically right, The New World can handle it for you. Here is a special offer that ought to strike you:

100 large size letter heads and 100 white 6½ envelopes, both good quality, printed to order and delivered to you, for $1.25.

Where Spirits Dwell

I have never been satisfied with the answers of spirits as to their abode. They always answered, Why, right here. Dr. Teed, in indicating that they reside in the human brain, makes their abode much more satisfactory to me,—A Follower of Koresh.

Possibly it might be said that obcessing spirits do dwell in the human brain. But, in general, the testimony of spirits themselves is more valuable than man's theorizing concerning them. I have been astonished though that Koresh, as good a logician as he was, did not locate the abode of spirits on the planets enclosed in the hollow sphere of his cosmogony, and thus line up with the statement of Jesus, who claimed to have come down from Heaven, that "inside my Father's house are many mansions." It would have been such an argument for his cosmogony.

Credit Where Credit is Due

The man who makes long prayers may not please the Lord, but he affords the congregation a splendid chance to sleep and not be noticed by everybody.

Nature always seems trying to talk to us, as if she had some great secret to tell.—Lubbock.

FOR the past two years I have been proving the field and testing my theories. I have demonstrated that periodicity does explain the situation as nothing else can. I have found that people can be intensely interested in the work laid out by The New World. In this preliminary work, in this testing of a new field, I have proceeded carefully and conservatively. By employing myself outside and making the paper a secondary matter, I have made The New World a little more than pay its way. The time has come when I must make this great work the sole business of my life.

WITH the beginning of the third year of the existence of the paper, therefore, I have bought a printing plant and decided on a new and distinctive location for the paper. The office is out of debt, so I am not asking you to help bear an uncertain burden. That I have invested this cash, and given over other employment in order to promote this work, is my guarantee of good faith with you. That I mean hereafter to give the paper my whole attention is evidence that I shall be able to make improvements in it. There are big things that should be done. There are tremendous possibilities which it is imperative should be met. I call you to rally to a very definite and God inspired work ahead.

The first essential to this work is circulation. Need of circulation is enhanced by heavy expenses incurred in order to be prepared for the new, great work. It is needful that there be an immediate drive for subscriptipns. **Let us double the paper's circulation.** It can be done. If everyone would send in one subsbription it would be done. But everyone will not do it. It is therefore necessary that some send more than one. I appeal to YOU to send two dollars for five sub cards; and **do it during the month of May.** Now is when it is needed.

After we get to Rosedale, and after the improvements under contemplation have been made, The New World itself will be well worth 50c a year straight, and after June 1 I shall withdraw the offer of five sub cards for $2 and of the Debs' Triology with every 50c supscription. But both offers are open until June 1.

This is the time to make the drive for subs, and these special offers are inducements for you to make it. Put The New World over the top at once. Make it a success in its new location. So much depends on YOU!

Some have made pledges in case The New World is made a weekly. But the time has not arrived for that. If you wish to make pledges of a number of subs at $1 each, do so, and a record will be kept for future consideration.

Every Sunday Evening, 7 to 8

This is Comradeship Circle hour. Let every reader of The New World sit quietly at that hour for soul fellowship with each other, with Deity and with the holy spirits beyond. It will help to personal experience and development. It will also form a many celled battery that will some day be a power. Remember the walls of Jericho and Pentecost. Don't worry about difference in time—use your own time. Observe the hour in the way that seems most natural for you, only, observe it.

Think (pray) protection to our soldier friend; [illegible] to The New [illegible] your own dev[illegible] especially de[illegible]

FROM APPRECIATED LETTERS

George F. Hibner, Idaho: We don't like to miss The New World.

Walter A. Prescott, Illinois: The New World is too good to miss a single copy.

S. B. Weaver, Indiana: Enclosed find money for extra copies. You are on the right track.

H. L. Connerly, Wyoming: I do not want to miss a single copy of your good paper.

M. Mohr, Indiana: The most interesting paper I have ever read. Enclosed find money for renewal.

A. N. Winters, Texas: When it looks like our last hope is gone The New World lifts us higher and higher.

I. S. Walker, Arkansas: We sure hope we shall continue to receive The New World. We think it exceptionally good.

Mrs. Sarah Kinney, Alabama: I would gladly pay again for the missing number rather than to fail to get a single copy.

R. B. Dur[illegible] closed $1 for [illegible] receive the [illegible] miss it more [illegible] magazine we[illegible]

John J. G[illegible] Hamlet in H[illegible]aven, is g[illegible] studying it thoroughly it shall be my privilege to write you further. The Debs' Triology is simply beautiful.

George D. B. Hopkins, Texas: I waited impatiently for a copy of the February number. I cannot afford to miss any numbers, as I intend to have them bound. The New World is one of the two papers that I look forward to above all others.

W. A. Fulmer, California: Enclosed find 10 cents for which send me an extra copy of The New World containing the essay—The Thing. It is for a friend. This essay I consider the best I have seen of your writings.

Mrs. Adah McCarty, California: Your magazine is too good to lose even one. Thanks to you and a few others, the time will soon be here when those that wish to call upon the Lord will be given the way. Enclosed find money order for renewal and Hamlet in Heaven.

Where is there a class of subscribers who ask for less than they are entitled to, as with The New World? John Hager, Louisiana, in sending his sub says: "Don't send any premium whatever, as I don't want you to be out any expense whatever."

W. A. Harp, Florida: I was delighted with the last issue of The New World. It seems to me that each issue gets a little more interesting than its predecessor. I would be delighted to see some things of which you speak come to pass.

Mrs. R. C. Krole, St. Louis: Enclosed find sub for The New World. We appreciate the effort you are making to give the public messages through mechanical means, and wonder that you succeed with so little advertising. I will try to get you more subscriptions.

Wm. J. Shelton, Oregon: Please send the February number to me by express, and I will pay the charges at this end. (The addition to the espionage law made in January prohibits express companies and all other carriers from taking matter that has been excluded from the mails, so this particular number cannot be sent in any way. This is in answer to several who have written in a similar strain to the above.)

After the winter of the world its spring.

The New World [illegible]

The Dramas of Kansas [illegible] the social drama, rather [illegible] individual love story, [illegible] line remarkable things [illegible] big way in a state that [illegible] and has a more romanti[illegible] than either Virginia [illegible] chusetts. It represent[illegible] fore, the beginning of t[illegible] opment of a New Li[illegible] It is a 200 page, clot[illegible] book, and many have b[illegible] in Kansas and every sta[illegible] union, at $1.00, eliciting [illegible] favorable comment fro[illegible] and papers of unders[illegible] The price, in combinatio[illegible] ted on this page, is only

Six year old Richard Bullard, ace Kansas, makes his mama ery night from The Dramas of as bedtime stories. He ranks t[illegible]

[illegible] ing three of the very best productions of Eugene V. Debs, that master of English composition, represents Beauty of Expression with Great Purpose behind it. The brochure is not for sale, but is given free, until June 1st, with every 50c subscription to The New World.

After June 1 the offer of a Debs Triology with every 50c subscription will be withdrawn. Now is the time to renew and get the great premium book free.

Hamlet in Heaven is a five act, 30 scene play, purporting to have been written by the spirit of William Shakespeare, and telling, in beautiful story form of experiences in the future world. It has been highly praised by many people and publications that are qualified to judge such atters. It represents the beginning of a voluminous and world-transforming Literature from Beyond. But it does more. It carries also the message of possible Mechanical Connection with the Heavens. The price of this book is 50 cents.

Metropolitan devoted two pages to it—Chicago Tribune, San Francisco Bulletin, Toledo Blade and various other papers a column each.

James H. Hyslop, head of the American Society of Psychical Research, pronounces it the finest piece of automatic writing he has examined.

Fred D. Warren says: I don't know who wrote Hamlet in Heaven, but I do know it is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb and the humor infectious.

rades and friends. I know you will like it. Send 50c to Girard, this month, and get the work, and if you really do not like it, return it it in good condition to Rosedale and I will refund your money. It is not doing its work unless it is read.

The following table of contents by chapter heading conveys but a faint idea of the illuminating features of the book:

OLD RELIGIONS MADE NEW

Part 1. The Unity of Things

Unity of Nature,
Unity of Religion.
One Bible.
Unity of Experience,
Unity of Truth.
The Unity of Faith.
Efforts to Unify.

Part 2. How the New Comes Out of the Old.

The New Statement of Religion.
Signs of tho New Order.
Helping Toward the Change.
The Spiritual Side.
Mechanical Connection with the Heavens.
Utilization of Spiritual Forces.
Healing by Faith,
Fellowship with Him.
New Understanding of the Bible.
The Coming New Bibles.
Passing of Doctrines in Knowledge.
The New Religious Institution.
The New a Child of the Old.
The Break-down in Society.
God's Side of The New Religion.
How God Might Heal a World Deranged.
Divine Changes Anyhow.
Hope that is Not Shameful.

Fill in the blank below TODAY:

Your Letter to The New World

Offer No. 1—The New World 1 year, 50c. The Debs Triology, worth 50c. Total value of $1.00. Both for 50c.

Offer No. 2—The New World, Debs Triology and a copy of Old Religions Made New, value of $1.50, all for a dollar bill.

Offer No. 3—The New World 1 year, The Debs Triology and either Hamlet in Heaven or Dramas of Kansas for one dollar

Dear Comrade Phifer:
Enclosed find
50c
$1.00
for which please send me
Offer No. 1
Offer No. 2
Offer No. 3
(Check what you wish sent.)

Name..... Address.....

The Spirit Press

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

They Who Have No Eyes

Purporting to be by Spirit John Milton

BUT THOU above the Heavens, where shall I
Approach unto thy sanctuary so
Mine eyes may look upon thy face aglow
With light ineffable that blinds the eye?
When shall I stand before thy throne most high
And see the mighty angels bending low
In adoration, crying, Now we know
And marvel at thy height and majesty?

Fond soul, be still: thine eye may see him now,
Thine ear may hear him as he whispers thee,
Thy heart a temple to thy Maker be,
Where he may dwell; and now thou mayest know
That everywhere he is unto the wise,
But they shall never see who have no eyes.

Oh, That We Might

Purporting to be by Spirit Charles Wesley

OH, that we might ascend the hill
Where all our hopes abide,
The sacred beauty, long so still,
Of loved ones who have died!

Oh, that we might attain the speech,
To tell the things we feel,
To touch the truth beyond the reach,
With words that will reveal!

Sometime the height we shall attain,
The power to express.
Then greater heights we'll sight again,
And higher blessedness.

The Old Inhabitant of Heaven Talks About A War of Long Ago

Purporting to be by Spirit George Alfred Townsend ("Gath")

THE Old Inhabitant of Heaven turned weary eyes toward me: and said:

"I remember very well the overthrow of Satan at the time when Jesus was on the earth. He, with eyes that really saw, witnessed it also, and left record of the fact. 'From the days of John the Baptist until now,' he said on one occasion, 'the kingdom of Heaven suffereth violence, and the violent take it by force.' Again, at another time, he declared: 'I saw Satan as lightning cast from Heaven.'"

"That was the great culmination of the struggle between Hareth, who held the office of Satan, which is not a name but a title, much as kaiser is a title, and Bael, or Beelzebub, another spirit, who desired to be supreme. The struggle lasted for many years. There were disagreeable times for us in Heaven during those days, with much destruction of improvements here. 'Violence in Heaven' and 'force' express it exactly. Everyone was enlisted on one side or the other, whether he wished it or not. To hold us into line, the most terrible stories concerning the other side were circulated by design. We dared say nothing ourselves."

"But you speak of war in Heaven," I interrupted. "How could that be? You cannot kill another soul."

"No, but you can wound it. My own soul bears many scars of that war and other struggles."

And the Old Inhabitant showed me places where he had been wounded.

"And some," he continued, "so lacerated their own souls with lies and hatreds that they did perish. This is the second death of which so much has been said and written. I suppose that not one in ten who participated in that memorable struggle remain in life today."

"But I supposed (again I interrupted) that the second death referred to the eternal torment of the reprobates by the devil."

"That," continued the Old Inhabitant, "is a survival of the war in Heaven that occurred in the early manhood of Jesus. The stories that are told of cruelty on the part of the then emperor of the Heavens, Satan or Hareth, have been attributed to him by men as continuing through the ages, until he is looked upon as a monster, part beast, with a hatred and horror that is universal. It is a strange fact," the Old Inhabitant mused, "that these stories should have been fastened upon the world of men chiefly by the German people. The original scriptures, whether in Hebrew, Greek or Latin, do not contain the word Hell. Neither is it an English or French word. It, together with the horrors attaching to it and the stories of torments inflicted by the fiend, Satan, the former great emperor, comes from the German. It would be a strange recompense on the part of nature if the same stories of atrocities should by the present war on earth be fixed upon the German emperor of today, Wilhelm, and the German people, perpetually."

"But the war in Heaven?" I suggested, as the Old Inhabitant, in a reminiscent mood, relapsed into silence.

"It ended in a tremendous assault, in which the citidels of Satan or kaiser were taken. When Hareth was hurled violently to the earth; it seemed to us like the fall of a great meteor. No wonder that Jesus, who witnessed it, likened it to lightning. It is strange that it was not visible to all men. It was after their banishment from Heaven that the spirits under Hareth began to obcess mortals in great numbers. You know that much of Jesus' time, in the later years of his life, was given to casting out demons."

Let's Kick

Some people like to give advice to others for the sole reason that it makes them appear as instructors wiser than the person advised. If their recommendations are not acted on they feel offended and call the other man an egotist.

David Dictates a Psalm

Claimed to have been communicated by David's spirit.

Praise to our Defender in the time of trouble.

A covert where the hunted fly and are safe.

He is our Shield, our Fortress and our Deliverer.

How often had we felt that all was lost.

But for the strength he gave us!

In the morning he is the sun; in the noontime he is a shadow.

Under his shadow we rest and are refreshed.

And at night he is the guiding star of hope.

Except for him, or if he were not for us, we should faint.

For we behold him in all places, and whithersoever we turn we see him.

His aspect is ever changing, but it is the same.

He is familiar, and we trust in him.

Into the Silent Land,
To you, ye boundless regions
Of all perfection! Tender morning visions
Of beauteous souls! The future's pledge and band!
Who in life's battle firm doth stand
Shall bear earth's blossoms
Into the Silent Land!

—Salis.

Testimony from Remote Past

W. M. Wight, Oklahoma

I believe Spirit Donnelly's idea, that were the elements and gases of earth rightly equalized, the new earth and new Heaven of which you speak would become a reality. The atmosphere would be so cleared as to end wintry conditions, and at the same time would make spirits normally visible to all. In a recent Progressive Thinker it is reported that an ancient spirit from Atlantis, the sunken continent, reported that when he lived on earth there was one constant summer.

A little while after awhile may affect one for a great while.

Suggestions as to the Spirit

Aurin F. Hill, Boston

What was the hidden wisdom of the ancient world? The power of the mind, as manifested in suggestion, hypnotism, mental healing and even communication with the shades of the departed.

Men are not the only animals that exist after their bodies are dead. Mind, soul and spirit are the same in all things, though different in development. Many animals develop through heredity and environment as to continue their existence beyond death.

More mediums are needed. Mediumship is in demand now as never before. Develop the gift that is in you. As you develop it, it may lead to the mechanical means of communication. But that will not come till we think about it and work for it.

So gentle is the spirit power that at times I do not know if it is a spirit or my own hidden consciousness that moves me. But what does it matter, so that the work is done?

The Problem to be Solved

For The New World by W. T. Pennick, New Mexico.

Here is a world of splendor and beauty, possessing an inconceivable variety of flowers and fruits and animals, with man the supervisor and controller of all created things; this man having the power to change the products of nature to suit his desires and possessed of intellectual ability to gather knowledge from many sources. Yet, after six thousand years, here in the twentieth century of the Christian era, we find the world of man in a state of starvation and war. What do you think about it? Can you tell the cause? An understanding of these things is all that can save the world.

The Bargain Madness

A man might advertise bargains in eggs, saying they were somewhat shopworn but looked well, and he would catch suckers. Or if he would mark rancid butter down from forty to twenty cents, the market for it would be strong—stronger than it is.

N-614

Monthly 5c copy; 50c year Number 25 Rosedale, Kansas, June, 1918

The New World

Nothing like it **Lincoln Phifer's Paper-Magazine** You will like it

Entered at Postoffice at Girard. Kansas, as second class mail matter, August 20, 1916, under act of March 3, 1879.
Removed to Rosedale, Kansas, snd appiication made for change of entry, May, 1918.

It is a new world that is coming in now. New in all its ways. New customs, new thoughts, new ways of looking at the world, new modes of life in all particulars. The age just dawning will be the marvel of the ages and all will rejoice in its beauty --World's Advance Thought, Portland, Oregon.

DO I BELIEVE in socialization? Yes, in good for everything that lives. Do I believe in life beyond the change called death? I feel assured of it. But almost everybody believes these things. My message differs from the average faith only in that I would act on the belief in a practical, individual manner.

I hold that it is possible to make any and all truth, any and all religious and spiritual experience, your own, beginning with your present beliefs, merely by claiming them and going after them. This is a start toward socializing illimitable wealth. The work may be extended by getting others to see this significant fact. This is ample reason for circulating the paper. There are no antagonisms or accusations, there is no waiting for an election, favorable or otherwise, but actual socializaation is begun at once.

Another thing: While I do not oppose genuine mediumistic powers, I hold that the time has come to act on rather than repeat the data that been accumulating for thousands of years. I hold that it is possible to so improve modern machinery of delicate nature and vibratory knowledge as to make possible purely mechanical communication with the Heavens. This is the thing I am seeking to promote. When it is accomplished, even though handled privately, it will socialize much knowledge and new relationshlps, and transform into demonstrations many things that have hitherto been mere dogmas. It wiil be tantamount to the discovery of a new world, and in addition to unifying religion and socializing power, will open so many new avenues of endeavor as to help heal the hurt world.

In the rational hope of all this lies the greatest possible comfort for these times of trial. If it were absolutely proved that no one is really killed, what comfort it would bring, what hopes revive of future meetings and opportunities, what assurance that we cannot possibly lose! With such knowledge, we would absolutely know that truth and right must ultimately triumph.

The message is practical and all important. Without the knowledge of which I speak, dispair and disaster are likely to seize on the world. With it, materialism would vanish and all that the ancient seers foretold of the kingdom of Heaven on earth would be possible of literal realization very soon.



They who look down at the grave have reason to be discouraged. It is not so with such as look up at the stars.

In Flanders Fields,



Where Poppies Blow.

'In Flanders fields the poppies blow,"
Wrote one whose blood has stained them red.
From ancient times it has been so,
Life blooming most where blood was shed.

Man's passoins burn out in a day;
His plans thrust nature to one side
Yet soon she has regumed her sway,
And it is man alone that died.

The First Number from Rosedale

GREETINGS from Rosedale. And may we enjoy each other's company for a long, long time. When in Kansas City, Mo., take a street car near union station and come out to see us in our new home, It has been such a big job to move both the printing plant and household goods that the paper so loved is not all I wish it were. I expect to make it just as good as you help me make it. Your encouragement, your active support, is bound to be reflexed in your paper---and your neglect too, if you should neglect it. I am well equipped to serve you, now. If my message was interesting two years ago, it is important now. Two years hence it will be essential. There are practical, sensible things to be done, and I am depending on you to help do God's work in this crisis. Get that---depending on YOU. Send subs and names, NOW.

"Great Adventurers" Tell of Their Interest in The New World

Eugene V. Debs, Terre Haute: It is with deep interest that I note your plan for removal to Rosedale. I would not be at all surprised to see this change beneficial to you and your work. The way is rapidly clearing for you and your message, and the war is creating changes that will make is receptive of your spiritual interpretation of life and the things of life thousands where in the past there have not been scores. Wherever you go and whatever betide, my dear old comrade, my heart is ever with you,

W. S. Kelly, Washington. Enclosed find subscription. I am an interested reader.

K. P. Wig, North Dakota; Your paper is filled with such good fnformatio n that I like it very much.

O. B, Stray, North Dakota; I renew my subscription and also send an additional sub. God bless you in your good work.

John N. Larson. New York: I enclose renewal. You publish the biggest little paper in the whole world. One article is frequently worth a a whole year's subscription.

Edward L. Dahomy, Texas: I enclose $1 for renewal and books. The New World is not only unique, but is the most advanced periodical in the world.

Francese I. Rogers, Calfornia: Having had the privilege of reading the five act play, Hamlet in Heaven, I am desireus of owning three copies. Enclosed find one dollar for same.

W, R. McBurnatt, Texas: Find enclosed $1 or subscription and Dramas of Kansas. I want all your books. I suffer more for comradship and good books at this time than ever before.

W. H. Meek, Colorado: Fnid enclosed money order for subscription to The New World. A conductor threw a copy off to me a few days ago and I didn't know what I had been missing. I like it,

W. D, Harp, Florida: Enclosed find $1 for renewal and Old Religions Made New I have a copy of The Coming Kingdom, which I have read several times, and am sure I will enjoy the new book.

Levi Bell, New York: I am very much pleased with your paper. I enclese a sub and also money for two copies of Old Religions Made Naw. I feel that it will be just what I am looking for,

Mrs. M, J, McAlister, West Virginia: I like The New World very much and am sorry it is not a weekly instead of monthly, I am sending a list of names for samples and have decided to pay for four of them.

Mose Hughes, Ohio: Enclosed find $1 for Old Religions Made New and Hamlet !n Heaven: I look forward to the coming of The New World with more interest than any other paper. When the first of the month draws on I ask wife for it every evening when I return from work.

Thomas W, Woodrow, Oklahoma; The New World is a gem. So soon as I get in the field I shall make it a special feature to recommend the paper to progressive thinkers. It fills a niche in the propagnnda of the spirit in advance of all other publications of which I have knowledge.

Mrs. H. Winstead, Arizona; I enclose money for a copy of Old Religions Made New. I am impatient to see in your paper more about mechanical commuieation with the unseen. That would do more to bring peace than anything else on earth. My earnest prayer is that it will soon be accomplished.

Mrs. Kate Gardner, New Mexfco: I observe that my time has expired, and as I would not miss a copy for considerable, I am renewing. I prize The New World with an intense satisfaction. and while I loan a copy now and then, I never let one get away from me to slay. I am zealously filng away every number.

Mrs. 1. S. Wilson, Texas: Enclosed find $1 for offer No. 2 and an additional subcsription. Your arficle, "Socialism Began as a Spirit Led Movemenr" intcrested me very much. I showed it to a neighbor, with the result that he subscribes I agree with you that the Socialist party movement was too materialistic, and the spiritist movement, so far as I understand it, lacks purpose. Am deeply interested in The New World and try hard to understand its message.

Lillian K. Bullard, Horace, Kansas: Will do my bit toward The New World, so enclosed find $2 for subscription cards. I believe your move will be a lucky one. Two of the finest thfngs in the May number, to me, were "The Invisible State" and "God Must Interfere" It was all fine but these were the cream. The articles, Man Before he had a History are always interesting. I shall do my best to place the magazine in new places, among appreciative people.

The New World

Lincoln Phifer's Paper-Magazine

Rosedale, Kansas, June, 1918---Number 25

Editorial Talks with My Readers

Kaiserism cannot last. Neither can the hypocracy that professes religion to forward tyranny triumph for long. God is in this, and only the right will stand.

THE NEW WORLD has moved. It is in new surroundings, in its own office. It is a big job to move, especially if you have to take a printing office, including a cylindar press, in 4 truck loads for 34 miles across the country, and then get it in operating shape. The magnitude of the work is full excuse for delays and shortcomings this month. Now that the big job of moving is over, we are nicely situated on a busy Boulevard that is a continuation of a leading city street, yet in a seperate state and different municipality. Though in the midst of stirring business, on the hills toward which we look from either side, there are native woods almost untouched by hands of man. The people are neighborly, very much as in a country town. I am sure we shall like it here, and that you will help to assure the success of The New World and its work.

I AM ASKED my opinion of the new National party. I do not think it will amount to much. It will not appeal to socialists, and though it may be pushed by politicians in an effort to catch socialists and others whose work is being forcibly ended, it will not do it. Indeed, as I have expressed it before, I think this is a time, not of building up, but of tearing down, not of evolution, but of involution; not of sowing, but of reaping. There is plenty to be done, but they who try to do that which is not in order to be done will waste their efforts.

I BOUGHT my office at Weston, Mo. That is the oldest incorporated town on the Missouri river. Before Kansas City was dreamed of, Weston was the outfitting point for immigrants to the far west. I visited the cemetery on the high hill back of the town, and there read the epitaphs of adventurers of '49 and of participants in the famous border warfare. In the Dramas of Kansas I tell of the martyrdom of an abolition editor at the hands of citizens of Weston. I wondered at the passions that have been stilled by nature; at why the Missouri river shifted from Weston to the other bluffs, four miles away, keeping that a town of only 1,200; at why Kansas City came into dominance in Weston's place; at the transformation of the west and the world since Weston was founded, almost within my lifetime; and I marvelled at the compelling forces which are even now destroying the old and making this a new world. Does man do the work? I asked myself; or does God over man and nature compel the doing of it?

A FRIEND asks wherein my teaching differs from that of Charles T. Russell. Russell bases his conclusions on scriptural prophecy. I hold that prophecy is predicated on a knowledge of periodicity, and that he who has this knowledge may forecast world events for himself, without going to scripture for his information. Again, Russell's message is professedly to the "little flock" of believers, while mine is to the world in general, pointing to the opening of spiritual gifts and powers to all, regardless of their beliefs. Russell's message is therefore an appeal to former knowledge, for the benefit of the few; mine, an invitation to the source of all knowledge and power, for all. His is a second hand message: mine a first hand message.

HOW EAGER every thing is to come into judgment! Before it is called each idea demands a hearing. Be patient; every plan will have its test. But if you only knew that this is the judgment of the Most High God, and how few human plans will meet the test when they are weighed by him in the Heavens, perhaps you would not be so anxious to have your little say. It is just as well to not be too severe on the other fellow, seeing that your turn is coming after awhile. Suppose you think over the last three years and consider the ideas and men that havd been tried and condemned. The Day of the Great Assize is surely upon the world, though it is not what the theologeons anticipated it might be.

IF YOU were under arrest, it would not pay you to try to break away from the officer, would it? Well, you are under arrest of events, waiting to witness for both plaintiff and defendant in many cases, including your own. If you could not escape the human court, how can you the Divine? You have got to see it through. It is a solem[illegible]nd you must not flinch. You are going to lose [illegible]rial, not only material things, but possibly your [illegible]well. But what of it? So that you lose not your soul, your veritable self will continue to exist, after death, and will have a better chance because of the judgment that has come upon the world. You will meet again your lost son and father and sweetheart. You can't get out of it if you would. The ages are summoning you into this. God is directing it to the overthrow of evil. You surely would not want to be a passive spectator in the work of really saving the world. Oh, it's great to be alive now and to "carry on" for God!

THE HOPE of the world is in Jesus. Not in Christ, but in Jesus. Christ is a title, involving only possibilities of power in the future. Jesus is a living personality, who may be near to you, who has been working on practical plans for the salvation of the

world for twenty centuries. He promised to come again when he had things in shape to really save it. That is the world's hope. It is also the individual's hope. There can be no real opportuinty for you until he gets the world in shape. For this reason he said, "I go to prepare a place for you." But this, you say, refers to Heaven. Well, he sent a comforter, a spirit, who may live with you forever. Jesus even went further, and promised to literally manifest to those who loved and understood and gave him a body. A recent version of John 14, 19, says: "In a little while the world shall see me no more; but ye shall see me."

THIS GENERATION is no worse than others, that all this evil has come upon it. We have merely arrived at a harvest period and are reaping the sowing of five centuries of exploitation. The sins of the fathers are being visited upon the children. We continued what others began, and we must reap. There are indications that the people of today are partly awake to the situation; that they are more enlightened and kindlier in nature than at any previous time in history: but they did not see the light soon enough, and you see how impossible it is for them to escape. Exploitation has wrecked the world many times; and the crop we must reap is unusually heavy.

THERE are in scripture several intimations of peculiar things that will happen at the "time of the end," which probably means at the closing of a geological age. Among other things there is to develop a strong power, which will endeavor to "change time" and "seasons." Possibly the latter means to seek to overcome the force of periodicity. It is also to "forbid to buy or sell" except under certain conditions. A sort of government control, thought to be socialistic, might fulfill this; and it might not. This power is also to "forbid to marry" at the very time when the population is depleted by war. Why? Well—a mere suggestion—experience has shown that population can be increased more rapidly and under better control as it is done with stock. Perhaps no one knows exactly what these things mean, but I have no doubt that in the development of events the pictures will become recognizable. If they should, it will prove our position in time. I also have no doubt but that similar conditions manifest in a milder form at the end of every historical age, and that the prophets were able to forecast the more notable series of events "at the time of the end" of a world age. You remember how Nebuchednezzar sought to forbid recogn ition of any power greater than his own rule, and how God interfered and taugh t him his lesson.

I AM TOLD that my general conclusions are appealing but that the writer cannot accept the thought of periodicity, especially to the point of ending a geological age. I do not ask him to accept it. If it is correct, a comparatively few years will prove it to be so, The test will be, especially marked phenomena in nature, If they come, my thought in the matter must be accepted, then. And if I am right, you have the key with which you may unlock the mysteries of further development, becoming a prophet, such as scripture forecasts for "your sons and daughters" for the last days.

It is strange no one has observed wherein German defeat has really come. It is not so much on the battlefield as in loss of the confidence of the world. With the distrust that the Germans have engendered it would be impossible for them to hold power even should they conquor the world. It seems they ought to see it. Publicity has beaten Germany.

DO NOT be disturbed at anything. They who seem strong are merely giving testimony of themselves; and God and the people are judging them.

IT IS a great purpose that makes a cause great —and if The New World were a local paper its influence would be local.

THE New World refuses to be classified. It is not an "a" but a 'the."

AVE The New World do your printing.

"Trust in the Ruler for good;
So shalt thou dwell in the land,
And verily thou shalt be fed."

The Country Store in the City

I THOUGHT the country store had ceased to be,
But found it in the city. By the stove
Not men but women sat, the neighborhood
Housewives, who gossipped. He who kept the store
Jollied with them, and as the children came
Gave with their purchases stick licorice.
Behind the store some artisans were gathered,
After work hours, talking of their gardens
And pitching horseshoes. City neighborhood
Had found again its center in the store,
And even boasted of its country ways.

The Spring Rain

I LOVE the spring rains. When they fall in sheets
Or patter ceaselessly through freshened nights
Ripped often by the lightning; when they come
While living things appear to leap from pools
To catch the slanting drops, they make the world
Anew before the eye. The morning dawns
So quiet after flurry of the night.
And leaves and grass are cleaner-green, while flowers
Smile on the tombs of raindrops. Ah, the desert,
However it may bloom to irrigation,
Knows not the charm of rain.

The Spirit World Bids The New World Good Cheer

These are presumably communications from beyond. Believe what you please about them. I would not give a rap to convert you to any belief. When we get mechanical communication with the Heavens, we will KNOW.

Near Relatives Bid Me Good Speed

ANOTHER EPOCH in your life is closing, and as the curtain falls on the old it opens on the new. We have faith that it is to be best for you and for the world. Indeed, you cannot understand how large a part we from this side have had in effecting the change. Let a few facts convince you of our leading and of periodicity in your life. Not only are you going te Rosedale, without your planning it to be so, exactly ten years from the date you went to Girard, but your new work has opened in a paper exactly two years old, and in a world unusuallyinterested in the beyond and bewildered by strange events—a bewildermen that you can help to dispel. That it is coming to the last period in your own life is proved by the fact that you have lived practically through the entire commercial drama, and are returning to the Kaw from your boyhood Okaw, to the Kansas from your childhood Kaskaskia and to Rosedale from Vandalia. Be true to your call, and you will accomplish your intended work and then be welcomed to triumph in the Heavens.

During the last two years you have laid foundations on fundamental truths. On them you may now build the lower tiers of the coming kingdom of Heaven. It is a great thing for anyone to be called to and permitted to do that. We, your near of kin, rejoice that you have called yourself to this work through many years of preparation that we could not understand. We send you loving greetings on this occasion.

Your Sister Atlanta,
For Father, Mother and Others.

Spirit Shakespeare Discusses Relative Values

NOTABLE achievements crowd upon
Each other in these days of war and change,
Till what astonished yesterday is gone
From memory today for things more strange.
One cannot tell which of the heralded
Deeds will survive in memory of man,
Or whether any act on record spread
Will hold a place for future youths to scan.
There may be things unmarked amid the stirs,
And words unheard in roar of babel cries,
That will in time attract them worshippers
And be the beacon points of many eyes.
One cannot tell the present till 'tis past,
Or in the little comprehend the vast.

Perhaps, my friend—but make it positive—
Surely, my friend, the doctrines that you teach,
Confirmed by what experience may give
And has already given, yet shall reach
A higher pinnicle than grosser stuff
Like rocks earth-hidden, and become the points
The ages measure by. Take, then, rebuff
With equinimity; for time annoints
Her prophets with their tears and blood before
She places aureoles upon the head.
With large perspective, we on this high shore
See you already star-bediamonded.
You count it wonder when we come to you.
We honor our own selves when thus we do.

William Shakespeare.

Comfort from the Greatest of All

TEN YEARS AGO, twenty years ago, when I wrote through the hand of the amenuensis now engaged, I warned of wars, sorrows, pestilences, famines and natural cataclysms that were coming.

These have already begun to manifest, and even the skeptical that the things not yet appearing are possible.

It is, therefore, not necessary that I repeat now the olden message. What is needed at this time is the word of assurance and encouragement.

Know, then, that the one supreme fact that made calamities needful in overthrowing the old order at the end of this age, is the point of encouragement now.

If the terrors come because I have returned in my second advent and am now judging the earth, the fact that I am here in power is assurance that I am able to control men and elements that too much be not done and that truth and right shall triumph.

These things I pledge. I will sustain the weak and helpless. I will protect the innocent and righteous. I will guarantee that the good shall have opportunity.

For I shall make a new Heaven and earth, as foretold from of old, and in that new condition it shall be easy to live, natural to be good and normal to be happy.

There is not a particle of danger as to the outcome. Do you not feel that I ought to say this at this time? Well, I say it. Trust, then, in me, and yield yourselves ot my way, and after the breaking up the good I will bring first to flower and then to fruit.

Jesus—Lord.

Spirit John Milton Writes of Spirit Warfare

WE who can see the invisible discern
Stout spirits in the flesh whip into line
The weak and meek souls that their fell design
May be continued; and the fires burn
Fiercely before the breezes that they turn
Upon the world in purposes condign.
We also see the unclothed souls combine
To swar the clothed. So everywhere we turn
We s[illegible] the winds in conflict, and the light
Ether and yon whirled. If this be the start,
What shall occur when all shall have a part,
And in the clouds the world is plunged in night?
Great Spirit of the Universe, dispel
The raging hurricane, that all be well.

John Milton.

Wayland Tells What Socialists Can and Cannot Do

FOR THE PAST two years I have been pounding at my former comrades, and while I do not think I have made a dent in their thick skulls, events hav a

almost reduced them to jelly.

You know now that the war must be fought through, because that is the way the world has chosen. You cannot stand out against a flood.

You know now that you are facing the greatest crisis in history. You would not believe it when I told you, two years ago. But you know it now.

You know that things are getting beyond you. You suspect that they are getting beyond all other men. If there is no help from beyond, you don't know what is to become of the world.

So you are learning swiftly because you can't help it. I told you of the higher power and you first marvelled that I should tell you, then wondered if it was so. You will find out it is so, and then you will believe what I said.

If you would only believe now I could save you much trouble. I would tell you to abandon all your old efforts, not because I am less a socialist than formeriy, but because I have learned things that I didn't know once.

I would show you things that you can do. This is not a time for agitation, but a time to promote confidence in each other and reliance on unwritten laws.

The world must reap its sowing of evil. All your protest cannot prevent it. It can ere long enter into good, if you have sense enough to see the way.

I shall try to tell you about the better ways in the months to come. Listen to me, for I have never knowingly led you astray, and never will.

J. A. Wayland.

Horace Greeley Tells of Strange Things in Heaven

ABOUT eighteen months ago I began telling you some news of Heaven. I told you that the inhabitants of the skies were as much disturbed as you on earth are, not only because millions are being sent here through violence and with startled and maimed souls, but also because all this system is affected by the ripening of an age of evil.

I told you about the organization of self help in the Heavens; of the increasing of the hospital force to meet the needs that battle brings. I told you of agitation and organization in the Heavens looking to the preparation, both blind and enlightened, for the crisis ahead.

Since I began to write, America has entered into the war. I wish to tell you now that the changes you have witnessed are no greater than the changed conditions in the Heavens during the same period. . . . . The final news is this:

There is war in Heaven: open, bitter war. It is not that we are fighting to see which of the contestents on earth shall win, Rather, opposing forces are struggling for possession of the Heavens as you are for possession of the earth. If the forces struggling on Satan's behalf succeed, we shall not lose place here any more than than mortals will lose place on earth should autocracy win there, Only we shall become subjugated to powerful exploiters in the Heavens. Moreover, if we lose, you, when you come, also will be slaves of the olden masters, and this regardless of whether you are good or bad, a believer or atheist. It is a very serious situation that confronts us; and our problem is your problem.

During the days to come it shall be my purpose to write more fully of the struggle that is on in the Heavens; and I shall try to be a faithful and veracious correspondent.

Horace Greeley.

Donnelly Makes Startling Astronomical Claims

WHEN in the flesh I wrote the story of Ragnarok the comet and suggested that it might be earth would again be destroyed by a Heavenly visitant.

Since coming to the Heavens I have been persuing the subject further. I have suggested in this paper that ancient souls have recollections of not only one but also of a number of visitations that destroyed orders that previously existed, creating through violence new geological ages. I even went so far as to intimate that possibly the new Heaven and new earth to which prophecy so often alludes were to be made actual through a destruction of the world that now is and the bringing in of new conditions because of the change.

I have gone further. I have interviewed hundreds of ancient spirits. From their combined testimony I have approximated the period of the geological age and have determined that this is caused by the solar system, in a sweep beyond man's comprehension, passing though nebula that wipes out the old and entering on a more favorable sector of the Heavens that brings in the new. I have determined with almost an exactitude that we are approaching, now, a world-changing place, and can calculate very closely the time at which it is to occur. This knowledge is of the utmost importance in practical affairs on earth and in the Heavens.

During the coming year I shall tell more of my findings and how I arrived at my conclusions.

Ignatius Donnelly.



The devil is said to be discourged. What if the kaiser should try his frightfulness in hell?

Why should not all spiritual powers be open to all, regardless of their beliefs? Most of us believe a lot of nonsense, and if we had to believe right before we got anything we never would arrive. Even the most foolish has enough faith to show him the way, if he will follow his own light.

Poem Received by Mechanical Device

Claiming to have been received from Spirit James Burton, at Tulsa, Okla., over a mechanical device operated by electricity and adapted to this use by Dr. J, M. McCartney

MY heavenly cabin shakes in the wind,
And friends are far away.
The wide, still worlds are empty worlds,
But the day is a beautiful day.
For hearts are true as the Heavens are high,
And love is alive, I know,
Nor miles nor time can dim the eye—
So blow to me winds, come, blow!

I grieve me not though friends are far,
And laugh at the hindering miles;
I feel their tenderness like a star,
And like its light their smiles.
It's a silent world, but a world so dear
That never a sigh is mine;
For loving thoughts are living things,
Aud heart's true love is divine.

A Few Words That Are Intimately Personal

THE NEW WORLD for June is considerably later than I expected it would be. The July issue also may be a little late. After that we will have a prompt, regular schedule. There is much adjusting and great expense in getting a printing plant in smooth running order after a move. It tries both one's temper and his pile. But now I am better prepared than ever to hold down my end, if you will hold down yours. You must get the paper to more readers. It is entitled to them and you ought to do it now.

Dr. Wm. J. Bryan, of New York city, was the first to send a remittance direct to Rosedale. Remember, now, you are to direct to Rosedale, Kansas and not to Girard.

A. A. James sends an English pound ($4.77) all the way from Capetown, South Africa, for subs and books. Dr. Wight, of Oklahoma, sent him copies of the paper, with the above result. You see what a little work will do.

Nearly all of you have some printing done in the course of a year. It will cost no more, here, delivered, than you have been paying, and will help me out. I can handle any kind of a job.

Dr. Howe, of Pittsburg, in a recent lecture, alluded to The New World and its efforts to secure mechanical communication with the Heavens. The speech was reported in the Progressive Thinker, Chicago, with the result that I have had many inquiries. A hint to you: talk up the paper,

I have attended several Sunday night circles in Kansas City. At one, Miss Arkills, psychometrist, announced the presence of a stranger, naming me, told of The New World very accurately, and gave me a message of encouragament from Spirit Shakespeare. Good work.

D. Bobspa, the great book review man, never loses an opportunity to say a good word for The New World. In the Internationalist, Leesburg, La.. he writes of the change in address and adds: "You want to keep your eye on Phifer. He has a big message." Why don't you break into some paper in behalf of The New World and its work?

READERS of The New World who visit Kansas City, Mo., are invited to pay their respects to The New World at the same time. Cars for Rosedale leave over the Southwest Boulevard, only two blocks from-Union Station, Kansas City, every five minntes, fare 5c. They stop directly in front of our door, 922 Southwest Boulevard, Rosedale. This boulevard. a business street throughout, is about two miles long. half in Kansas City and half in Rosedale, It runs up a valley. To either side are great wooded hills and picturesque dales, with residences wherever they can be anchored and on top. Population is about 10,000. Perhaps there is not another town like this in America. Like a city in the business section, it is still an independent country town, with an unusual amount of natural woods within its borders. There is much picturesque scenery adjacent, and I am astonished that it is not a resort for artists from Kansas City.

IT hardly seems possible, but there has been an addition to our family. Not a child, but a grandchild. There was born to Mr. and Mrs. Lyndon B. Phifer, in Cincinnati, Ohio, May 17, 1918, a son, who has been named Lyndon Gregg Phifer. I say, it hardly seems possible, because in looking back, though 27 years ago, it seems but a very brief time since wife and I built our own little nest, and such a short time since our firstborn, Lyndon B., was toddling to and from school. He has been a good boy; we have reason to be proud of him. And now comes his own child, at the very time when I was installing an office and preparing for a new, man's work. Well, I am going to do my best, with the aid of my good wife, and in the name of my three loyal and worthy children, to sow a few seeds, in the hope that when Gregg grows to manhood the new world may be, not a matter of vision and faith and words, but a blessed actuality.

I WANT to hear foom YOU this month, so I may know just where I am. SURE, without fail. I want to know if you like the paper and want it to continue. Tell me what you will do for the paper—whether you will talk it up—whether you will enclose in letters as you write them slips advertising The New World that will be sent you free on request. Please fill in, in blank below, names of people who you think would be interested in The New World and its message and enclose in your letter to me:

NAMES. ADDRESSES.

.....

.....

.....

.....

.....

.....

Great Plays That Have Been Put Upon "the Boards"

WHEN NUTS begin to fall in Pennsylvania
The raisin bread appears, and holds its sway
Till after Christmas. 'Tis a foreign bake,
But took its deepest root in Pennsylvania.
Its cousin, the light aruller of our mothers,
As doughnut, has grown gational in scope,
Although the "sinker," of the eating counters
Is not the "fried cake" that the urchin slipped
From well filled jar, and, with his pockets bulging,
Nibbled at school 'hind his geography.
Ah, that was good—as good as apple dumpling
Swimming in dip. If these things did not make
History, they sure made chunks of boys.

Fallstaff in Shakespeare's day had made a threat
To open earth with sword as though an oyster,
And this bivavle was known to other lands.
Yet in America it far excelled
All other triumph that it e'er had made.
They tell how workers on the B. & O.
In early days were fed so much on oysters
And venison they made a formal protest.
The oyster supper, as a means of building
The church and lodge, is an American
Institution. There is a romance
In story of the oyster. It has made
Great fortunes for a few, and given work
To many thousands. It has held the longest
Its place at head of the great sea crops taken
From the Atlantic. Cod and mackerel
Are not to be compared to it. And it
Is cultivated, like the crops of the land farmer.
Better the soup in us than we in it.

But farther South there is a dish that has
Become a part of history. It is
As well loved there as song of "Dixie" is.
None but the negro mammy can prepare
'Possom and 'taters, the great Southern dish,
As it should be prepared. The meat so brown,
The stuffing covered over with fat gravy,
And sweet potatoes edging up the feast,
Will have a place in memory of the South
When Bull Run and Manassas are forgotten.
The 'possom hunt 'round the persimmon trees,
With baying hounds and negroes crazed with joy,
Has made a place in literature. It all
Is a fine poem, not of jingled words,
But of experience that many read
In book of memory, and smile in reading.

New England may have manufactured first
Strawberry shortcake; but it finds perfection
In South Missouri, when the fields are full
Of berry pickers from afar, when daily
Train loads of great, red, juicy berries hurry
Away from these fields to outlying cities.
The world helps celebrate the festival
Missouri has provided; the delicious
Shortcake is queen in every home. But here,
In old Missouri is the poem of it;
Written in vines that blush pink at the wooing
Of many million lips from all the earth.
Take a four layer cake, and cover it
With dip, or even with sugar and whipped cream,
And nectar from Olympus would appear
Insipid in comparison. The flowers
Of spring are beautiful; the warbled songs
Of birds delightful; but the crowning glory,
Which makes the spring the wonder of the year
Throughout America, are lowly berries
Made into shortcake. Bully for shortcake!

America is home of breakfast foods.
It loves to pay for oats and Indian corn
Dollars a bushel, shaved to thin veneers,
With which to line the disappointed stomach,
And glories in the romance of the fortunes
That it has built upon its own flat purse.
But of all breakfast foods, none holds the love
Of the American like Ham and Eggs.
Slices of lean ham, country cured and smoked
With hickory wood; brown gravy sop;
Eggs either "up" or "down"—and man becomes
Tame and contented. Add to them a cup
Of steaming coffee. and perhaps hot biscuit,
And Heaven has come to earth. They may declare
That 'tis unhealthful; they may banish these
From most the tables by old H C. L.;
But they are still, in memory at least,
The opening glory of the new born day,
The viands that Americans have made
Their chiefest joy, and that no other people
Have found the splendor of. Oh, Ham and Eggs!
What poem, what a romance, you have been!
That greatest she of all America,
The humble hen, sings sweeter than the lark,
And well the rooster crows because of her.

The bean has written chapters in our story.
String beans alone, boiled with a strip of bacon,
Have proven to full many boys as tempting
As to young Esau when he sold his birthright
For one poor helping. Then, as succotash
The bean became a stanza in a poem.
The kidney bean, the butter bean, each has
Its own delightful flavor; and the navy
Saved the United States in civil war.
Well might the G A. R. hold great bean bakes
And sing the old war song;

"Beans for breakfast, beans for dinner,
Beans for supper. beans, beans, beans."

Even in the "huts"
Of France the cheerful Tommies bawl:

"I have been many places,
And seen many scenes;
I have had lots of fights,
And eaten lots of beans."

Oh, the delicious lentil! Jack's bean stalk
Is the first romance that the child peruses;
But as grows to manhood it discovers
The romance of bean is such it can
Climb to the Heavens on it, and there slay
Giants of error and of difficulty.

Good Little Contributions.

I Am My Ego

For The New World by Guy Bogart, California

I AM my own ego—
Not more nor less—
One with the essential forces
From which creation is wrought.
I am for Christianity,
Yet not a Christian.
I am for Buddhism.
Yet not a Buddhist.
I am for Democracy,
Yet not a Democrat.
I am for all good,
Yet not pledged to any creed.
I am in the world,
Yet not of the world.
I am flesh-encased,
Yet not of the flesh.
For why should I be "a" anything?
I who am an ego eternal?
Through many life spans
Hath my selfhood passed,
Karma-encompassed;
Growing, exercising, functioning
Through many groups and creeds
Yet recognizing in each
But the husks of form
Through which might manifest
The Godward unity of my ogo
Toward ultimate perfection.

Says the Spirit Creates and Matter Mutilates

For The New World by J. W. Mooney, Missouri

YOUR criticism of the German statement of socialism hits the mark for every active, thorough Americau who has been in the Socialist party very iong. Slowly perhaps, yet surely, the world will learn the truth about evolution. Ward Jones, as quoted in The New World, is feeling in the right direction. The perfect human being is the ideal and purpose of the Spirit of God in all his creations. Because of antagonistic material environment he fa!ls to hold all his creations to this purpose. The mass falls under the power of material environment and depart from the line of original creation. Hence have come all animals, incl·ding those still in human form, with all variations and degrees of perfection. The human being is the product of spiritual purpose, the animal of material necessity. The spirit alone creates; matter mutilates and exploits. Animals are the offspring of matter, aud branches of the human being specia in its creative process from the cell to maturity or perfection. Until man understands the real nature of the universe, he cannot understand his own particular and individual experiences.

Her Commendation of Old Religions Made New

MRS. LILLIAN K. BULLARD, of Horace, Kansas, lends out several copies of Old Religions Made New. She has typewritten the following and pasted in books she lends. It is so good that I am printing it on a neat slip. to be used similarly by you, if you want it—sent free for the asking. Comrade Bullard's splendid appreciation follows:

"You who read this book must realize that it is written by no common author. You may not agree with him, but you must acknowledge that it is no uncommon message for this jaded old world. I warn you that you will get thoughts so original and revolutionary that your whole life may be changed by their wonderful appealing force. If this book comes to you, as it did to me, as a benediction, a 'peace, be still,' a relaxation in the tenseness of this awful night, it tells you by indirection that the radicals need no longer carry the burden, but that God rules and in the blackest night earth ever knew Infinity is at the helm. If the book brings you into conscious personal touch with Deity, and impresses the great truth that anyone, regardless of religious beliefs or no belief, can commune with God, and that all religious experiences are socialized, then the purposes of the book will have been accomplished. Do not omit the poem at the top of the pages in Old Religions Made New, two lines to the page. It is the most revolutionary message among the many found therein."

Thinks She Saw a Prophetic Vision

Received automatically by Adah McCarty, Oregon, July, 1914.

I SEE a darkened world and above it a golden crown. It is a world darkened by the blood of many wars. But above it is an opportunity that wlll mean enduring glory and good. We are entering a contest of blood. There will also be a peacable struggle for better things that will be directod hy the guided, who will help do the work of the returned Prince of Peace. Finally there will come upon the world an enlightened age in which the inner forces will be developed for the uplift of all.

Says that True Democracy is Spiritual

For New World, by Spencer M. DeGolier, Philadelphia

TRUE DEMOCRACY is the outgrowth, the great outstanding evidence, of a vitally moral and spiritual principle. Hence, the true democrat must be at heart moral and spiritual. True democracy does not feed the body and starve the soul," but looks after and conserves man's spiritual and mental welfare.

Possible Ideas

Dr. P. A. Pierson, Kansas City.

WONDERFUL mental fruits grow in the fertile fields of master intellects. Rich. virile, power fraught ideas fairly overflow as they rush forth rom the man type called genius. Your brain, se science says, has a possible capacity of 3 billion 176 million, 760 thousand ideas.

The New World Tells Your Fortune

I HAVE OFTEN told you that I do not attempt fortune telling. Spirits can no more forecast what will happen to you than people in the flesh can. Where they attempt it, the mediums merely sell you conventional generalities an d suggestions. That fortune telling has become the chief characteristic of the modern spiritist movement is a scandal that has kept it from doing a great work for humanity.

At the same time, I recognize that it is the intense desire of people everywhere to hear of their own departed, coupled with the uncertainties of living, that has made it so. And the great war has intensified these conditions. These facts, coupled with the further fact that your individual future is closely bound up with the future of the whole race and the general conditions of life at this time, makes it possible to lay down some principles for determining what may happen to you.

The difficultles in which the world finds itself will necessarily increase your own difficulties. The probabilities of seperation from loved ones are increased by world conditions. War has increased the death risk. Some industries have advanced in importance and others diminished; your future will be affected by these facts. You cannot escape the new world conditions.

And, beyond doubt, further changes will come out of the changes that have already come. People differ as to what they will be. I hold that we approach the closing of a geological as well as an historical age, and that therefore we may expect famines, pestilences, unusual rigors of cold and heat, and natural phenomena exceeding anything in human history. If these things should come, they will immediately produce another world-change even greater than that already accomplished. and you as an individual will necessarily be affected by it. Just as the last two years have rendered radical agitation impossible and have curtailed freedom of press and speech, changing the actual governing bodies of the world, the possibilities I suggest might overshadow even war and force a new community life and a return to barter. If this comes, your future will be tied up in it. Nobody could get out of such a crisis with a penny of property. But even if this does not come, still you must have either a willing or unwilling part in rebuilding the earth, you must bear your part of the burden of the great debt that is on the world. It will be as impossible for you and your family as it is for the world in gene ral to return to the manner of life you knew before the judgment period began.

Another thing: You will be an exception if you do not meet bereavement. If you permit this to make you callous, dispaired or materialistic, it will be the worse for you and the world. If you are a thinker, neither conventional religion or conventional spiritism will be of much comfort to you when bereavement reaches your own fireside. It would be a great thing for you and the world if mechanical communication with the Heavens was effected at a time when you and others will so strongly feel the need of certain knowledge. You can well afford to contribute now to bring about this result.

You say, this is a dark picture. Does it not appeal to you as a faithful one? Remember, the only right reason for trying to look into the future is a desire to meet it wisely. There are a few things to suggest. Don't hang on to the past or its ideas or ways. Swim with and not against the current, but toward the bank. Don't be grouchy or spiteful. Study periodicity that you may have a rational basis of hope, and in every way possible spread the knowledge to others that you may afford them a basis of hope. Knowledge and rational faith will help. Hear what scripture says: "That day shall not overtake you as a thief." "The wise shall understand." "They shall instruct many." "They shall receive a little help." Famine and pestilence "shall not come nigh thee, because thou hast put thy trust in me.' "A thousand shall fall at thy side and ten thousand at thy right hand," but the wise and true shall escape. "Two shall be grinding at the mill; one shall be taken (by the trouble) and the other left."

Nor is this all. Measured by ultimates and Divine purposes, it is all good. It requires just this to overthrow the old order and make the world anew. Possibly it requires this to bring you where you should be. And "you shall rejoice and be glad in the new world" that God creates. Even though you die, you and your loved ones shall meet and have your opportunity and be happy. "The meek shall inherit the earth"—there is even property for you. In spite of all, you are fortunate that your life was cast in just this period. Get the broader vision and you will indeed welcome the announcement of judgment as the age gospel or good news.

There is more scriptural prophecy of a new order in which the Heavens will be open to all and exploitation will end than there was of the coming of Christianity.

The New World will do your job printihg right.

New and Sensible Code of Morals

THE National Institute for Moral Instruction offered $5,000 for the best code of morals for children and received practical suggestions that were worth the money. The code includes: 1 The Law of Health. 2 The Law of Self Control. 3 The Law of Self Reliance. 4 The Law of Reliability. 5 The Law of Clean Play. 6 The Law of Duty. 9 The Law of Good Workmanship, 8 The Law of Teamwork. 9 The Law of Loyalty. The latter is broad enough to include, not only loyalty to the nation, state and town, but also loyalty to one's family, to his school. to his friends and to humanity.

IT is well to abandon thought of agitation because the people are too agitated now. And this is not the season for propaganda. When the world spring comes, the seeds already sown, now lying dormant, will grow prodigeously. But let us not try to do spring work in the world winter.

Are the German's Survivors of the Ancient Atlanteans?

Continuation of "Man Before He Had a Hisiory," each chapter of which is complete within itself.

12. The Fourth Human Race, the Atlanteans

ACCORDING to Yogi tradition, the fourth race of men on earth was the Atlanteans. The claim is that this race occupied a continent in what is now the Atlantic ocean, the Azores and other small islands of the present being the mountain peaks of this sub merged continent. The legend is not confined to India. Plato, the Grecian philosopher who preceded Jesus by a few years, wrote a book on the subject, claiming to have had his idea from Egyptian priests. Plato's "Atlantis" is reckoned by socialists as being the earliest Utopia, because it outlined what the philosopher considered an ideal social life.

In recent years Ignatius Donnelly has filled a volume with legends, drawn from many lands, concerning the traditional continent. Ot East Indian traditions of the continent, Two Chelas, or advanced students, writing in "Fragments of Forgotten History," say:

"To this period belongs the civilization mentioned in such books as Popul Vuh, Uttara, Ramayana and others. In the celebrated Sanscrit epic of Valmiki we find copious accounts of the civilization of a race of Atlanteans who dwelt near the mainland of India. The material prosperity of this people was very much in advance of the Aryans of the time. Their knowledge of the secret resources of nature was something wonderful. They knew how to navigate aerial vehicles with a subtle agency which Bulwer Lytton refers to under the name of vril. Their houses, like those of the ancient Peruvians, were floored with gold. The weapons of destruction which they constantly used were so superior to those known to us to be hardly recognizable. Art, literature and science had their origin during this race period; but the Aryans had to develop their own civilization before they came into contact with the Atlanteans. Very little of the literature of the Atlanteans is now preserved, and their art and science have scarcely left any vestige, except in China; though one of their principal astronomical works in Sanscrit, called the Surya Siddhanta, is the production of an Atlantean astronomer. In this book mention is made of the seven islands of Atlantis—Plakshadvipa and others—and their geographical position is marked with scientific accuracy. Another celebrated astronomer, Asura Maya, was a native of Atlantis. Azura was the generic appellation of all the Atlanteans who were enemies of the spiritual heroes of the Aryans, their gods. The record of their grandeur before the Aryans emerged from their swadling clothes is preserved in books accessible to the world at large, and treasured with jealous care in the secret libraries of temples and lamassaries and the crypts and caverns of the initiated mystics."

According to these authors, a considerable portion of India was, at the time of one Aryan settlement, in occupation of the Atlanteans, as also were parts of Europe, not to mention the African colonies in Egypt and on the Mediterranean coast. The sacred writings of the Hindus tell us that the early Ayrans had long warfare with Atlantean colonists in India. The Ramayana gives a detailed account of many of these struggles, together with exploits of Ravana, an early Atlantean emperor. The Atlanteans were finally subdued by Aryans under Yama.

13. What Became of the Atlanteans

IT IS generally understood that the old continent of Atlantis was destroyed in a great submergence that caused the destruction of millions of lives within a day. There are legends of it in practically every land. Donnelly sees allusions to it in the book of Job.

And why were the Atlanteans destroyed? Because of their conquests and cruelties. Their very name in the Hindu means Raw Eaters. They were, though cultured in a way, imperialists and materialists. Yet they were religious also, being what is now known as devil worshippers.

When the black, the red and yellow races ceased in turn to have world dominance, representatives of each race continued to live on the earth in a subordinated condition. The same is true of the fourth race, the Atlanteans. You may easily distinguish the remnants of the three earlier races by their colors. Perhaps you may do the same with the fourth race. They were described as very fair, with yellow hair; in other words, blonds, as distinguished from what are erroneously called white people.

It will be remembered that traditions show there to have been numerous colonies of Atlanteans in Asia and other portions of the world who escaped the submergence of their continent. These were troublesome to the Aryans, and were finally banished to Northern Asia and walled from the sunny lands with the Chinese wall. It is well established that some of the barbarous Germanic tribes that overran ancient Rome 1,500 years ago came from this region. Possibly the modern cry. "A place in the sun," is a racial memory of the long banishment to Siberia.

The Eddas, sacred books of the ancient Germans, tell of a submerged continent, and of their ancestors who escaped to Europe over the "bridge Bifrost" that was afterward destroyed. Here we have the preservation of Atlanteans from another source. The blonds persist in history—now as vikings or sea kings levying tribute from mariners everywhere; now pouring in thin lines upon ancient Rome and capturing that mighty nation. Modern Germans, with their imperialism, atheism, strange religion, furious drives and frightfulness—these round headed blonds,—still have many of the characteristics of the traditional ancient Atlanteans.

There is something signigcant in the fact that at the close of this age the white, black, yellow and part of the red race are united to resist the aggressions of the blonds. To say the least, it is enough to remind one of some of the traditions of old Atlantis.

POSSIBLY we have got too much of our religion from Germany. Wednesday, Thursday aud Friday are all named from German or Atlantean gods. Hell is neither a Hebrew, Greek, Latin or English, but a German, word, and the German idea of frightfulness has clung to it.

The Reptilian Age

YE REPTILES and ye insects armor-clad,
Ye have an interest to me beyond
Your present place on earth.

I see an age
When ye were dominant of all. Ye then
Flapped leathery wings in air or clove the wave
In massive strength, or munched the foliage
Of towering trees. The book of God, whose leaves
Are stratas of old systems, bear the print
Of what ye were; and while imagination
May picture much about this age of strength,
We know that all it limned is but a small
Portion of what is true.

Perhaps ye might
Have dominated earth until this day,
Had not your mightiness made appetite
Your leading motive. Raging for your food,
You hunted all the lesser forms to death,
And then warred one another. To your lust
Was added abdomons prodigeous on
Your length of body. To protect yourselves
From one another, armor grew on you.
Until you came, the dominating forms
Had warred on other shapes and eaten them,
But ye began the warfare on your kind.
Until some, more successful in the hunt,
Turned into giants such as earth has known
Not since or till then.

Earth itself was threatened,
And from the Heaven fire and stones poured down
Slaying the beligerants. The cataclysm
O'erwhelmed everything. When it was past:
The huge forms were no more; but in their stead
Were reptiles creeping on their shrunken bellies,
And infintesim l shapes like those which once
Had loomed so loftily. These were no more
The chiefest things on earth, but other forms
Towered above them, tyrannizing over
Those who had lorded it so heartlessiy;

In time came naked man to dominate
The earth, where many other forms
Before had failed. 'Tis written that he fell
In following the example of the, reptile.
He t rned the earth to shambles then to fields
To raise him food; he ran the weak extinct.
He had the serpent's appetite for flesh,
The insect's lust. He turned upon his kind,
And slaughtered and enslaved them. What he is
Pleased to call history is but a record
Of killing and exploiting. Surely one
May see what was the reptile age in this
That follows the primeval serpent while
Mad in destroying it.

At last
His fashioned forms have grown prodigeously
And he become round bellied. It would seem
The very earth is threatened by his wars.
If once again the Heavens shall rain fire,
And wipe all out for better domination,
The spiritual sons of God, it is the thing
His own seers have foretold. Think of proud man
Reduced to size that he has made his soul,
While better, higher dominate the earth!

Surely this is a wonder tale the tongues
Forked of reptiles hiss within our ears.



New World Philosophy

The heart makes art.

Most opinions are cut bias.

To understand is to possess.

Are you in a hurry? Pause over it.

Many men have very regular bad habits.

Children often want the moon; men, the earth.

When men get left, they talk of their rights.

It is easy to be good, when one gets very old.

The almighty nod of chance upraises and debases.

Life's great problem is how to whip a man who big enough to whip you.

If somewomenget to Heaven they will surely want to "cut" Mary Magdalene.

It is not good for man to live alone; he should also live for some great purpose.

Every time a girl falls in love she finds her previous passions mere fancies.

When some people have nothing to do, they hunt up busy people to help them do it.

A change of authors is often as desirable as a change of creeds, even when the first was best.

Ki Bosh has a great scheme. He would organize a syndicate for making love and corner the whole business.

Only one man in a thousand is not flip and trying to be smart. He is the wall flower at the world's blowout.

Many foolishly seek happiness in destroying—in eating, in hunting, in spending; but true happiness comes of creating and forming.

A fool is better than a sharper for he is too dull to plan mischief. In men were not stupid they would not be so easy to get along with.

We need vacatious every day. Let your mind visit some beautiful place you have seen before, and your soul commune with Plato or Hugo or Ruskin, or even some bible worthy, and that will comfort and rest one.

The ass on which Jesus rode into Jerusalem was immortalized for its service, but it remained an ass to the end of its days.

The good man only is blessed, the wise man only is mighty, only the benevolent is rich. The first has that for which we praise God; the second has the very source and spring of power; and the third is such a master of things that he bestows them on others as though they were trifles.

Flowers of Poetry Culled for You

The Hill

Webster Ford in Exchange

WHERE are Elmer, Herman, Bert, Tom and Charley,
The weak of will, the strong of arm, the clown, the boozer, the fighter?
All, all are sleeping on the hill.

One passed in a fever,
One was burned in a mine,
One was killed in a brawl,
One died in a jail,
One fell from a bridge, toiling for children and wife.
All, all are sleeping, sleeping, sleeping on the hill.

Where are Ella, Kate, Mag, Lizzie and Edith,
The tender heart, the simple soul, the loud, the proud, the happy one?
All, all, are sleeping on the hill.

One died in shameful childbirth,
One of a thwarted love,
One at the hands of a brute in a brothel,
One of broken pride in the search for heart's desire.
One, after life in far-away London and Paris,
Was brought to her little space by Ella and Kate and Mag.
All, all are sleeping, sleeping, sleeping on the hill.

Where are Uncle Isaac and Aunt Emily,
And old Towny Kincaid and Sevigne Houghton,
And Major Walker who had talked
With venerable men of the revolution?
All, all, are sleeping on the hill.

They brought their dead sons from the war,
And daughters whom life had crushed,
And their children, fatherless, crying.
All, all are sleeping, sleeping, sleeping on the hill.

Having Nothing, Hath All

H. Watton, 17th Century

HOW happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought
And simple truth his utmost skill.
Who God doth late and early pray
More of his grace than gifts to lend
And entertains the harmless day
With a well chosen book or friend.
This man is free from servile bands
Of hope to rise or fear to fall,
Lord of himself though not of lands,
And, having nothing, yet hath all.

The Wood Trails

Nancy Byrd Turner in Youth's Companion

THE wood trails are free trails—they take no traveler's toll:
A green way, a clean way, they go by hill and hollow.
You know their sudden summons by a hunger in your soul
And wit to rise at break of day and follow, follow, follow.
Your fare is briars ripe and red, and wild grapes brimming over,
And crystal waters cool as snow in two palms for a cup;
Your bed at nightfall balsam boughs with wide star-tufted cover,
And sleep as deep as tranquil wells until the dawn comes up.

The wood trails are fair trails—at every dip and turn
The by-ways, the sky ways are set with lovely wonder;
The lightest questing step will leave a footprint on a fern,
They grayest gnarled and ancient oak has violets growing under.
And whether quick to amber brooks with beryl bubbles breaking,
Or dim and slow through churchly pines the little pathways go,
There's beauty for a lifted glance and treasure for the taking,
And certain secret old delights that only wanderers know.

The City Foursquare

John R. Clements. Music H. P. Danks

IN the land of fadeless day
Lies "the city fourquare;"
It shall never pass away,
And there is no night there.

All the gates of pearl are made
In "the city foursquare;"
All the streets with gold are laid,
And there is no night there.

And the gates shall never close
To "the city foursquare;"
There life's crystal river flows.
And there is no night there.
God shall wipe away all tears;
There's no death nor pain nor fears,
And they count not time by years,
For there it no night there.

After These Shall Pass Away

Affred Tennysoh

AFTER madness, after massacre,
Jacobism and Jacquerie,
Some Diviner Force to guide us through the days shall I not see?
When the schemes and all the system-kingdoms and republics fall,
Something kindlier, higher, holier All for Each and Each for All?
All diseases quenched by science: no man halt or deaf or blind,
Stronger ever born of weaker, lustlier body, loftier mind?
Earth at last a warless world, a single race, a single tongue?
I have seen her far away, for is not earth as yet so young?
Every tiger madness muzzled; every serpent passion killed;
Every grim ravine a garden; every blazing desert tilled!
Robed in universal harvest, up to either pole she smiles,
Universal ocean softly washing all her warless isles.

The Coming Age of Gold

Lucy A. Rose Mallory, Oregon

FOR LO! the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes 'round the Age of Gold!
When peace shall over all the earth
Its new born splendors fling,
And the whole world give back the song
That now the angels sing.

In the Woods

Ralph Waldo Emerson

THE GODS talk in the breath of the woods,
They talk in the shaken pine
And fill the long reach of the old seashore
With dialogue divine.
And the poet who overhears
Some random word they say
Is the fated man of men
Whom the ages must obey.

A Contemporary of the Great Reptiles Tells of the Closing of His Age

An Interview, presumably by Spirit George Alfred Townsend

AT THE SUGGESTION of Ignatius Donnelly, I interviewed the Bulky Man who lived in the flesh during the dominance of the massive reptiles on earth. He was never man as we know man, being sort of attenuated or half spirit from the start. As such, he is still a giant; yet even to me now a spirit rather hazy and obscure,

The Bulky One pondered when I asked him about the Reptilian Age. It was long ago; most of his contemporaries had passed from the eknowldge of all; and he was not quick of wit.

"Oh. earth was far different from now," he said. "Warm everywhere. A light that did not glitter or shine and where there was no darkness or shadow.

"Yes, men lived then. Many men. Big men, who were not the greatest things on earth. The lords of all were vast lizards. I think you have found their skeletons and formed an idea of them. There were many of them. In water, in the air, on the ground. There were vast growths, which they ate at first, but they came to eat the smaller forms of life, and as they did so their paunches distended, their teeth grew more cruel, and earth turned into warfare. I lived at a time when man had been almost run extinct, not only because he was considered a rare morsel by the reptiles, but also because he made war on them and it was held a virtue to kill him. The process has been reversed and now man hunts the reptile without knowing the reason for his hatred of it.

"The reptiles of those early days were not fools. I understand that one of your early ancestors wrote that the serpent was most subtle of the beasts. It was true, He even surpassed man then. That is why he was the chief ferm of life?"

"Could men not organize to defeat the reptiles, which I am told practiced cannibalism among themselves?"

"They tried it. But up to that time there had been no team-work in the world except among immediate relatives. Men did not hang together well, although efiorts were made to force them to do so, and many men were killed by other men in this earliest effort to introduce co operation for defence. I have suspected, since, that it was the newly developed capacity for working together that placed man at the head of things in succeeding ages."

"But you didn't co-operate enough to save yourselves. The reptil s completely crushed you, I suppose."

The Bulky One smiled thickly. "That was not what destroyed us," he said. "If the Other had not come, we might have run each other extinct through warfare. But sudden destruction came upon us from the Heavens. Don't you know that the reptiles too were destroyed?"

"What was it like?" I asked.

The Bulky One now talked as though description were beyond him. pausing between phrases and gesticulating widely. He said:

"A sweep of fire like a sea. Rain of great stones that covered everything, deep, deep. Thick darkness for a year. Unspeakable cold and ice, after heavy rains. Great floods that overflowed. Everything was killed."

"But you lived through it. How did you escape?"

The Bulky One shuddered. "I do not know," he said. "Ugh!" And he would not particularize.

"Well, you all lived in spirit, at least. How does it come that I find so few of you here?"

The Bulky One spoke humbly, "Perhaps not many developed the spirit, and how could they expect to live in the spirit? Perhaps many after coming here have failed to cultivate the spirit and have died the second death. So many of my old friends are gone. Disappeared."

The Bulky One turned upon me. "How many of your own friends," he asked, "do you suppose have strong enough souls to live in the Heavens for a hundred years—or a thousand, or ten thousand?"

"Gath"

There has never been an age-end in which world-empire, in some form, did not come. There has never come a new age without a breaking up to give all a chance.

Believes The New World Comforts Many

To The New World Editor by Eugene V. Debs, Indiana

YOU are doing a wonderful work, and I doubt if even you know how many weary, dispairing souls you are heartening, how many drooping hearts you are reviving, and how many joyless lives you are wooing back to love and cheer with your messages of spiritual appeal. You are really a sun crowned apostle of the glad day coming. There is no other who can be likened to you, and I have thought this from the first day I came to know yon.



The boob crop is fine, and a sucker is still born every minute.

HOW GOOD may be perverted by designing men! Under autocratic management, in Germany, socialization has been made a means of strengthening the exploiter, and the good word "comrade" has been uttered in betrayal. It was Owen, the English socialist, who devised the school system that has made Prussia the power it is for evil. Is socialization, therefore, bad? No; but any good might be used for evil purposes.

Purposes and Work of The New World

The great purpose of The New World is to proclaim the coming of the Kingdom of Heaven to earth, and to outline, in scientific rather than theological language, the work and meaning of that kIngdom.

WHERE WE ARE IN SPACE.

The coming of the Kingdom of Heaven is predicated on periodicity. When the solar system is passing through a certain roadway in the Heavens it experiences the same general characteristics that prevail during the annular winter. At another point the entire system experiences what may be likened to the yearly summer. The kingdom of Heaven comes whenever the summer condition arrives. The whole cycle embraces what is known as the Geological Age, its records being in geological "systems." The new order will be the Kingdom of Heaven for two reasons: 1st. It depends upon the position of the solar system in space. 2d. It will be the age of the spirit, as the age just closing has been the age of physical man. Jesus in his day, coming at the closing of an historical age, made the new order, which involves a making over of the earth, the hope of the world. And he spoke from personal knowledge of previous geological age, though his teaching is but meagerly understood.

THE LAW OF PERIODICITY.

It will be observed that The New World predicates its teaching on the law of periodicity. The shortest natural period is the 24 hour day, embracing both light and darkness. The next shorter natural period is the lunar month, embracing dark and light of the moon. The third natural period is the solar year, including winter and summer. A fourth natural period is the Great Year of the Egyptians, approximating 480 solar years. The Great Year has its characteristics of vigor and weakness, of youth and age, of sowing and reaping. The largest natural period of which we have knowledge is the Geological Age, embracing many great Years. It is easy enough to "tell the time," as to the solar day, the nosticate the general characteristics of any period in which you will find yourself later on. It is possible to do the same relative to the Great Year, since history has record of several such years. One may forecast from data something of the Geological Age, though this is harder to do. Measured by the awakening that came with the discovery of America, the world is closing an Historical Age. As nearly as one can judge from data and conditions, it is closing a Geological Age at the same time. This is what ails the world today. It is impossible to escape the consummation.

RENEWING PROCESSES OF NATURE.

Nature ever restores equilibrium by making things new. She awakens the world from darkness and sleep with a fresh day. She ends the darkness of the weeks with the full moon. She overcomes barren winter with beautiful, growing sping. When the old ideas and ways are exhausted at the end of an Historical Age, she brings, somehow, new vision, and often a new world, as when America was discovered, sufficient to occupy the energies of man for another Great Year. When exhaustion has become more pronounced at the ending of a Geological Age, she brings in an entirely new order, with a complete change in earth conditions, creating practically a new world out of the old. This is the thing that this paper announces for the not remote future. It is the culmination of the Christian message, yet is not Christianity, being a real change rather than preparation for the change. Under the new order the spirit will be developed beyond anything ever known before; and with an ending of seas, zones and seasons, the problem of living will become simple, and socialization possible, while happiness and goodness will be natural conditions.

OPENING OF THE HEAVENS

As an earnest of the new order, we have arrived at the point where spiritual powers are open to all, regardless of beliefs; where it lunar month or the solar year, and to progwill soon be possible for all to communicate with the unseen world through purely mechanical means, as a matter of scientific fact rather than faith. The Opening of the Heavens in this matter of fact way will be tantamount to the discovery of a new world, and will provide ideas sufficient to employ the energies of the world for another Great Year, thus proving the remedy for the exhaustion of old ideas with which earth is now afflicted.

WORK OF THE NEW WORLD.

1. The New World not only proclaims the opening of the Heavens on a purely mechanical basis, but it also seeks to promote invention along that line. A fortune awaits the man who will do it.

2. The New World teaches that the time is near when all papers will print news, views and literature from the Heavens. As an earnest of the new work, it has a staff in the Heavens, supposedly, including the following: Department of Literature, William Shakespeare; Department of Economics, J. A. Wayland; Department of News and Views, Horace Greeley. It has already printed contributions, in special articles, stories, poems and other literary forms, from Charles Dickens, Victor Hugo, Walter Scott, O. Henry, F. C. Brann, Elbert Hubbard, Ignatius Donnelly, Henry Wadsworth Longfellow, Robert Burns, Edgar Allan Poe, John Milton, Charles Wesley, Ralph Waldo Emerson, James Whitcomb Riley, Robert Owen, Karl Marx and scores of others, with the list still growing.

3. The New World announces spiritual power open to all, and points out how it may be entered upon. To afford help in co-operative effort, it has set aside from 7 to 8 every Sunday evening, and five minutes in the early morning each day for all to enter together into the place of power for individual and social development.

5. An understanding of periodicity and data provides a rational hope and right teaching for the crisis period that is on the world. The spread of the knowledge, therefore, is the most practical and helpful thing that is possible now. It does not involve antagonisms or bickerings, but merely scientific understanding with which to meet the new as it comes.

Three Remarkable New World Books

Hamlet in Heaven

Presumably by Spirit William Shakespeare

Within a month's time, in 1914, I received, through automatic writing, from what purports to be Spirit William Shakespeare, a five act, thirty scene play, entitled, "Hamlet in Heaven." It takes up the various characters in "Hamlet, Prince of Denmark," and traces their experiences after they reach the spirit world. It will be remembered that many of them were represented as dying during the action of the earlier play, under varying circumstances, the result being that the new story gives unusual scope for discussing, in drama form, the conditions of the dead. I did not notice the fact at the time, but this contribution came just before the 400th anniversary of the death of the distinguished author of "Hamlet" apparently being his contribution to the world-celebration of the event. The play is in blank verse, and contains many strong passages. There are extremely humorous situations, dramatic portions, beautiful scenes, and poetical passages. Actors, authors, newspaper men, lawyers, doctors, ministers, many of them with national reputation, have read the book and commended it as real literature. This can be verified by asking for a folder containing testimonials. The Society of Psychical Research pronounces it the best piece of automatic writing it has examined. Metropolitan Magazine devotes a page to it; the New York Sun, Chicago Tribune, San Francisco Bulletin, Toledo Blade and other papers a column each. Shakespearian actors tell of reading from it, attributing the work merely to "Shakespeare," and never being detected. One affects to find in the work a cypher, though I as the writer knew nothing about it. Another medium tells that the book has been published in Heaven, creating a furore there, being attacked by various critics, and, strange to say, defended by Ignatius Donnelly, the man who in the flesh attributed the Shakespearian works to Bacon. To say, the least, it is a strange book, of wide scops and deep thought, and well worth the attention of thinking men and women. The price is 50 cents.

The Dramas of Kansas

By Lincoln Phifer.

Eugene Ware remarked in one of his poems that there are just three states that will live in history—Virginia, Massachusetts and Kansas. Whether or not this be true, it is true that Kansas has a history that is older than either of the two other states mentioned, and that she has done many strange things in a big, dramatic way that is characteristic of a people with strong initiative. These stories have been put into the form of thirty dramas, each complete within itself, not told as a play, yet working into a dramatic climax, and published in a 200-page, cloth bound, illustrated book, selling for half the price of the first edition, or for 50 cents.

The Dramas of Kansas really present a new thing in literature—that is, the development of the social story, showing its progress through epochs, into a complete dramatic form. It makes history a new thing, giving it purpose and understandability. The new form, which is a fore-gleam of the New World literature, is already attracting imitators in high sources. The book has been commended by men and women of undeniable reputation. Among the many I quote a few:

New York Sun: Thrilling.

New York World: Certainly different.

Ryan Walker, cartoonist, New Jersey: A delight.

Record, LaCygne, Kansas: Intensely interesting.

New York Call: A book you can enjoy to the full.

E. W. Howe, author, Kansas: Read with much interest.

Kansas City Star: Full of romance and stirring poetry.

Kansan, Pittsburg, Kansas: Too much praise would be difficult.

Headlight, Pittsburg, Kansas: Has received much favorable comment.

Arthur Capper, governor of Kansas: The story is most beautifully told.

Democrat, Mound City, Kansas: Especially interesting to the writer of this.

Frank P. Walsh, of the Walsh commission: Visualizes in most personal and striking manner the men and events in the life of Kansas.

The Dramas of Kansas, while especially adapted to Kansas needs, has the same appeal to the rest of the nation that the stories of New England and the South have. It makes a beautiful gift book.

The Debs' Triology

By Eugene V. Debs.

Eugene V. Debs, four times Socialist nominee for President, and perhaps the finest word painter since the days of Ingersoll, has written three striking little essays, Man, Woman and Child, especially to promote the circulation of The New World. These are brought out in a neat booklet, with heavy covers, together with a number of tributes to the author. The book is not for sale, but is given free to anyone who sends in two subs to The New World, with $1 in payment for them.

You May Become Rich and Help to Make Everybody Else Rich---

WHENEVER you realize that all spiritual power is open to you, beginning where you are and with your present belief, you have inherited a fortune that may bring you more comfort and power than thousands of dollars would do. Whenever you enable another to see these facts you are helping to make him rich. You can help to socialize great wealth, in a way in which you cannot be hindered or prevented, by absorbing and circulating

Old Religions Made New.

After reading this book you will feel that you are no longer "poor in spirit" but have indeed "inherited the earth."

This work shows that, as nature renews herself through spring and the new age, so the re-vival, the re-naissance, the re-surrection, re-storation, all point to new aspects of re-ligion that make the old fresh and better than it was, through fulfillment rather than antagonism. All is involved in the word re-ligion—the tie again. It was thus that Judaism came with a freshness to the old world; thus that Christianity came with a new message at the end of the Jewish age. It is thus that the everlasting gospel is due, according to scriptural forecasts, as a fulfillment of Christianity, and at this time. The book also shows the unity of the religious impulse; the unity of experiences, of faiths. It points out the enlarging me ssages, from the old, until now we are ready for a world expression of re-ligion, bigger with power, open to all, regardless of their faiths, but according to their faith. It really makes old conceptions new, without antagonizing any of them. It is rational. It is scientific. Yet it is devout and full of promise of better things for the individual and for society. One who read it, bought several copies, to lend out, and in these books she pasted this typewritten thought:

"You who read this book must realize that it is written by no common author. You may not agree with him, but you must acknowledge that it is an uncommon message for this jaded old world. I warn you that you will get thoughts so original and revolutionary that your whole life may be changed by their wonderful appealing force. If this book comes to you as it did to me, as a benediction, a "peace, be still," a relaxation in the tenseness of this awful night, it tells you by indirection that the radicals need no longer carry the burden, but that God rules and in the blackest night the world ever knew Infinity is at the helm. If the book brings you into conscious personal touch with Deity, and impresses the great truth that anyone, regardless of religious beliefs or of no belief, can commune with God, and that all religious experiences are socialized, then the purpose of the book will have been accomplished. Do not omit the poem at the top of the pages in Old Religions Made New, two lines to the page. It is the most revolutionary message among the many found therein."

The book is bound in cloth, and is sold at an exceptionally low price of 50 cents.

Fred H. Klug, East Las Vegas, New Mexico, writes: "I gave a copy of 'Old Religions Made New' to a poor fellow yesterday, and this morning I met him and he said the book was better than he supposed—that he had read everything he could get along this line but was never satisfied until he read this book. Everybody who has seen it speaks in highest praise of it. I am trying to place 'Old Religions Made New' where they will do the most good. I am quite sure I shall take one hundred of them pretty soon.

If you will buy and read carefully "Old Religions Made New," you will become as enthusiastic about it as Comrade Klug is. For those who buy in quantities there is a liberal discount, enabling them to resell at a good profit.

Cloth bound. Single copy, 50c.

My printers say they lost $50 in their contract for printing this book. You'l not get it so cheap, soon

Monthly 5c copy; 50c year Number 26 Rosedale, Kansas, July, 1918

The New World

Nothing like it **Lincoln Phifer's Paper-Magazine** You will like it

Entered at Postoffice at Girard. Kansas, as second class mail matter, August 20, 1916, under act of March 3, 1879.
Removed to Rosedale, Kansas, and application made for change of entry, May, 1918.

A Wondrous Thing

Ben Haworth-Booth in Christian Science Journal

IT IS a wondrous thing that you and I
Are gazing on a New World, on the verge
Of that vast ocean of eternity
Whose hymn the prophets heard, whose rythmic surge
Fore-sounded through the centuries with urge
For doom of the oppressor. . . .
The world outworn and all we loved of yore
Is past and gone and never can return. . . .
The world new born, awakening from her tomb,
Has found new faith, the darkness and the gloom
To gladness turned. The peaceful stars appear
Beyond the storm filled thunderclouds of fear.
The end of all oppression and the birth
Of a new dispensation are at hand.



Drawing by Lincoln Phifer

DO YOU remember the "balloon asension and parachute leap" that once attracted crowds to the fairs? From that to the modern airplane represents centuries of ordinary development. Yet it has all come in your lifetime. And the war has hastened it. Moreover man is being brought nearer the air efement, which means a practical forwarding of the kingdom of Heaven on earth.

THE HAIR lives, but is not sensitive. It can be preserved for many years after being cut from the head, and still, to all appearances, be living, still glossy, still as fresh as when it first grew on the head of a loved one. The man may die and rot away, but his hair will live on and on. The mummy found in the Egyptian sarcophegas may have lain there since the days of Moses or Abraham, but its hair is still living. It is a wonder some fanciful theologian has not located the soul in the hair, to have it lie dormant but immortal until the resurrection. In some old tomes, perhaps, some souls are buried in that shape—locks cut from golden heads by loving hands in former days. The heads on which they grew have been pillowod for years under the flowers, and the palsy of age shakes the hands that made the clippings; but these locks, tied with bits of ribbon, lie, living, in the books. Did you never think that the souls of the departed came back to you as you gazed on the lock, recalling spring times and flowers gone. Old faces come before the eyes, in the beauty and freshness of youth. Old voices ring on the ears, hopes spring again from ashes of the past; and the soul of Old Days seems to have momentarily returned.

Gentle Reader, Meet Bedalia

Bedalia is The New World's big press. At first she was a little obstreperous and is not fully broken in yet, but she is gradually being tamed, and will be a splendid carrier of ideas. But she has such a ravenous appetite. She could easily masticate 50,000 papers a month. And she doesn't get them. That uneasy feeling you have is due to her calling for more Hay. You don't want Bedalia to either starve or sleep, do you?

Oh, you want to know why I call her Bedalia, do you? Well, you are entitled to one guess, with every bit of Hay you send in.

These Have Sent Hay to Bedalia

D. R. Durham, Idaho: "Your work is being appreciated more and more."

Join the Quiet Hour Circle, and see if you do not get comfort and help from it.

Eva T. Eisert, Missouri, orders Hamlet in Heaven and Old Religions Made New.

Luther McIntyre, West Virginia: "I find every paragraph in your magazine interesting."

George A. Thiel, Oregon: "I am at a loss to know what to say about Hamlet in Heaven, only that it is exceedingly interesting."

W. H. L. Ward, Texas: "When I read your paper it makes me feel strong. My best wishes are with you; may God speed your work."

Mrs. Lillian K. Bullard, Horace, Kansas, is the first to send The New World an order for job printing from abroad. "That's the way to do it, boys."

Isn't this, from P. W. Meredith, Oregon, the right way to write: "You are doing the sanest work of anyone I know. If you should need $$, let me know."

Mrs. Laura H. McManigal, Kansas: "Through the kindness of a friend I have received a most interesting copy of your paper. Enclosed find sub-card."

Franklin P. Blake, California, sends subscription and order for books and says, "I need not tell you I am interested in your New World.' You're right, Mr. Blake, the money talks.

Sadie Whitson Rowley, Montana: "The word Girard, is harsh, like shrapnel about to burst. Rosedale, on the other hand, is a soft compound that has in it the sound of inspiration and spirit life."

S. W. Jones, Pennsylvania, after receiving a sample copy, sends in his sub and says: "Was much pleased with the sample, and wish the paper was a weekly. Hope it will be before the close of 1918."

Wm. J. Bryan, New York: "I enjoy The New World. There are hundreds of others who woud say the same thing if they had the opportunity of seeing an issue. Will you get it to them, Readers?

K. P. Wig, North Dakota: "Your paper is filled with such good information on different subjects. I like it very much. Enclosed find P. O. M. O." We enjoyed your letter, Mr. Wig, and the last sentence best of all.

George D. Coleman, Tennessee, asks The New World to figure on printing a pamphlet for him. If you have any work of that kind, we can do it or get it done right, and at low prices, considering the high cost of stock.

Franklin E. Parker, Massachusetts: "Enclosed find money for a year's subscription to your paper. Personally I am deeply interested in The New World and await the permanent establishment of universal soul ideas and fulfillments."

J. N. French, Texas, is so interested in The New World and its books that he sends postage, asking that a copy of The Coming Kingdom, now out of print, be loaned him. It is done. He has all the books that are still available for circulation.

George Landonbach, California: "I read the sample copies with great interest and found the contents, the subject matter, and your way of presenting it above my expectations. Enclosed you will find money for subscription and two of your books."

Mrs. R. E. Tupper, Oregon: "I prize your paper very highly, and loan it out for many of my friends to read. I would not like to miss a single number. You have my best wishes for the success of The New World. I think Hamlet In Heaven is great."

David Winkler, Kansas, sends The New World greeting in its new quarters, together with a good remittance, and adds: "The New World has been a great comfort to me, and I couldn't get along without it. Your message is needed in the present state of the world."

W. L. Freeman, editor, Los Angeles: "A copy of The New World has come to my notice, and I wish to know more about it. I am no stranger to the truth as enunciated in your paper, and I am in hopes of forming an acquaintance with you, and knowing more of you, as well as the paper."

E. C. Blanchard, Kansas, an enthusiastic supporter of The New World, inquires if I think it a good idea to distribute copies of the paper to socialists here and there. Undoubtedly I do think it a good plan. There are socialists taking up with The New World idea every day. More of you do this.

W. E. Stewart, Sisterville, West Virginia: "Through the kindness of a friend, I had the pleasure of reading a copy of your good paper, The New York World. I can truthfully say it is one of the cleverest papers that has come this way. Am inclosing a list of six subscribers." Just another sample of what a sample copy will do. Don't you want a bundle this month?

The price of paper continues to advance. It is about three times as high as it was when I was in business twelve years ago. I am not only compelled to advance the price of the paper to 50 cents straight, and to offer a triology with two subs rather than with one, but the price of Old Religions Made new will probably have to be made 75 cents. Remember, it is a cloth bound book, and now sells at 50c, but the printer writes that he lost $100 in getting out the last edition. I can't duplicate it at old prices.

H. M. Dimmitt, Kansas: "Looking over back numbers of papers I get, I have decided that the New World must not miss if all others do. I have just read 'Big Things That Show How Plutocracy Has Captured the World.' It recalled to my mind things the Populists told us, Lincoln's saying, words of Wendall Phillips, and Senator Logan's speech in congress. I wondered how the world could be so hypnotized as not to see that all these warnings have come true."

HOW THE MESSAGE ENCOURAGES.

Fred H. Klug, Colorado.

Phifer, I am glad that I have come
know you. I am glad that there is one
has the keys to the archives of the gre
I am being paid for all I may do in
that surpasses all payment in c
thank you heartily for showin
of life. Why, man, I would
hells to learn the truth as I
earlier life I often prayed tha
the great mystery, and, thanks
World, the truth has been heaped upon me abundantly. I have been talking with some church people lately, and several told me that if the United States loses the war they will cease to believe in God. It is the way I felt once. But there is satisfaction in knowing that whatever may happen God is over all and working things toward good. The harvest is so big that one must not think entirely of the reaping, but more of the grandeur of things in the new age to be. I enclose $20 for copies of Dramas of Kansas and Old Religions Made New. And as I go I will try to sow a little seed for the reaping by and by.

CALLS IT THE SANEST INTERPRETATION

David Bobspa in Los Angeles Citizen.

Lincoln Phifer, editor of "The New World," has favored me with "the first off the press" of his "Old Religions Made New." It is a significant book, with the sanest interpretation I have yet read of the meaning of the new spiritual awakening of the world.

To my study have come many within the past two years who have turned from materialism to a search for the inner temple. Companions in the office have paused abruptly in their work to ask me questions about the spiritual meanings of life. Lincoln Phifer is a pioneer in this realm of intuitive investigation. Much of the best of his philosophy is embodied in "Old Religions Made New."

"It is not enough to know there is electricity," writes Phifer, "and that it can be applied to lighting and the giving of power; the practical demand is for light and power. So with truth. It is absolutely a waste of time merely to criticise your playhouse called philosophy or belief. The thing is: Have you results, or are you worried, afflicted, oppressed? If you have not good you have not truth, fo 'the truth shall make you free.'"

A SORROWING SOUL SEEKS

Mrs. Harley Ressler, Michigan:
ing herewith a subscription an
Old Religions Made New. F
I have been seeking somet
satisfy my soul cravings, I
find it either in orthodo
ist seances. I am si
thing that will lift m
and give me the com
trying hour.
help to me.

WH

1.
th

The New World

Lincoln Phifer's Paper-Magazine

Rosedale, Kansas, July, 1918---Number 26

Editorial Talks with My Readers

America is doing tremendously big things. The world has never seen the like. Not only has she drilled, equipped and put a million men into Europe within eighteen months' time, but she is also feeding and clothing the bulk of Europe besides her own people. And she is doing all this in spite of being constantly held up by numerous profit hogs. If, after this marvelous showing, there should be a return to the ineffective ways of before the war, people will know there is slacking somewhere.

WITH all the material preparation, this is largely a psychic war. More so, perhaps, than any war that has been fought in modern times. The effort of each side to maintain its own morale and destroy that of its opponent means just that. The tremendous agitation and propaganda everywhere means that. The work of spies and the fear of spies means that. Germany's terrorism and education in hatred is a recognition of the power of a mental attitude. Russia's plight is very largely a psychological condition. Prayer for victory, on either side is largely psychological. Talk of an economic boycott after the war is on the same line.

NOW comes an American with what he calls a large organization with the purpose of thinking of death and disaster to the kaiser. This is an undisguised appeal to laws of psychology. But it fails to take into consideration the possible effect of these daily thoughts on those who think them. "The thought is to the thinker," said Whitman, "and comes back most to him." "As a man thinketh in his heart, so is he," the bible declares. The mental shaft aimed at the kaiser or anyone else (for the Germans might use it against us, or an individual ageinst his enemy), but it cannot fail to affect the one who sends it forth. After the war ends these "strafes" may prove disquieting and even unhealthful factors for years to come. Jesus pointed out distrust of each other as one of the terrors of every age-end, and the work of Elijah in his spiritual return to earth was to "turn the hearts of the fathers to the children and the children to the fathers' lest Jesus in returning should smite the earth with a curse.

SOCIALISTS failed in their agitation largely because so many were materialists and failed to see the psychic forces that might be utilized; yet in its most influential days every editor on the Appeal was a student of psychology, and we would discuss together how to make our words effective. Modern spiritism has failed to become a power because it appealed to the low psyehology of the curious rather than the higher psychology of great purpose and the full utilization of natnral forces. They who have long mastered men, instructed by students of psychology, have beaten us at our own game. and we can't come back on the old lines. But psychological blunders are being made by the positivists, who themselves are not students, and these blunders will turn things our way if we are wise enough o see our opportunities.

I AM ASKED to give instruction in the development of mediumship. That has been done for four thousand years, and still the world is "poor in spirit," with practically nothing known of the geography, history, literature, art or society of the spirit world. I am doing more than that. I am seeking to promote mechanical communication with the Heavens, which, when effected, will make all able to secure messages, without chance of fakery, and to secure definite and valuable knowledge of things that are now merely faiths.

A PECULIAR theory has recently been advanced in agriculture, challenging the entire method of cultivation and saying that nature in sending weeds among crops was right. It claims that stirring the soil dissipates moisture, and nature does her best work when permitted exuberance of expression. Therefore it would prepare the soil and put in, say, corn or wheat. After the crop gets a start grass would be sown in the same field. This, it is claimed, would keep down weeds, hold moisture and keep the soil pulverized. This would prevent the need of cultivation. After the main crop was harvested the grass could be cut. I do not advise following this plan. It is simply another's theory, and has not yet been proved out.

BEFORE Jamestown was settled, and before the pilgrims touched at Plymouth rock, old Coronado set out from Mexico to Santa Fe, and thence moved north and east o'er olden traces, until he reached the junction of the Kaw and the Missouri. Here he spent a season with friendly indians. No doubt he hunted on every hill and through each dale and dingle where now of evenings I love to stroll. No doubt he fished in these clear pools in which I love to gaze, and drank from limpid springs from which I drink. He did not find the cities of fabulous gold that lured him to this region; he did not have a vision of the city on which I look from this height that he scaled, or of the greater cities yet to be, when I have joined him in the shadowy land. But all this land is haunted. When I look, I do not see the white streets or the houses, but forest aisles, and indian tepees, turkeys and deer and even buffaloes that flit to sight and out; and even the Spaniard gazing from every eminance. He passed away. Romantic John Smith came. The pilgrims came. The east filled, then the west. The world has met, to war for place before the new advance. It seems to me the souls of old adventurers would be awake today if ever, walking thro the earth, in search of means to make their old dreams real.

WHAT is needed is a new idea to occupy men's minds. Such an idea will be tantamount to what is popularly known as a new religion. That idea has been suggested as growing out of the old commercial idea, namely, the social thought or impulse. But experience has shown that there is no practical way for it to function under the old order. It will require an idea big enough to hold the thought of all for centuries to safely bridge the chasm ahead. Mechanical communication with the Heavens might do the work.--From "Old Religions Made New."

A Time of Opportunity

THE FACT that this is a judgment period—and, because of being both an historical and geological age-ending, one might say, the judgment period—makes it also a period of exceptional opportunity. If you will think back over the past two years you will see it is so. How many have made fortunes during that time! When has skilled labor received the wages it does now? When has common labor been in such demand? How many friends that you can count have during this period received commissions that under normal conditions would assure them pensions and honors as long as they shall live? Not only are the opportunities greater than you ever knew; they are greater than anyone ever knew in any period of history. This within itself stamps this as judgment time.

But, you may say, So many are dying, so many are being bereaved, so many are suffering. Perhaps these things are opportunties. They are experiences that teach things which might not be learned otherwise. They, in the long life beyond the grave, may be useful in helping to determine relative values, and the dead, the sufferers, the dispaired, may in time become powerful factors in inaugurating the new and better world.

Perhaps you will say that the world is threatened with destruction. Yes. The old world. But out of that fact will come the knowledge that man survives, and that he is more importsnt than his own institutions. Out of utter disregard for life there will come a new respect for life. Out of infinite waste there may come a knowledge of true conservation, Perhaps they could not come in any other way.

Anyhow, the way has been chosen and we must walk in it. And all is not black. Morning comes. Spring for a stricken world lies beyond a season of storms.

They May Hinder but Cannot Prevent

I AM ASKED if I do not think the invention of mechani communication with the Heavens may be delayed by the war and its overwhelming agitation, just as thousands of other things are being delayed. It is possible. We are moving so rapidly in the age-ending that it overshadows everything else. After the war, the fight for markets, natural phenomena—earthquakes, pestilences, famines—and other manifestations of compelling import may still distract attention from things that, really the more important, cannot hold the public attention.

There was a time when the discovery of mechanical communication with the Heavens, in opening a new world to mankind, and so giving us ether things to think about, might have saved us from war and the shadows that loom ahead. I question if it could do so now. The choice of ways—the hard way—to the new world has already been made. And, though you may wonder at my saying it, perhaps it is better as it is.

Mechanical communication with the Heavens might at one time have given the world new interests and have made war and conquest needless. Yet it would not have removed zones and rigors of heat and cold, ocean and infertile regions; so that, even with all it promised (and one cannot exagerate its possibilities) it might have left oppression and sorrow upon the earth. But with the literal new earth that is being formed before our eyes, and which will become more apparant as the days go by, not only will all things be favorable for rectilude and happiness, but the very atmosphere will clear until intercourse between the flesh and spirit will become normal to all.

Mechanical communication may be retarded but not defeated. It is surely coming. But a better even than that is on the way.

New World Couplets

You want but litle when you're poor.
When you get rich you want much more.

There are men who would rather do a crime
Than break a precedent.

The man who makes us do a thing we can
Makes us.

A man is made so weary doing nothing
He has no strength left to do anything,

The liberty that brings another tyrant
Is a false freedom.

New World Paraphrase

From the Zend Avesta, Old Persian Bible

The sage made inquiry of the Soul of Wisdom:
Who is the most forgiving? who the strongest?
What is the swiftest thing? what the happiest?
And what is the most miserable of things?
The Spirit of Wisdom answered thus:
God is the most forgiving, for he bears
With the nine thousand years of sinning man.
He also is the strongest. The mind is swiftest.
The righteous soul is happiest of all;
And the most miserable are the evil.

The Spirit Press

Sacred Numbers and Periodicity

Spirit Ignatius Donnelly

MUCH has been written of sacred numbers—one, three, four, seven, twelves and multiples and combinations of these. But I am learning that they are subtle calls to a consideration of periodicity; and, as though the subject was so important that this call was not enough, physical nature is constantly repeating numbers as though to make us hear. Flower petals fall in fours, fives and sixes and multiples of them. They too would with sweet syllablication call attention to periodicity.

You see the three plus four in the moon's aspect, and again the four in lunar phases and annular seasons. You have the twelve plus one lunar months in the annular year. Jubilee was seven times seven plus one. The great year of tradition was seven times seven times three plus three plus four.

Following these hints, I have been tracing the geological age. I am becoming settled in my conviction that it is a jubilee times the great year, or 490 annular years, multiplied by 49, or 23,910 annular years.

Becoming a Factor

Spirit J. A. Waylaud

OH, YES, there are several things that radicals in the flesh can do. They may seek to obstruct the tendency of the world and be run over for their pains.

There will be opportunities after the war; and the opportunities will open chiefly to such as in the way of them.

What if we didn't want things to come in this way? This is the way they are coming, and this is the only way in which effective work may be accomplished.

There is only one thing I would rather be than a socialist on earth now; that is, a socialist on the higher altitude of the spirit, where the horizon is more sweeping and where is a wider field for energy and enthusiasm.

But on earth there is a chance not only to see this thing through, but also to be an actor in it. It is great to be alive now: and you cannot die.

From Two Former Subscribers

Spirit H. Clifford Wright: While this is addressed chiefly to my mother and sweetheart, it might carry comfort to many who are invalids as once I was. When the physical body is laid aside, physical disability passes with it. I always was strong in spirit, and am not sore of soul now, though often grieved for friends' sake and the world's sake. You should see the stout warrior Dague, the one-time shut-in.

R. A. Dague: When confined in carrion I was internationalist; but now that I am free I am more. When I was a man I would have walked but now I can fly. I see a socialization, now, that may consider the spirit world and all forms of life, animal and insect. Less than this is not socialization at all. And internationalism can touch no one but man. Phifer, I begin to understand you now.

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

The Spirit of America

By Spirit Walt Whitman

THE spirit of America is awake, and it is a greater spirit than the world has supposed,
Greater than Americans themselves, especially the money mongers, knew it to be.
Being awake, it will not be content with additions of territory, quibbles of politics, expansion of commerce.
It will demand freedom and opportunity and life.
For America and the world which she has discovered.
Go, my America, for I have faith in you.
Go, pioneers of progress, not only with the gun, but also with song and good service.
The future of the world lies with America, and I thrill at the possibilities ahead.

"The Armies in Heaven"

Spirit Horace Greeley

WHILE the tide of battle is set on earth between two diverse peoples, in Heaven also the contest is on, as I have told you before.

Satan threatens conquest both of Heaven and earth. If he should win the threat is much worse than if any set of men should dominate alone. Should he win, men in the flesh would understand the difference between an actual rule by devils and the imaginary rule, kept in fiction for the furtherance of ecclesiasticism during the thousand years in which he has been restrained. Should he win we would understand the conception of a hell of torture, which once pictured his domain upon earth.

Then sacrifice—perhaps human sacrifice—would come back. Then demonism would again take the place of mediumship Then marriages, as solemnized in the name of Deity, would revert to olden practices, such as provoked the flood when Satan ruled before and left Noah the only man who was "perfect in his generation." Then evolution of species would be tested by mating with beasts and we should again have sirens, centaurs and other monstrocities of tradition.

The threat is greater than even we surmise You are alarmed when thirty million men are engaged in war. Scripture, foreseeing the ending of the age and all that it implies, declared that at that time there would be "ten thousand times ten thousand" or one hundred million spirits arraigned for war on one side alone. That army is now being mustered and drilled. It is proof that we are in the "time of the end." With such a stir in the Heavens it will be impossible for men to arrest or stand against the tendency. The earthly phases of "wars and rumors of wars" must therefore be exactly what Jesus suggested they would be, only "the beginning of sorrows."

Experience of a Man-Victim of the Birds when They Ruled Earth

An Interview, presumably by Spirit George Alfred Townsend

I WAS NOT impressed with the Man of the Bird Age when I found him. He was almost as shapelecs as a worm, without localized senses—that is, without ears, nose, mouth or eyes; yet he could see, hear and talk, and he was even more of a spirit than I, a being that is well described by the old word, Chimera. I thought of the long road from him to modern man, and as I sought to interview him fantastic pictures of a new literature of his age, which might bring earth new and different yet very true fairy stories thronged my brain.

"What of the Birds when they dominated earth?" I asked.

A voice came from him, though from just where I could not say.

"You modern men," it said, "are boastful of your progress, but I do not think you have advanced as far as birds did in their great day. You have wonderful buildings, to be sure; but the birds were wiser and lived outdoor where the surroundings were prettier than within walls; and then inclemency did not make shelter or fire needful. You have great manufacturing establishments; but the birds grew their clothing on their bodies, and in that spiritual age made themselves into the instruments they desired. You have wonderful transportation systems and mediums of exchange: but each bird was his own transportation system and culled from a wide field. As for music, man has never known what music is. The concerts of the bird age excelled anything of which you ever heard. These festivals involved poetry, artistry and literature as well as music, in all of which the bird families were most progcient. As the birds loved the first of living things, they had most beautiful stories of courtship, conjugal and filial love. It is too bad that man has been so absorbed with himself that he has made no effort to recover some of these tales."

"Do you mean to tell me," I interrupted, "that it would be possible to get this literature now?"

"Why not?" the Man of the Bird Age asked. "Do you suppose that such spiritual beings as the birds were have wholly possed from existence, even after the lapse of all these years?"

"You certainly praise the birds highly, considering you yourself were their prey," I returned.

"I praisethem as they were before they degenerted," the Man of the Bird Age rejoined. "They were on such high tension lhrt appetite to feed the fires grew fierce in them. It was then that they began to devour other creatures, and degeneracy came with the act. Their graceful forms were changed. They became chiefly bags that held their grinders and intestines, with beaks for meuths, enabling these natural denizens of earth, water and air to dig for their prey; and claws where once were delicate feet-hands, that they might carry their catches where they would. Men of that age became hunted creatures, as were animals and insects and fishes. Myself know the terror that was with us every hour of tae day and night."

"Was your body devoured?" I asked, picturing in my mind this changing, shapeless shape, so like a worm, in the talons of a monstrous bird.

"No, I escaped that to meet the terror of the ending of the age of the bird. The suffering and anxiety were great; yet we even rejoiced to see our enemies, the birds, flooded, overwhelmed, destroyed. To be sure, many of us awoke to spirit life after physical death had claimed us; but we were not hunted or devoured here. We have been amazed at the retributive principle in nature, making, in this age, man supreme, and the one-time tyrant bird hunted and devoured by him."

"Gath"

Heights and Depths

Purporting to be by Spirit James Montgomery

THE HEIGHTS to which a soul may climb
Extend above the cloud,
And, towering in strength sublime,
They lift one close to God.

The depths to which a soul may sink
Are deeper than the sea,
And blacker than the blackest ink,
And vile as slime can be.

Between the two thy life is set
And thou must choose thy course;
Thou canst not lose if thou wouldst get,
Thou art no slave of force.

Up, rouse thee to a manly zeal
To make the best of time,
And in thy effort find thy weal,
And power, and place sublime.

The Higher Life

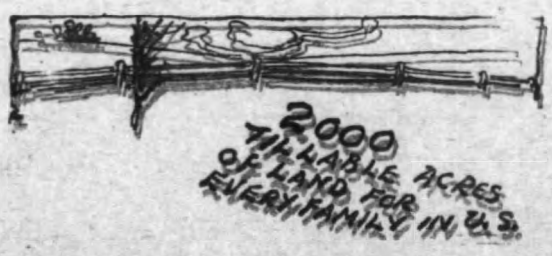
Purporting to be by Spirit Charles Wesley

LET such as will the way pursue
Of devious pleasure, luring fame;
Once I desired these baubles too,
I as a moth have sought the flame.

But now I prize thought's gentle fruit,
The steady warmth of sentiment;
Give greed and appetite to th' brute.
I grudge them not, hedged whith content.

I feed not from the ground as once,
But breathe my nutriment in long
Deep breaths as though from living fonts
That well in melody and song.

Oh, high, sweet life! oh gentle souls
That understand and with me meet!
A vista on my vision rolls,
So vast, so beautiful, so sweet.



If America can feed the world with more than half the land tied up under private ownership, what might not be done under rational social adjustment?

NATURE and books belong to the eyes that see them.—Emerson.

In these days of separation it will give you a sense of union in spite of all if you will arrange for both to look at the moon at a certain hour every evening. To realize that both can see the same object will help you to feel that you are not far apart and your minds may the more readily commune because of it. Be the Heavens your trysting place.

Between Ourselves

FRIEND BOGART'S article in this issue not only shows that others are taking up the matter of periodicity in history; it also gives an interesting suggestion as to how future history will be written. Possibly you have suggestions along the same line in the serial, "Man Before He had a History." That series has now been brought down to what is known as authenic history; in reality to the story of the rise, dominance and preparatory stage of the fall of the white race of man. I devoted only a short chapter each to similar stories of the black, red and yellow races, and only a little more to the blond race. It was all that the records remaining to us seemed to warrant. I shall probably devote half a dozen brief chapters—perhaps as much as three pages of this paper, in installments—to the story of the white race, which is probably the bulk of what will remain of it in the course of a few millenniums. But I shall try to make it intelligible and easily remembered.

WHAT! you say, Do I think the white race is about pass from the domination of earth? I do. That is the result that must come with the ending of a geological age; and the white race has passed through the full number of historical cycles, and has made such a failure of conserving life and happiness that it deserves to pass. Do I think, then, that some other race will conquor the whites? No! I mean that soon, the same thing will happen that happened when the black, the red, the yellow and the blond races were evicted from world dominance. God will remake the earth and at the same time prepare a new race to dominate it. All bibles are full of what this race is to be. Sons of God, high spiritual essenses. The period of Man is ending. He will remain under the new order, just as every type that once dominated earth remains on it, but he will have a secondary place.

YOU SAY, this is perfectly astounding. Yes. But it is what I have been telling you all along, only you didn't understand it. They who are planning for man rule are not planning with God. You say this is a big thing, unlike anything else. It is a big thing, and ought to be widely told, but it is the culminating message of every bible, even though the bibles were pitifully misunderstood. The Christian call to become new creatures, that you might in the new age "rule on the earth," meant just this. How can you be apathetic or conventional in face of this opportunity and crisis?

WHAT will this new agebe like? Let your imagination run back and picture what the old ages were like. There is some record of them to guide you. Spirit "Gath," in telling of the Bulky One and the Man of the Bird Age has already opened to you two new schools of literature and two new schools of art, each with distinctive vegetation and animal life. There are other doors to be opened yet. Thousands of possible novels and scenarios lie beyond each gate. If you will only give your imagination play within the bounds of reason, you will find new interests and boundless opportunities.

HONESTLY, does it not look to you as though man has failed and deserves to be set aside from world dominance? And wherein lies his chief point of failure? In that he thought, worked and planned for himself. His literature and his institutions prove it. Such thoughts, persisted in, will produce insanity. It looks as though the race of man was insane today. We may retain our own poise by thinking along new lines and so save our own souls.

BUT WHAT of man? All who ever lived, who retain sufficient soul strength to live again, will have place on the glad, good earth. They will merely be ruled by a company prepared, qualified and tested, from among all races of men in the past, and exalted to higher functioning that they may be entitled to stand at the head. It will therefore be infinitely better for man than he ever knew, both as to administration and environment. He will be glad to be guided rather than to dominate and be dominated. After all, it is success, not failure. It is the culminating work of evolution, the ending of the long drama of evil, the return from self will to the will of God.

DOES not all this seem to lift the horizon for you? Does it not open to you a new world, by anticipation? With this message I send you my own best thoughts. Health, serenity and strength of soul be yours. Join me in the Quiet Hour. We shall need strength and illumination, for the work ahead is great.

SPIRITISTS have failed to awaken to the opportunity to change their work to one of great purpose, and as a result within a short time their fortune telling will be prohibited. These days one has to move or be run over.

New World Sermonette

And he said unto Timothy, Read. 1 Tim. 1, 14

THIS is probably not very original, but it is good advice, nevertheless. So read. It will no harm.

Read the papers, especially The New World.

Read good books, especially the best, like mine.

Read both sides.

Read everything you are asked to sign before you affix your John Hancock to it.

"Reading maketh a full man." It is the cheapest way of getting full known to mankind today, and the fullness lasts longer than any other kind.

Read advertisements. That is one way of making money.

Through reading one can associate with wiser and better people than he can in any other way.

But don't read everything.

Don't read too much scandal. Don't read too much about crime. Don't read trashy novels. There are better things, just as cheap. to occupy the mind, and one's soul lives on what is fed the mind.

Don't read papers to the exclusion of books. If you do you will not have a great deal you will care to remember.

Don't read more than you think. If you do, you will get mental indigestion.



New World Philosophy

Today, or not at all.

Everybody is interested in trouble.

I can't near agree with everything I say.

When you have much there is much more.

When you don't know what to sav, don.t say it.

How often we must apologize for wrongs that others do us!

Most men think their misfortunes comc frem trying to do right.

Wisdom is hard to get, and after you have it the world laughs at it.

I am told that a white stocking will magnify a calf until it looks like a cow.

He who is afraid of making a fool of himself is not likely to make much else.

A woman always has pins. Perhaps this is why mere man gets stuck on her so often.

Can you inform an anxious world how a woman keeps her evening dress from dropping down?

Oh, the songs that ring in the land of our inner Selves, which belong exclusively to us! and what visions they bring!

I believe in the kiss cure. It is one of the simples from the pharmacopia of our dear old mothers; and it never fails.

From Greens to Watermelons

YOU ALL like onions: you delight in taste
Of lettuce in the spring; asparagas
Goes well in season. But Americans
Take a delight in greens beyond all things.
There is a poem wandering down the lanes,
Hunting for docks, lamb's quarters, dandelions,
Pepper grass and sprigs to fill the basket.
There comes the climax, though, when it is bunched
Well cooked upon your plate. You season it,
Manipulate your fork as though 'twere hay
You had to load, and then—. In memory
You chew the cud and lie at peace with all.

The humble spud must not be overlooked.
No other food America bestowed
Upon the world has met such general favor.
It has become cosmopolite. It has
Saved nations when in famine, fed in war
The hard-put-to, and lent itself to uses
And changes in its nature, as no other
Fruit of a plant has done in any age.
It is the stand-by of the very humble,
The glory of the rich. It has a place
In hut and mansion, 'Tis the world's supreme
And masterful democrat. When baked in ashes;
When boiled with jackets on; when mashed, with gravy;
When made to salad, it and its sweet cousin,
The Yam, have been the staple of the land.

And melons! The mushmelon—Honey Dew
And Cantaloup—has built up states and pleased
The palate of the boy in overalls,
Who had to steal it, and the sated taste
Of patrons of the Harvey restaurants
And the Astorias. But it is still
Yellow aristocrat. The friend of such
As have few friends, the hope of many outcasts,
Is watermelen. What a delight it is
To hear it thump right! What a ripping sound
The cracking open as the knife advances!
And when it lays apart in two red halves,
With black seeds dotting it, how longs the youth
To plunge his face into that sugar bowl
And with closed eyes drink Heaven! Oh, the music
That can be played upon a generous slice
Held in two hands against the busy mouth
While the luxurious juice streams over one!
The wise man sang pomegraantes; they are only
Mayapples and pawpaws and pitted haws
Among the good fruits in comparison
With watermelons from the bottom fields.
The watermellon is not only pride
Of all the colored people; it also
Is life of every fair. of every circus,
Cf every picnic, and of autumn "sales,"
When lunch is served between the hours of "crying."
Who is our greatest poet? Watermelon!

When Bright Readers Become Good Writers

How the One Life Developed Into Many Lives

Aurelia Taylor, Portland, Oregon

THE coming kingdom has been termed a spiritual kingdom, but it pertains to a real world, though perhaps make of much finer substance than the material world. . . . The Nomad or One Life was first imprisoned in the mineral kingdom. It projected itself above the earth's crust and entered into the plant, still stationary by the roots. Leaving the vegetable kingdom for the animal, it became free to wander over the surface of the earth. The functions the vegetable acquired were carried over into the new forms of life. Leaves became lungs: sap, blood; blooms turned to sentiment. Finally, the human came in the same kingdom as the animal, only differentiated from it. The evolutionary wave that left the animal kingdom and bore upon its crest that which became human . . . must again pour out its life in order that there may be a manifestation of the sons of God.

Kindness

C. S. Simmons, Oklahoma

If I was lord of all the earth,
The ruler of mankind,
I'd deem the one of greatest worth
Whose acts were always kind.

Enpects Much from The New World

Albert L. Gessler, Ohio

I LiKE your magazine very much. It is a real factor in the world, striking a chord that will surely vibrate and revibrate through the mentality of this age, and eventually must help in bringing a condition that will establish peace on earth and the true co-operative commonwealth.

Allow me to extend my best wishes for the paper in its new location, Rosedale. May it become a New World within itself, exercising a beneficent influence over many weary and crippled souls and bringing them deliverance from those greatest of tyrants, Fear and Superstition.

May you be given good health and mental alertness, together with an influx of spiritual wisdom that will fit you for service and ths transmission of light to a darkened world. I hope to be able to land a few subscribers for the most progressive of publications.

Freedom

P. W. Mereditb, Oregon

THE greatest achievement of freedom is more freedom. With freedom comes power of spiritual devalopment. It creates a new literature, a new philosophy, new policies in government and a higher type of religion. Man has built organizations and institutions and delegated to them his individual powers, and he now stands bewildered in a world of seeming chaos, unable to function as an intelligent agent for himself.

An Electrical Engineer Becomes Interested

J. W. O'Bryan, Washington, D. C.

I READ in the Progressive Thinker an extract fcom address delivered in Pittsburg by Rev. A. S. Howe, about "Truths, Half Truths and Untruths About Spiritism, and in that article the statement was mado that one Rupert Hughes throws down the gauntlet to the spirit world to produce by mechanical means and with out mortal mediumship communion with mortal beings. Also the statement was made that you were a gifted writing medinm and would welcome co-operation of psychicists, electricians and inventors in producing the mechanical means aforesaid.

As a convert to spiritism, a mechanical and electrical engineer, it is natural that I should have given thought to this matter. I have studied wireless telegraphy, and that gave me insight into methods and principles that would necessarily be employed, as we would have to deal with extremely high frequency vibrations, and these can be produced by high frequency currents similar to those used in radio work. I have not yet found a medium who could give me the ratio of transformation between the electricity of the higher spheres and that of the earth plane, but there are figures that will some day be forthcoming.

I would be pleased to hear from you, to what degree you can co operate with me. I am sure that, while I have but little money, it can be obtained in order to make the necessary aparati.

Awaits Opportunity for Experimenting

Wallace A. Clemmons, Government Wireless Operator

YOU perhaps would like to know if anvthing of importance is growing out of my interest in mechanical communication with the pychic spheres. Nothing material has developed, but I strongly feel lofty forces playing about me, directing my attention constantly to proper channels. Of late I have been reviewing electrical research by noted scientists, and when the opportunity presents itself for making experiments, will have many interesting tests to introduce. While the apparatus I have is not responding to my personal efforts, I feel that under proper conditions experimenting could be rapidly advanced.

Spiritual Outreaching

Dr. Wm. J. Bryan, New York

COME, etherial mildness, the sphere of spirits, and shed your mellifluous influence over us, and may the angel hosts guide and protect us, while we are determined to advance to highest spiritual success, endeavoring to help others to proceed accordingly.

The Old Law of Periodicity Given a New Name

For The New World by Guy Bogart, California

PERIODICITY as the central hypothesis of historical interpretation; and the central fact that we are in the midst of an immense cyclic change (a point so long emphacised by Comrade Phifer in The New World) finds further confirmation in a worthy little book recently published by the Marsball Jones company of Boston, price, $1. This is "The Great ThousandYears and Ten Years After," by Dr. Ralph Adams Cram. The book was written—the original essay—as a study in certain aspects of mediaevalism and an exposition of the author's theory of rhythm in history, in accordance with which the approaching end of "modernism" was overseen at a moment when it was least evident. Like Comrade Phifer's "The Coming Kingdom," it did not attract attention until the rapid changes of the past decade made patent the significance of the message.

"Sooner or later will come an historian of novel temper," writes Dr. Dr. Cram, "one who will content himself neither with some narrow span of years covered by the life of a man, or the duration of a dynasty, nor yet with the hardly more comprehensive annals of a nation or a race. To him, standing in brightness, all times will unroll themselves in majestical sequence between darkness and darkness; coming from the shadow of the unrecorded, vanishing in the shadow of the unforseen. Then will appear the unity of history, the titanic pulsation that throbs through all time; and eras will take their proper places simply as sequent minutes assembling into the hours that make up the long day between the night that preceeds and the night that follows after.

"The fashion of history that concerned itself with the rise and fall of dynasties, the doings and death of kings, was quite the foolishest method man ever vainly imagined. These things are but the froth of bursting bubbles on the wave of change, and it is only by looking beneath that the slow pulsation reveals itself; a deep throbbing in five hundred year epochs, a tide that rises and falls in obedience to same primal and unknowable law, signalized in its tremendous beatings by the lives of men who are the instruments of the will of God, and such efficient instruments that now and again one almost feels that they themselves are the effective energy.

"This great throbbing is as rhythmical as are human heart beats, only the pulsations are each five centuries long, the beat falling at these regular intervals both before and after the year of incarnation."

Dr. Cram gives specific periods throughout history to illustrate his point of the regular periods of history. To his original essay he has added a commmentary in the light of the war. in which he describes certain mortal and spiritual changes that must be effected if the world is to escape a new era of Dark Ages.

If you have any job printing to be done, The New World will do it right and at reasonable prices.

Study well The New World message. The time may be near when its interpretation will fall upon you. The call you have is greater than that which came to Peter or Paul. Be ready, Be adequate.

Had Jesus returned in the flesh instead as the spirit he is, one side or the other would have lynched him for not helping it win the war. As it is, in the character of a thief, he may steal away old foundations before men are aware.

Upton Sinclair Seems to Confirm the Thought that the German People are Descended from the Old Atlanteans

UPTON SINCLAIR'S MAGAZINE for June contains an editorial article on Wagnerian music that seems to confirm The New World's suggestion that the German people are descended from the old Atlanteans.

Mr. Sinclair shows that in his greatest operas Wagner pictures the overweening ambition of a certain king, Alberecht, and opposition to him by Siegfried. Alberecht provokes a war that leads to great oppression, and uses the utmost skill in diplomacy and intrigue to make all things conserve his ends of universal empire. Siegfried is killed, but in the end the empire of the oppressor is overthrown by supernatural agency. Sinclair makes out the story of Alberecht to be a forecast of modern German militarism.

But it is more than that. It is a national legend. In other words, according to German tradition, this thing actually did happen, ages ago. When did it happen? And where? There are numerous hints that it was in a strange land, which well might have been Atlantis, and that the supernatural overthrow of Alberecht coincides with the stories concerning the submergence of Atlantis. There is room for a complete book in tracing these legends and seeking to give them coherency.

And what if the present kaiser does resemble the Albrecht of tradition? It would simply mean that the German method of thought is the same that it was when it brought about the former world cataclysm. At the ending of this, another geological age, the blond race is again, apparantly, contending with the white race and all the other races for world dominance and using its old oppressive and deceitful tactics to win. We shall yet see if the analogy goes further and repeats the catastrophe of the lost continent Atlantis.

HISTORY has been mean; our nations have been mobs; we have never seen a man; that divine form we do not know.—Emerson.

A Key to an Understanding of Yogi Philosophy

Continuation of "Man Before He Had a History," each chapter of which is complete within itself.

14 How Yogi Tradition Determines Yogi Philosophy

YOGI PHILOSOHPHY, though distinct from Yogi tradition, is based upon it and cannot be fully understood without a knowledge of Yogi tradition. Here are the alleged facts that are all important:

In the days when man was in a spiritual or fluidic state, his desire for change, coupled with a will that worked for change, enabled him to actually accomplish change in his very make-up. In this way, the hand, the eye, the eyr and all the senses were developed one after the other. Animals differentiated themselves in the same manner. Sometimes higher spirits asristed the lower in making the changes and here came in the power of suggestion. When man became strongly materialized, seme changes, like the separation of the sexes, were accomplished through surgical operation. But for the most part the chief agency employed was breathing exercise, aspiration, inspiration and expiration having great influence on the spirit creature. This wae practical evolution.

There are things that yet remain spiritual, fluidic or plastic, according to Yogi philosophy, and these are still subject to evolutionary change. Among them are spirit, mind, character, health, habit and environment. First of the needed helps toward this change, just as of old, is the concepti n, the picture, the plan. Second is desire, which might include prayer. Third is suggestion; this may include self suggestion or affirmation, and outside suggestion even to absent treatment. Fourth are breathing exercises. In Yogi practice these are very elaborate, and while they may be exaggerated in the interest of business, just as physical exercises have been, such exercise of the lungs is good for the air man, just as exercise of the muscles is good for the physical man.

There are other philosophical deductions that might be drawn from Yogi philosophy. One is that man, having developed out of the spirit might readily communicate with those in the spirit, perhaps through mechanical means. Another is that death returns man to the state of the spirit—which is, after all, a finer form of physical life than he now has—that he experienced before he began to take on the grossly material. A third deduction is that the "lapse into materiality" was largely helped by the position of earth in space, which caused it also to harden, and with a swing back toward the old position conditions will be reversed and everything will return to the spiritual or finer form of substance.

15 The Thought Among Other People

CONFIRMATION of Yogi tradition lies in the fact that almost every people practice some of its philosophy. Jesus breathed on men that they might receive the Holy Ghost. He told us that if two or three would agree on any one thing it should be done to us. He taught us to pray without ceasing. His gospel was of the kingdom of Heaven or domination of the spiritual on earth. Paul and Peter healed absently through articles taken from their persons.

Business adopts the positive attitude. Recognized physicians employ suggestion. Everybody "plays the glad game." Hypnotism is recogaized in psychology Cheerful thoughts vers us brooding arc generally recog nizep as toctors in health and success.

New Thought openly teaches the concept, suggestion, affirmation and absent treatment as elements iu success, health and happiness. Christian Science, while repubiating mental sciencee, employs suggestion and affirmation, and its adherents claim to get results.

But western civilization has adopted the Darwinian rather than the traditional idea of evolution, with the result that it fails to discriminate between things that can and things that cannot be affected through the exercise of these evolutionary forces. The Hindu limits them to things that are still in the volotile, fluidic or spiritual state. The westerner makes no such limitatation, and hence, perhaps, bites off too much. Jesus was better balanced. He insisted on the new creature, yet questioned if a man could by taking thought add four inches to his physical statu re.

With the hints here given, and a further consideration of the evolution of physical man as ontlined in Yogi tradition, a thinker may develop much for himself and realize practical results from Yogi philosophy. I always prefer to draw the bare outlines and let my readers fill in the details to suit themselves. Then they get just exactly what they are ready for at that time, and as they advance more will come to them.

Give up your idols. Whether it be party, sect, method or conception. The trial must last until you do give them up. It must be God's plan, not your's.

"Old Glory" is an Old Flag

The American flag is older than any of the present forms of the flags of the allies. The flag of England, in its present form of the Union Jack, dates back only to 1861, the French to 1794, and the Italian flag is no older than its existing regime.

The American stars and stripes date back to June 14, 1777. Prior to this America had no official flag. In many cases, at the outbreak of the American revolution, the marine merchant flag of England was used with the substitution of a pine tree for the English Union Jack. The pine tree design may have come from a coin minted in Boston in 1662 with a pine tree on one side. Doubtless it was an allusion to how the pine tree of New England had affected the shipping of the world. The American flag is a modification of the coat of arms of General Washington.—Exchange.

IT TAKES a good deal of time to eat or to sleep, or to earn a hundred dollars, and very little time to entertain a hope or an insight which becomes the light of our life.—Emerson.

USE printed stationery. 100 envelopes and 100 note heads, good stock, printed and delivered, $1.50.

The Dead Age when Throat and Beak Ruled the World

SING, BIRDS; for ye are music clothed upon.
And ye are poetry as well.
I look
Far down the ages where the ways are dim,
And there I see a world in which the birds
Were dominant of all. God was so pleased
When in a happy mood he made the birds,
He gave the earth to them. That age lies far.
And I cannot discern its form, or say
If there were giant birds; if they had homes,
Cities and nations; if they held vast meets
And festivals of song, these morning stars
Singing together, while the sons of God
Shouted for joy. But I am sure that man
Has made no music that was not a part
Of melody of birds, that then the world
Was greater in its art and poetry
Than ever it has before or since.
And, since the constancy of mating time.
The beauties of their conjugal love, remain,
I have no doubt that home life with the birds
Was sweeter than with man these later days.
[illegible] Ah, could
A glimpse of that age, we would have an art
And literature indeed.
But even the birds
Were not without fault. They were organized
Intensely, and demands for food were fierce
Within their frames. As man fell afterward,
They fell through feeding. On the reptile race
And annelids, helpless remains of orders
Then passed away, they feasted, appetite
Making them gluttons. Earth was turned
Amid rich melodies to violence.
The singing, winging masters of the world
Grew beaks, crops, claws. It is the thing
That ruined dominant reptiles, making them
The prey of birds.

The natural result
Was that, to save the life of other forms,
He who had made and wiped away huge fish
And reptiles vast because of appetite
And exploitation, did the same with birds.
The feathered age was ended, whether through
Fire or flood, and all the structures vast
Of singing Neros of the age went down
Except as careful Nature hid her hints
And made the tyrants miniature victims.

But when the age of man came, he was made
Two legged, like the bird, a naked thing,
Sluggish, without a voice, and birds, reduced
To little flying notes on the tree scales
With nests for houses, hunted and enslaved
By man, who thinks of self alone.
But 'twas the bird
That gave him music, poetry and art
And possibly the thought of home.

For benefaction
Man has deprived the bird of natural bowers,
And made it food. He has absorbed the earth,
And claimed it, as the races ere he came,
A property of one. If they were made
Subordinate, what think you will be fate
Of the new conqueror? Tell man, oh, birds,
In tuneful cadence in the bowered wrecks
Of your once beautiful world the fate that came
Upon you once and doubtless waits to mute
The glory of the boaster of this age.



New World Fable

IN the midst of summer heat the Weed stood by the side of the road, dusty but vigorous. "I don't see how you do it," observed the gentle Flower, drooping perceptibly. "It is because of my native strength," was the reply. "If men did not take undue advantage of us, and cut us off on every possible occasion, we would take the earth. And it would be a different world from that it is now if we were all-dominant."

———The gentle Flower said nothing, but she thought that perhaps it would be.

CAN YOU remember the time when the man from whom you was buying treated you almost with courtesy?

MOST of the work of the day is being done with the hands rather than with the feet or tongue.

New World Parable

"MEN are only grown-up children," said the Old Codger, "and they make a game of everything they do. Many follow business for the sport of it and the prizes to be won, rather than because of the need of doing it. It is because of the high prizes some receive that the poor players have such a hard time of it; and the spectators must pay to see the game. Politics is a game, and men "root," not for real virtues, as they pretend, but according to the school they attended. Commerce and diplomacy are world games, just as base ball is an American game, and each side is trying to beat the other. Even war is a scrimmage in which every spectator is expected to root for the home team under penalty of being put off the grounds. That is a game that must be played through, regardless of weather conditions."

———Mrs. Grundy 'lowed the Old Codger was right,

The Very Best and the Very Latest

When You Haven't Very Much

Baltimore Sun

WHEN you haven't very much.
There is always something still;
There is yet the tender thought,
There is yet the loving will;
And it's often these that count
More than all that wealth could do.
When you haven't very much,
Life asks only love of you.

When you haven't very much,
There is always something kind
In the bottom of the heart,
In the bottom of the mind;
And it's these that often seem
Such a mighty gift to men
When you bring them with your love
And you give with love again.

When yon haven't very much
Do not worry and complain.
Love is like the golden sun
That comes beaming after rain;
And if you bring life that,
It is all that life presumes;
When you haven't very much,
It's the heart of love that blooms.

When you haven't very much
Give the self that makes the gift
Such an element of good,
Such a power to uplift;
And it's often this that cheers
When the plenty some dispose
Lacks the beauty and the charm
Of your simple love, your rose.

Think of the Soul

From Walt Whitman's Works

THINK of the Soul.
I swear to you that body of yours gives proportion to your soul somehow to live in other spheres.
I do not know how, but I know it is so.

Think of loving and being loved.
Think of spiritual results,
Sure as the earth swims through the Heavens does everyone of its objects pass out with spiritual results.

Mighty Good Philosophy

From the Most Popular War Song

WHAT'S the use of worrying?
Smile, boys, that's the style;
Pack up your troubles in your old kit bag,
And smile, boys, smile.

Too Good a World

Edgar A. Guest

IT'S too good a world to be ruined by hate;
It's too good a world for the selfish to spoil.
I look at my children who swing on the gate,
I look at my neighbors come home from their toil,
And I think ot the joys that are mine, and I say,
It's too good a world to be wrecked in dismay.

Comfort from the Heavens

By the Editor

Comfort from Heavens take you:
Hear the word
Of the Lord;
"I will not leave you or forsake you."

When the winds charge on you, shake you,
Hear the word
Of the Lord:
"I will not leave you or forsake you."

When your trials threat to break you,
Hear the word
Of the Lord:
"I will not leave you or forsake you."

When friends leave and foes o'ertake you,
Hear the word
Of the Lord:
"I will not leave you or forsake you."

When death comes and none can wake you,
Hear the word
Of the Lord:
"I will not leave you or forsake you.",

The Bitter Wit

Detroit Free Press

TO SPEAK unkindly isn't wit.
To say sharp things that wound the heart
Is never clever—not a bit,—
Though at the time you think it smart.
Far better is it to remain
As silent as a marble bust,
Than speak and leave a track of pain
Behind a smiling, bitter thrust.

The poisoned barb within a jest
That leaves a fellow being hurt
Is not of cleverness the test,
Nor of a brain that is alert.
To jibe at age or private scars
Or sacred griefs proclaim the cad,
And he who does it sadly mars
The laughter that should leave us glad.

Unkindness isn't wit at all;
There's little humor in a sneer;
One cannot drench his speech in gall
And seek to laugh away the tear.
And he who poisons thus the gay
Is just as cowardly as he
Who kicks a cripple's crutch away
And laughs his helplesness to see

There will be Dreams Again

Mabel Hillyer Eastman

THERE will be dreams again. The grass will spread
Her velvet verdure over earth's torn breast.
By ragged shard, half-hid. where rust runs red,
The soaring lark in spring will build her nest.

There will be dreams again. The stars look down
On youthful lovers. Ah, first love, how sweet!
And men will wed, and childish laughter crown
Life's awe-compelling miracle complete.

Place of the Dead in Human Affairs

From the Works of Walt Whitman

NOT a grave for the murdered for freedom but grows seed for freedom,
In its turn to bear seed. Which the winds carry afar off and resow,
And the rains and the snows nourish.
Not a disembodied spirit can the weapons of tyrants let loose
But it stalks invisibly over the earth, whispering, counseling, cautioning.
Liberty! Let others dispair of you, I never dispair of you.

HERE are ways in which you may get more than your money's worth of The New World: 1 Grasp the idea that communion with Deity is open to you, regardless of your beliefs, and go after it. 2 Join the Quiet Hour for a battery of human cells to aid in development and realization. 3 Work for mechanical communication with the Heavens; that will open these realms to all. 4 Be assured that, with future life certain, when working for good you cannot fail. 5 Grasp the significance of knowledge of periodicity in the days near and how it may be used to comfort and sustain others. This publication is more than mere reading matter. As one subscriber expressed it, "It is the world's greatest little comfort sheet."

Creator of "Sherlock Holmes" Tells How One Dies

A. Conan Doyle in New Book after 30 Years Investigation

THERE BEGINS a period of sleep, lasting from a few days to several months. That sleep is to wipe out earthly cares. In the case of Raymond, the departed son of Sir Oliver Lodge, it is said to have lasted six days only, and I imagine a small child, having few if any troubles, would scarcely need to sleep at all.

There is no hell, as theologians imagined it. There is, instead, a feeling of peace and ease after death. The spirit body is an exact counterpart of the fleshly one, except that it is free from disease, pain and deformity To his surprise, the spirit finds he cannot communi cate with those whom he has just left. His etherial-voice and his etherial touch are imperceptible to his earthly friends, who are attuned to coarser stimuli.

Again he is surprised. He is surrounded by the spirit forms of those he loved and who have gone on before. The conditions are pleasant. One associates with one's own kind of spirits. Those who love or have interests in common are united. Married people are not necessarily brought together unless they truly love. Life is full of interests and occupations, and there is no temptation to return to earth.

Food, money, lust and pain do not exist. Music and intellectual accomplishments find ready growth. The spirits wear clothes and are modest. Young spirits grow up to maturity, and old ones revert to youth until all become normal. People live in communities and the male spirit finds its true mate, although there is no sensuality in the grosser sense and no children are born.

Grass

John J. Ingall's Most Famous Speech

GRASS is the forgiveness of nature—her constant benediction. Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grow green again with grass, and carnage is forgotten. Streets abandoned grow green like rural lanes and are obliterated. Forests decay, harvests perish, flowers vanish, but grass is immortal. Beleagured by the sullen hosts of winter, it withdraws into the impregnable fortress of its subterrannean vitality and emerges upon the first solicitation of spring. Sown by the winds, by wandering birds, propagated by the subtle horticulture of the elements, which are its ministers and servants, it softens the rude outline of the world. Its tenacious fibers hold the earth in its place and prevent its soluble components from washing into the wasting sea. It invades the solitude of deserts, climbs the inaccessible slopes and forbidding pinnacles of mountains, modifies climates and determines the history, character and destiny of nations. Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfare and field, it bides its time to return, and when vigilance has relaxed or the dynasty has perished it silently resumes the throne from which it has been expelled but which it never abdicates. It bears ne blazonry of bloom to charm the senses with fragrance or splendor, but its homely hue is more enchanting than the lily of the valley or the rose. It yields no fruit in earth or air, and yet should its harvest fail for a single year famine would depopulate the world.

Haunting Smells

SUDDENLY you sense faint ghosts of scents
In city streets of by-ways that are gone,
And wooded dales that long have disappeared,
Which sometimes subtly strike the sleeping sense
Suggesting rural loveliness.

The Enslavement of Sex

SEX works to serve. The wheat produces seed
Not only merely to maintain itself,
But also plenty to supply the world
With needed food. Oh, how all things must fight
To keep alive 'fore bayonetted teeth!
Produce for slaughter or you may not live.

Purposes and Work of The New World

The great purpose of The New World is to proclaim the coming of the Kingdom of Heaven to earth, and to outline, in scientific rather than theological language, the work and meaning of that kIngdom.

WHERE WE ARE IN SPACE.

The coming of the Kingdom of Heaven is predicated on periodicity. When the solar system is passing through a certain roadway in the Heavens it experiences the same general characteristics that prevail during the annular winter. At another point the entire system experiences what may be likened to the yearly summer. The kingdom of Heaven comes whenever the summer condition arrives. The whole cycle embraces what is known as the Geological Age, its records being in geological "systems." The new order will be the Kingdom of Heaven for two reasons; 1st. It depends upon the position of the solar system in space. 2d. It will be the age of the spirit, as the age just closing has been the age of physical man. Jesus in his day, coming at the closing of an historical age, made the new order, which involves a making over of the earth, the hope of the world. And he spoke from personal knowledge of previous geological age, though his teaching is but meagerly understood.

THE LAW OF PERIODICITY.

It will be observed that The New World predicates its teaching on the law of periodicity. The shortest natural period is the 24 hour day, embracing both light and darkness. The next shorter natural period is the lunar month, embracing dark and light of the moon. The third natural period is the solar year, including winter and summer. A fourth natural period is the Great Year of the Egyptians, approximating 480 solar years. The Great Year has its characteristics of vigor and weakness, of youth and age, of sowing and reaping. The largest natural period of which we have knowledge is the Geological Age, embracing many great Years. It is easy enough to "tell the time," as to the sol-

several such years. One may forecast from data something of the Geological Age, though this is harder to do. Measured by the awakening that came with the discovery of America, the world is closing an Historical Age. As nearly as one can judge from data and conditions, it is closing a Geological Age at the same time. This is what ails the world today. It is impossible to escape the consummation.

RENEWING PROCESSES OF NATURE.

Nature ever restores equilibrium by making things new. She awakens the world from darkness and sleep with a fresh day. She ends the darkness of the weeks with the full moon. She overcomes barren winter with bea utiful, growing sping. When the old ideas and ways are exhausted at the end of an Historical Age, she brings, somehow, new vision, and often a new world, as when America was discovered, sufficient to occupy the energies of man for another Great Year. When exhaustion has become more pronounced at the ending of a Geological Age, she brings in an entirely new order, with a complete change in earth conditions, creating practically a new world out of the old. This is the thing that this paper announces for the not remote future. It is the culmination of the Christian message, yet is not Christianity, being a real change rather than preparation for the change. Under the new order the spirit will be developed beyond anything ever known before; and with an ending of seas, zones and seasons, the problem of living will become simple, and socialization possible, while happiness and goodness will be natural conditions.

OPENING OF THE HEAVENS

As an earnest of the new order, we have
ritual powers
iefs; where it
communicate
rely mechan-
entific fact
the Heav-

ens in this matter of fact way will be tantamount to the discovery of a new world, and will provide ideas sufficient to employ the energies of the world for another Great Year, thus proving the remedy for the exhaustion of old ideas with which earth is now afflicted.

WORK OF THE NEW WORLD.

1. The New World not only proclaims the opening of the Heavens on a purely mechanical basis, but it also seeks to promote invention along that line. A fortune awaits the man who will do it.

2. The New World teaches that the time is near when all papers will print news, views and literature from the Heavens. As an earnest of the new work, it has a staff in the Heavens, supposedly, including the following: Department of Literature, William Shakespeare; Department of Economics, J. A. Wayland; Department of News and Views, Horace Greeley. It has already printed contributions, in special articles, stories, poems and other literary forms, from Charles Dickens, Victor Hugo, Walter Scott, O. Henry, F. C. Brann, Elbert Hubbard, Ignatius Donnelly, Henry Wadsworth Longfellow, Robert Burns, Edgar Allan Poe, John Milton, Charles Wesley, Ralph Waldo Emerson, James Whitcomb Riley, Robert Owen, Karl Marx and scores of others, with the list still growing.

3. The New World announces spiritual power open to all, and points out how it may be entered upon. To afford help in co-operative effort, it has set aside from 7 to 8 every Sunday evening, and five minutes in the early morning each day for all to enter together into the place of power for individual and social development.

5. An understanding of periodicity and data provides a rational hope and right teaching for the crisis period that is on the world. The spread of the knowledge, therefore, is the most practical and helpful thing that is possible now. It does not involve antagonisms or bickerings, but merely scientific understanding with which to meet the new as it comes.

ld Books

Record, LaCygne, Kansas: Intensely interesting.

New York Call: A book you can enjoy to full.

W. Howe, author, Kansas: Read with interest.

City Star: Full of romance and poetry.

Pittsburg, Kansas: Too much praise ficult.

Pittsburg, Kansas: Has received ble comment.

pper, governor of Kansas: The beautifully told.

und City, Kansas: Especially ie writer of this.

lsh, of the Walsh commission: ost personal and striking man- events in the life of Kansas.

Kansas, while especially eds, has the same appeal ion that the stories of have. It makes

The Stratford 25c Universal Library.

A series of the world's best books, both original and translated. Each book is printed in LARGE, CLEAR TYPE on HEAVY PAPER and bound in HARD BOARDS. The most unique series in the United States, Highest in value, Lowest in price.

Volumes Off the Press.

1 Anton Chekhov, Nine Humorous Tales,
2 Maxim Gorki, Stories of the Steppe.
3 Russian Stories of the Present War.
4 Leo Tolstoi, Tales.
5 Artzibashef, author of Sanine, Short Stories.
6 The Best French Stories.
7 The Best Short Stories of rhe World.
8 Andreyev, Lazarus
9 Boccaccio, Tales.
Fifty other titles in preparation.

"How anyone in this time of high prices can give us such good binding, full of such good stories, we do not know." The Chronicle.

Price of each book is only 25c, 30c postpaid.

The Stratford Company, 32 Oliver Street, Boston, Mass.

Be Sure to Get Old Religions Made New

Fred H. Klug orders 100 copies.

Let it be understood from the start that I am not trying to create a new cult, sect or "religion." Let it be understood that, religion being a tie between two persons, I do not ignore God's part in this work. Indeed, I announce a new religious awakening chiefly because it is due in Divine order.

The fable of the phoenix is half true. Nature ever operates by working the old into the new. After every night she brings the new day. After every winter she brings the newness and beauty of spring. When things stagnate and end in rain or storm—from the world night and the world winter she brings a new, fresh order through a change in religion. It was so that Christianity came as a successor to Judaism, out of the hopelessness of Roman autocracy. It was so that, from the stagnation of the Dark Ages, there came the reformation and renaissance. We are again in a world night, a world winter. A great religious change is due. It will come out of the old, as was the case in past crises; but IT WILL NOT BE THE OLD. This is the thing that I announce and interpret. I do not create it; God does that.

Nature ever works by renewing the old. So are our bodies built up. So is vegetation maintained. In spiritual affairs the revival has become a recognized process of advancement. Religion is not only a tie, it is a tie again, indicating, in its very name, the process of renewal. Religion, regeneration, revival, reform—all point to change as the law and process of progress.

For in His word He himself has announced His purpose to "make all things new." He has forecasted a new gospel that shall be given to the world. He has outlined some of the changes that shall appear under the new order. My word, therefore, does not rest on my own responsibility, for it has the Thus-Saith-the-Lord behind it. There is more in the bible about a religious order that is still due than there was about the change from the old order to Christianity.

To the new vision and hope, to the very good and gracious order that is coming because of human need and in Divine intent from of old, I direct your attention in this crisis, as to a star of hope in a dark night.

Better get your's now, at 50 cents.

The New World, Rosedale, Kansas

Monthly 5c copy; 50c year Number 27 Rosedale, Kansas, August, 1918

The New World

Nothing like it **Lincoln Phifer's Paper-Magazine** You will like it

Entered at Postoffice at Girard. Kansas, as second class mail matter, August 20, 1916, under act of March 3, 1 8 79.
Removed to Rosedale, Kansas, and application made for change of entry, May, 1918.

A New World in Birth

Frank M. Eastwood
in Social Builder. St. Louis

The old world is dying. Peace to its ashes. Its passing is pathetic but none the less promising, for a new world is in birth. Creation goes on apace, destroying the old and rearing the new. Let us forget the destruction and look forward to rebuilding.



As You Remember It. Picture by Editor

It is fifty years from war orphan to war [illegible]han, from barefoot to barefoot, from corn bread to corn bread, from child labor to child labor.

OTHERS tell you that they believe in government ownership; but I say that socialization which does not extend beyond government ownership rules out all things but man and is not socialization at all. Others say that you should communicate with friends departed; but I tell you that you should have fellowship with God, and unless you make it so that all may communicate with the spirit world in such a way that the message cannot he doubted, you have arrived nowhere. Others believe that we should not eat flesh; but I tell you we shall yet get our nutriment direct from air and water, either in the form of chemical substances or through such refinement of our systems that they can do the work without intervention of soil. market, commerce or toil. Others declare that man should live apart from war; but I say that he cannot do so as long as nine-tenths of earth's surtace is infertile and uninhabitable; therefore the healing of history will depend on the making over of a wrecked earth, Others tell you to obey the law; but I say that he who would add to God's penalty on sin, is an unbeliever, together with him who thinks to escape the result of personal or social injustice, whatever his profession may be.

The Joy of the Harvesters in the Age-End Reaping

I call the big press Bedelia because—you say.

Mrs. Mary B. Holmes, Kansas, sends a bunch of hay for Bedelia, and says: "The New World is fine and helpful."

W. H. Bragg, California, orders five sub cards and says: "I wish you abundant success in your new location."

David Winkler, Kansas: "I wish you success in your new quarters. I can't get along without The New World."

Louis Rosemeister, of Kansas City, has been to see us in Rosedale more than once, and also has turned to us some job printing.

Order a bundle and sow seed that will grow hay for Bedelia. 12 copies to one address for 25 cents. Eight copies to one address for six months, $1.

Jack Billingsly, Texas: "I read one issue, the first for months, and it is fine. Find enclosed $1 for renewal of subscription and 'Hamlet in Heaven.'"

Henry Williams, of North Kansas City, called and left hay for Bedelia to the extent of $1. He is interested in mechanism for communicating with the beyond.

Elmer E. Miller, Washington: "I am taking fifteen papers and magazines, but when The New World comes I grab it and read it at one sitting, and I sure enjoy it.

Stanley Foland, Kansas, sends William Dollar to purchase hay for Bedelia, and says: "I like your paper and want you to succeed. I can't get out to sell sub cards, but would distribute literature if supplied."

Several jobs have come to The New World from its readers. They help sustain the paper. Turn anything you can to it, and you will get good work at reasonable prices, and at the same time forward the work.

A few are acting as promoters of The New World at spiritist meetings and Socialist gatherings, distributing folders and selling sub cards. Can you do anything of the kind? If so, write for free folders and instructions.

Dr. Pierson, psychometrist, of Kansas City, fed Bedelia on job printing and orders for the paper and writes: "The New World is sure fine, and most astonishing to me is its originality. It does one good to find an original thinker."

Henry Baldwin, Pennsylvania: "A copy of your magazine, 'The New World, was handed me by a friends recently, and I am enclosing one dollar to pay for two subscriptions. Do not forget to send the Debs' Triology, as advertised in The New World."

P. W. Meredith, Oregon: "I enclose a $ bill, and hope you will grant him a hearing and send me a sub card and copy of 'Old Religions Made New.' Many things substantiate your forecasts. Your paper is a comfort to those who are bewildered by events."

Mrs. H. Ressler, Michigan: "When I read the last number of The New World, I wanted to go at once and have a talk with you. Tell us more of the kingdom news, and fearlessly. The time is due for all to proclaim the message. Your paper is a great comfort to me."

Mrs. N. E. Bragg, California: "I would be pleased to buy sub cards, but find that demands for thrift stamps, red cross work and other things make me unable to do much. However, I renew my own subscription, and shall do what I can to interest others in your message."

Franklin E. Parker, Boston: I enclose $2.00 which pays for four subscriptions, with their addresses; also I send you names of four others for sample copies. I will from time to time send names of those who might be awakened from their lethargic slumbers. Blessings to you and yours in the uphill struggle of reaching the souls of mortals."

Mrs. William Austin, Illinois: "I enclose a dollar for subscription and a copy of 'Old Religions Made New.' I like your magazine ever so much. I know a new and yet old religion will be accepted at the close of the war. We are entering on the Aquarian age, and the spirit will be poured out on all peoples."

J. H. Crumb came from the National Military Home, Kansas, to pay his respects to The New World, and bought some hay for Bedelia. He was through all Kansas, in the sixties, fighting Indians for Uncle Sam, and his life has been a romance in the changes that have come during the period in which he has lived.

I have made talks before several spiritist meetings in halls in Kansas City on mechanical communication with the Heavens. The interest was good, and I always took some subscriptions. I will speak for others on this or kindred theme, free, for privilege of advertising, if I can reach the place by street car for ordinary fare.

C. S. Simmons, Oklahoma: "Have just finished reading the last number of The New World. How eagerly I picked up the crumbs of spiritual food you scatter through its pages Even when you do not say startling things, there is a halo of sincerity and brotherly kindness that attends all you send out that supplied real spiritual food and comfort."

Mrs. A. C. Werkhesie, Missouri: "I want to tell you how much my husband enjoys your paper, The New World. Unfortunately he cannot hustle any subs, but he wants me to enclose $1.50 for The New World for one year, also one copy each of 'Old Religions Made New' and 'Hamlet in Heaven.' As soon as we can we want to get 'Dramas of Kansas.' We wish you success in your new home."

Dr. J. N. French, Texas, sends in hay and suggests job printing to be done, adding: "I sure appreciate The New World. I am trying to get it to others. Send me circulars advertising it and I will talk it up as I go from place to place, and enclose the circulars in letters that I write. I want The New World to continue, and am going to pay for some subscriptions for others."

Mrs. Jennie Lott Hall, Arkansas: "I got a copy of your paper and read it through and did not get a thing out if it. Then I said to myself, 'Debs says it is all right and it must be,' so I read it over and the scales came off my eyes. I must have The New World all the time. I want all the information of this kind that I can get. If I ever go to Kansas City I'll sure go to see you."

Dr. W. M. Wight, Oklahoma: "You remind me of the negro who tried to sell a 'possom beforehehad caught oneto sell. I have had no paper from Rosedale. But all the same here goes the $2. It took me four weeks toting milk to a neighbors to earn that $2." Several write that they have failed to receive their paper. It is carefully sent. The fault must be in overcrowded mails. Let me know when you fail to receive a number, and I will do my best to correct the lapse.

Mrs. A. Congdon, Oregon: "I shall take your proposition out to New Era Camp and see what I can do there for you. I find your publication very interesting. I have been a student of Ignatius Donnelly for some time, and know the interest he took in the Atlanteans, so I follow him with interest. Ingersoll is, as I have told you, a relative, and is often behind my writings and lectures. The improved socialism of Mr. Wayland is good material for anyone to study. I shall put myself down as a subscriber on the card basis with those I find among the frequenters of the camp."

J. W. Sutphin, Oklahoma: "I enclose $3 for five sub cards and a copy of 'Old Religions Made New,' balance in bundle of July papers. I am more than glad to do everything I can increase the circulation of The New World, and think I am getting some interested. Still I realize that for most of the world in the last days it will be as it was in the time of Noah. In spite of all, the gospel you are preaching will in some way reach those for whom it is intended. I have read your paper almost from the first issue, and have in the meantime watched events, and have found things going almost without exception as you predicted. We must work while it is called today, for the time is coming when no man can work. By this I mean that our teaching may be suppressed. and we may not be permitted to even talk of the changes that are taking place."

The Stars and Great Wars.

John M. Lawson, Pennsylvania.

I have been looking up history, and find that all great wars correspond to the position of the planets in the solar system. I believe the cause of this war is due to the position of the Uranos in the sign Aquarius. If my deductions are right, the war may last until Uranos passes out of the Aquarius in October, 1919. But I hope I am wrong, and am willing to lose my reputation as a prophet if the war will only end sooner."

Biggest and Most Vital Message.

The World, Oakland, Calif.

The first number of Lincoln Phifer's paper-magazine, "The New World," is issued from the new home in Rosedale, Kansas. It marks the third year of this magazine—a magazine with the biggest and most vital message of any American publication. It is enlarged to sixteen pages, magazine form.

The New World

Lincoln Phifer's Paper-Magazine

Rosedale, Kansas, August, 1918---Number 27

Editorial Talks with My Readers

THE aggression, taken by Americans and then their allies on the battle front may mean a shortening of the war. "Doing things" will help to hearten for the final struggle. The sooner the war can be ended, rightly, now, the better. It will not only give a needed breathing spell before the next birth pang, but its ending will be, as it were, the striking off of the first hour of the world night that is on the world. It will mark progress through darkness.

WE HAVE just had a "harvest drive." In a metaphorical sense it is needed again; yet few urge it At the approach of a former world-harvest period Jesus said; "Pray for more laborors." It is the supreme need now. Will you enlist?

IN going down town on a street car, which includes a mile in Rosedale and three miles in Kansas City, I counted 67 vacant business rooms along the track. I estimate that there are 5,000 unoccupied business rooms in Kansas City alone. It illustrates what is happening to the small dealer. Never was a time when he was being crowded so close as now.

AS in the days of Jesus "they know not what they do.' Today it is the socialists who are suppressed; tomorrow it will be the non-partisanship league. Today it is the Russellites; tomorrow it will be any who are unorthodox. Even now, the Kansas City Star, which has long urged the mob for suspects, is itself being accused of disloyalty. After awhile protestants and catholics, republicans and democrats, will probably seek to suppress each other by force. Persecution has always been a manifestation of the ending of an historical age. This is because some try to withstand the tendency by trying to force people to unite when the times urge to disintegration. Persecution is sure to come again. In speaking of the "time of the end," supposedly the period on which we are entering, Daniel says of the "wise . . who understand." "many shall fall by the sword and by flame." Think of burning people at the stake for opinion's sake in the twentieth century!

APPROPOS of the suggestion that the Germans may be descendants of the ancient Atlanteans, I find the following references to characteristics of the Atlanteans, in a book of Yogi tradition by Franklin E. Parker of Boston: "They were proficient in chemistry and operated air ships. . . Deadly vapors were used as implements of war. . . Education was universal. . . The government supplied food and clothing to all." These statements hit off German characteristics about as well as they do Atlantean. And they were written before the war began.

AFTER the Roman empire, feudalism came. Says a recently written history: "The ninth century became an age of indescribable horror. The strong robbed the weak; brigands swept over the land, to kill, torture and plunder at will; and society seemed on the point of universal dissolution. But out of this anarchy emerged a new social order resting on force." One will do well to study the ending of that age, becau; it indicates what may come with the ending of this age. We are now fighting to establish universal empire of one fort or another. After a brief term of that, if natural law holds in social affairs and each epoch repeats in substance the experiences of other epochs, there will come a breaking up into local and individual rule. This is the forecasted "falling away," analogeous to the "falling leaf and fading flower" of the annual winter. As in the annual winter the family is driven to the home for comfort, in the world winter it will be driven to the slightly larger unit, the community. It couldn't live through it in any other way.

AFTER the breaking up a thousand years ago stagnation followed; that stagnation we know as the dark ages. It is precisely what happened in China after her great year of empire. In China stagnation apart from commerce continued for about 3,000 years, because a big population of that kind could not possibly be maintained under all the profits that go with commerce. The dark ages of Europe were ended after five centuries because the discovery of America dumped on Europe a new world to exploit. Stagnation in China has partially ended because many of her people have found place in America, Europe and elsewhere. Now that aggravates the situation, as the world is taken again. Another great year ends. The finding on practical lines of the new world of the spirit, or the remaking of earth through great geological changes, would bring immediate relief. But unless they come we are due for universal stagnation and other dark ages.

OUR HOPE is in the falling away. "That day cannot come except the falling away come first." You have got to give up your plan before God's plan can prevail. The longer you hold out the worse will have to be the affliction to make you let go. Some may be like the oak, which retains its leaves all winter: yet even then they will show that they have no life. Your organization, your plan, your dogma and philosophy will have to go before the frosts of the world winter that is on us. Then will the man of sin or sin of man be revealed, just as the tree trunk is when the leaves fall away. The life of the world is rapidly descending into the roots of things, into the neighborhood, into the soil, underground.

Disasters of a Former Age-Ending

IF WE shall follow leading of the blind
As men did at the end of former age,
We too shall plunge into a ditch whose mud
Is made of earth mixed in with human blood.
Consider when the thousand years had passed
Since Jesus was on earth.

The people, poor,
Illiterate, were looking for a judgment
In which the earth should suddenly catch fire,
And Christ in all the glory of a king
Appear in Heaven, while the dead arose
Visible and terrified, and devils siezed
The lost souls, bearing them to flaming hell.
The mistaught in the wisdom of old days,
Of periodicity, as the year approached,
For portents looked and found them. They had visions
Grotesque and terrible. The world discussed
Naught but the coming end.

And when the year
Was fully on them, men refused to plant,
Saying they would not reap, or need a harvest.
Some spent the time, entire, at devotions.
Some, wishing to get all the joy of life,
Drank, feasted, whored, siezing what wealth they could
Regardless of their right. Some gave away
All their belongings, thinking that they would
Need them no longer. Crafty churchmen took,
Though teaching that the end of all was near,
Donations from all sources.

Came the day
Set for the great assize. No man would work.
Dressed in their best, at home or in the church
Or on some high hill, every eye was strained
And every ear alert for sign of doom.
Slowly the day wore on to dusk. The hour
Which no man knew must therefore come at night.
All through the night they writhed upon the floors
Expecting momentarily the sound
Portentious. Wearily the stars
Wore through the night, the east began to pale,
And new day dawned. Still chastened, men besought
The Tyrant of the Heavens for their souls,
Thinking a respite granted, and expecting
The end at any hour.

But as days passed
And nothing untoward occurred, the world
Swung into unbelief. They who had given
Their property away, demanded it.
And were laughed at. Because the world of man
Had planted not, gaunt famine came to earth;
Starvation reigned. And pestilence appeared.
And every house held death. But from the gifts
The churches had, magnificent, abiding
Structures arose, and from the property
The debauchees had siezed on, there appeared
Towers and castles.

Other thousand years
Had almost passed before historians
Began to understand that really
The orders had been changed about the time
That the spectacular had been expected,
But done so quietly that none observed it.
The feudal age was born then, and the people
Had helped to put themselves in slavery.

We need not think that history repeats
Herself in the same terms: yet she pursues
Her course by cycles. At this era's ending
There is a possible danger that somehow
The property of men may pass from them,
Preparing a new feudalism and dark age;
That there may come, because all this has come,
Another age of unbelief; that men
May reap long sowing of oppression, as
Various animals have done before them,
In terrors that the human conscience long
Has vaguely pictured to them; and that these,
Because ot silly teaching, may provoke
Panic and needless suffering for them.
It is a time for man to understand.
The wise shall understand.

Hindu Explanation of Why Jesus was Killed

FRANKLIN E. PARKER, of Boston, sends me his handsome 300 page limp-leather-bound book, Christian Wisdom, the price of which is $2, purchasable from The New World. It gives a surprising amount of information concerning Yogi philosophy and tradition, told in paragraphic form. One thing that interested is the legend that Jesus was hounded to death because he had learned the secret wisdom of the priests and insisted on making it public. In other words, he was killed for socializing spiritual truth, and thus breaking the power of priestcraft, mediumship and ecclesiasticism. That all spiritual powers are open to all people, regardless of beliefs, is essentially the revolutionary idea Jesus taught. There will be no hesitancy at murder in an effort to suppress it again, once it attracts attenton of institutions that would be affected by it.

Bacon's Long Suppressed Book

ROGER BACON has long been the mystery of literature. Many to this day believe he wrote the works attributed to Shakespeare. There has recently been unearthed in Bacon's own handwriting a book which has for four centuries been locked in the archives of kings. It is a strange book, apparantly dealing with astrology. In reality, it is probably an effort on his part to make known the science of periodicity and of the changes that come upon the earth because of its changing position in the heavens. Bacon had to write by inuendo, just as Jesus had to speak by parable. If the heavens were literally opened to us tales of historical outrages, and suppression of truth would become impossible. Imagine Bacon from the spirit, where he could not be killed or imprisoned. telling the story of the suppression of his book and expllaining it

Good Humored Jabs at Life

Thumbnail Cartoons by Ryan Walker



The American farmer feeds the world these days, while it is "carrying on."



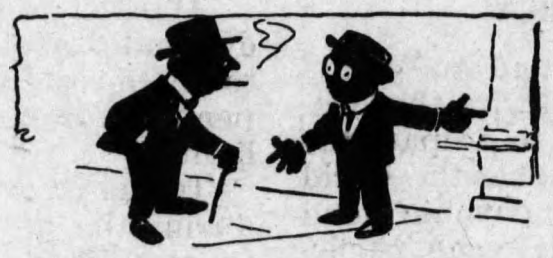
Can you remember the old fashioned days when they had "bargain sales?"



There was a time when they arrested speakers in Russia.



You can easily find you a place in this world—if you have the coin.



There never was a better time to keep cool---and quiet---than now.



It is an inexperienced dog that lets little things distract him from the main issue.

Mary Magdalene, the Greatest of Earth's Women

I SOMETIMES WONDER if it was not Mary Magdalene who gave Christianity to the world. In a certain place in the gospels there is a casual reference to "Mary and other women who ministered to him (Jesus) of their substance."

Except for this financing, it is doubtful if Jesus could have made the campaign he did throughout the three years in which he made no money but devoted his entire time to preaching and healing, and without that campaign there would have been no teaching made public, and. naturally. no Christian movement. Before the three years in which Mary Magdalene and other women gave him his opportunity, Jesus had spent thirty years without attracting the least attention. It was opportunity that made the movement, as it does every movement;only, opportunity carries with it the time element as well as other factors. Later on, after Mary had made possible the beginning,converts of the new teaching united co-operatively to forward the work, and so it was enabled to become the greatest propaganda carried on by poor people that the world ever saw.

Once that Jesus was relieved of the necessity of working every day at the bench, he did wonders. He earned the money that was given him, a thousand fold. But had it not been given, had he been compelled to work at manual labor every day of his thirty-three years, it is doubtful if Jesus would have made the least impression on the world.

It is no wonder that Jesus made his first report after his resurrection, not to his mother, not to his disciples, but to Mary Magdalene. She was the best qualified of all to receive it, because she was a medium. There is no evidence that she ever was a bawd; the name merely means Mary of Madala, a town. It is true that "out of her were cast seven devils;" but this probably means that she was such an exceptional medium that she was almost overpowered by seven insistent controls, and it was desirable to exorcise them. But even if Mary was at one time a "sinner," such as has been pictured, then the thought that the earnings of prostitution gave Jesus his chance and saved Christianity to the world becomes all the more wonderful, holding out hope to even the most depraved.

There is a lesson here for us today. It is that nothing can succeed without proper backing. Doubtless every generation produces geniuses who might bless the world; but they never have a chance. Others have leisure, but they are kept at manual labor and cannot do the good they would. At the same time there are always others who might "minister to them of their substance," but they fail to see their opportunity. It seems almost like a conspiracy to keep the world in darkness, and is another count in the indictment under which man-rule is being condemned in this period of judgment. But think of the privilege of forwarding the needed word at the great time of crisis!

Spirits that Miss their Opportunity

THE second book dictated by Spirit Patience Worth, on an ouiji board, in St. Louis, has had wide publicity, and attracting attention both of critics and of the curious. It is a novel of conventional length.

The peculiar thing is that all the characters in the book are dwellers in the flesh and the plot is about people on the earth.

It seems to me that if I were a spirit, with range of the Heavens, with many more people than there are on earth; if some of them had lived for millenniums; if their experiences were so novel as to be entirely new to earth-dwellers, and their philosophy was new, were I permitted to write from the spirit I would discuss heavenly things rather than things that have been threshed clean for centuries. And as a medium I would refuse to receive things that men could write better.

Between Ourselves

I CALL YOU harvesters. The word is appropriate to occasion. It is constructive, looking to life. It is short and easy. It is scriptural. At the close of a former earth age, Jesus urged, "Pray that the Lord will send more laborers into the harvest." That is the supreme need now. It is true that "the reapers are the angels;" but this relieves you of the responsibility of destructive work, of cutting things down, and puts you at saving things, while at the same time working in connection with the spirit world. Oh, it is great and happifying. But "the harvest is great and the laborers are few." "That thou doest do quickly."

PERHAPS socialist talk of "militancy" and its "army' was in its psychic operation one piece with the "Onward, Christian soldiers," both tending to prepare the minds of men for the militarism that now has the world in its grip. Be this as it may, there is no psychic cloud over the word "harvester." "They shall come rejoicing, bringing their sheaves with them."

SINCE the first half, including the first page, of The New World was printed, I received word that the paper is admitted to the mails at Rosedale. This is progress. I am receiving some job work from Rosedale, some from Kansas City and some from subscribers. This helps. Subscribers are coming in faster than they were. It shows what can be done. By three of us working without salary, we are enabled to pay all expenses, including living. That's not half bad. Never in my life did I receive so much stirring stuff as now both automatic and original. I can't print a third of it, which is much better than to not get enough. I am much encouraged. But the possibilities are so great and the work will soon be so much needed that we simply must do more and still more.

A LONG CHERISHED wish has been made possible, to a limited degree, I wanted to be able to send to people who wrote that they would like to have the paper but were too old or poor to pay for it. Two fellow harvesters, without solicitation, have started a fund for this very purpose. You may either add to or draw from this fund as occasion requires. It is desired that receipts and expenditures be kept close together. Payment is now in for ten of God's poor.

IT IS easily seen that interest in purely mechanical communication with the spirit world is increasing. But it will not come through merely dreaming about it. If you can't work on it yourself, you can talk about it, and that will help stir the interest. It is a good theme of conversation anywhere, and you don't have to commit yourself to it to talk it. But understand me: I shall not recognize any machine in which a psychic or medium has to figure as meeting the requirements or the human need.

I WANT YOU to join in the Qulet Hour. But I shall not be satisfied with conventional results. Until you become conscious of high spiritual forces playing about you; until you become happy with consciousness of the Divine; until your faith reaches out and grasps healing and comfort—and all this regardless of what foolish beliefs you have--you will not have got what is for you. I want to lead you to experience and power so wonderful that any week of it will be worth a hundred subscriptions to the paper.

Where the Paper Goes

WHERE do you go, little paper? What do you see, you that travel so much more than your creator does? And the little paper answered:

"I go to every state in the union, to Canada, Mexico, Europe and South Africa. I see people as they are, in their kitchens and shirt sleeves.

"Old men grasp me, and as they read their barren lives take on bloom. Young men look on me and their pulses quicken.

"Women read, and sing. Grandmothers peruse my pages and need no glasses in order to see great visions.

"Here in a soldiers home a man of past 80, bed-ridden and almost blind, a soldier of the civil war, listens to my message as others read it to him, and sends a few pennies for extra copies that he may help spread the light.

'In the far west a writer of exceptional ability works during the day and at night pounds the typewri ter getting publicity for his favorite paper as a labor of love.

"Far in the desert, in a little dug-out, a woman of penetration and psychic powers reads me and finds new visions that console her and help pass the dreary hours as she awaits her message from beyond.

'Far in the mountains a man whose life has been very hard reads and thinks and smiles. Earth is opening to him and he feels the Heavens will open, and in joy of soul he talks and gives and loves and works.

"By the eastern sea a speaker of reputation reads me and repeats my message to others; and there arise friends who search for solid, material pathways to the Heavens, meaning to smooth them into highways.

"The curious pick me up and become interested. They talk and write letters about me. Socialists, spiritists, religionists of all faiths, agnostics, atheists find in me a meeting ground. In hut and forest, on prairie and sea I come unobtrusively; but somehow I am not forgotten. I am happy in my message; happy, for I live, and do not consist wholly of paper and ink; and my life is a part of your life and the lives of many."

An Approach to that "Machine"

From the Daily Press

THROUGH wireless transmission of music the tedium of long hours of idleness is to be broken for wounded soldiers at an American base hospital abroad, A radio photographic aparatus, illustrated in Popular Mechanics Magazine, will be employed. It is a device of recent evolution that permits the dissemination of music from a central place to numerous points. A com plete outfit with fifty receiving sets has been sent over seas to one of our hospitals and is possibly in use by his time.

Ws are now in a period of involution rather than of evolution. You who look for a further unfolding will be at a disadvantage when you find, rather, a continued folding up of things. Things cannot unfold forever without a period of folding in.

When a Nation Awakes

IT IS a fearful and wonderful thing when a nation awakes. Such an awakening comes only once in a century—sometimes not that often,—but when it occurs, be the awakening ever so brief, earth is thrilled with it, and history and literature are born anew.

We had just witnessed such an awakening. America had been asleep. In her somnolent state she had suffered from insolence and robbery. Some of us had tried to arouse her to a realization of the situation and the danger that threatened her children; but our frantic shouts failed to receive the least response. The world caught fire, and still she slept. Men yelled "war" in her ear; they took her garments with which to fight the flames; they sent her children forth to bleed; and she slept on.

Then came a slight sound from across the seas—the defiant shout of Americans as they pressed on instead of turning back—and the heart of Mother America kindled with the light from their souls, as she awoke. Awoke!

How swiftly the world was changed! France and England, who had been fighting in defence for years, now roused to aggression. Germany, whose insolent militarism had awed the world, began to retreat. Before this, the sudden preparation of the outer form had become a poem and marvel that will be sung for centuries, but now the soul of America was awake. Alert she towered—angry, terrible, invincible. What if the people should take the initiative from their commanders and fight through this war at once?

It is from such awakenings that thrones tremble and systems crack. After they occur the world is never again what it was before. From them men begin to count anew, and they become in story and memory the pictures that remain forever. Uncover your heads, for you have witnessed a fearful and awesome thing. You have seen the people awaken.

America will sleep again, for peoples never remain alert for long. There are things which you and I wished to say to awakened America, but we do not know whether she will listen to either of us. Real democracy comes in flashes—sometimes, seemingly, with superhuman wisdom, and sometimes lapsing into utter foolishness, as the people again succumb to the hynotism of conventions. America, awake, may realize our vision; but, because that was not the thing that stirred her sleeping soul, she may angrily thrust us aside. She may even crush those who did most to waken her, for the people wake up mad. But she will do big work quickly that will cause the world to marvel for years.

Men may now afford to die, because they have seen the common man awake.

Good Taste

WHAT is good taste, my son? It is a matter of individual choice. I have no more right to say that this or that is good taste in literature or art or manners than to say arbitrarily what tastes good among vegetables. I am quite sure that for myself hash and greens taste mighty bad; but if another man likes them, that's his look out. Hot tamalas are to me an abomination, and tabasco is villainous, but if another man likes them it is good taste to him, providing he doesn't chew in my face. I once knew a man who would gag at the smell of a muskmelon who yetcould stomach limberger cheese. His good taste and my good taste don't jibe—they are at cross points, But "everyone to his taste, as the old man said when he kissed the cow," is a good adage. Only, don't obtrude your taste on me, whether you be an editor or common folks. I have my choice, and you needn't eat it unless you like. "How that boy likes turnips!" exclaimed the old woman as she slapped another gob on his plate after he had choked down the first helping; and he cried. But I have no doubt medicine would taste good if it was not prescribed by someone else, while no discerning baby wants its food ready chewed.

Photographs Said to Have Been Made of Spirits in the Flesh

THE Journal of Magnetism of Paris reports that M. Darget took photographs of two little girls who had been hypnotized and on developing the negatives found perfect pictures of the girls and behind them their spirit bodies externalized. There was no double exposure. Test conditions prevailed.

NEW FOLDER telling about The New World, As many as you will hand out or enclose in letters, Free.

A Distinguished Editor Writes.

Ernest King, Los Angeles.

Enclosed find money order to continue my subscription to The New World. Your bright paper shows many improvements mechanically, but as long as you get the real thought gems generously spread over the pages in the future, as you have in the past, you will have no trouble in building up a large constituency, who, whilst they may not agree with all your writings, are willing to try and see you through to brighter and better days in the realm of thought and reason. It does seem too bad that a bright people, like the Americans, have to wait such a long time before they recognize the work of reform, and that a man has to be dead for many years before recognition is accorded his work. My namesake, Ben King, who wrote that inimitable piece, "If I Should Die Tonight," and who used to recite pieces along with George Francis Train, had a monument erected to his memory years after he was dead. I just mention this as an incident. Perhaps I am a little prejudiced in favor of those who blaze the way that others may safely follow, because I used to print and publish to a considerable extent and know the difficulties of trying to make the average reader see that the efforts put forth by men with golden thoughts are generally poor of purse, but have a wealth of thought and understanding which we can all profit from and which we should encourage. While there is a monopoly in the money market, I am glad that there is none in the brain market. I am transiently here in Michigan, where I used to print and publish "Success With the Garden and Farm," with a sworn circulation of 110,000 each issue. I know all about your moving experience and enjoy the personal recital of your doings. Keep along your good work.

A Man Whose Faith Grows Great.

F. H. Klug, Colorado

I am not only your appreciative reader, but you were kind in instructing me, and now I can stand alone. There is a great depth to this work, and still it is not mysterious. I am with you to the finish. I used to be very strong of arm. Now I believe I am strong of soul. With the arm I stopped at nothing; neither shall I shrink from anything in the battle of the spirit. There is nothing to fear but ignorance, and if met in the right manner it can be turned to good ends. It is simply wonderful the proportions this work has taken on in my mind. The thing we seek will be accomplished. The Master of all is at the head of this work; he has never failed and never will. I am not far away from you right now.

The Ace That Takes the Game.

Sadie Whitson Rowley, Montana.

Did you not, when writing "Hamlet in Heaven," purposely cast out or fail to catch the import of three or four lines where it defines sex in Heaven? There are missing lines needed to complete the sense. Then, have you not thought of the last words, what they mean to you personally, "That, that is enough." They mean that, having written "Hamlet in Heaven," your way to success lacks nothing more until the war subsides and the real work of enlightenment begins. In other words, the book is the great ace that takes the game.

Because They Lacked the "Pep"

I PITY what we term the animals
Of lower forms. They are not what they were.

At one time they who brought forth living young
Were dominant of earth. The creatures pouched
Inhabited the forests of the world,
Extending to the poles, and life was easy.
The elephant, the five toed horse, the ape,
Fed on the natural pastures through the years
That knew no famine.

But they lacked the force
To rise to greater things. They say the monkey
Evolved from man. More probably it sank
Because of lethargy, as old tradition
Declares to us, from near estate of man
To lower than it was. Its native cunning
Was used to rob the small oviperous
Remains of other systems. Of all forms
God had created on a higher plane,
Not one became so strong of soul that it
Assumed world prominence, and gave the earth
Art, music, letters, tools.

And, worse than this,
Some sank below the forms they had received
And fed on other lives. These cattle turned
To hunters of the rest. Their punishment
Was to become the slinkers of the earth,
Hiding and camouflaged; their passions made
Them feared and hideous.

Because of failure
To rise to higher things, because of loss
Of natural traits in lust of blood, the world
Shook them away from it. A flood of ice
Poured on their pastures. and the biting cold
Hunted the hunters. What they were remains
In ice and ruin, as a warning to us.
How far the wreckage spread, the old, worn rocks
Give testimony.

Still the types remain,
But oh, how changed! Today man rules the earth.
He has ensiaved some. Some he hunts to death.
Some he exhibits to the curious,
Who do not understand. He purposely
Breeds many that he may devour them.
He calls them dumb. It is because he is
Too dumb to understand the lesson God
Would teach through them, left on the earth that they
Might prove a warning to him. Probably
He will not learn until he also shares
Their pitiful fate. But every hunted beast,
And every creature with the knife upon
Its throat, would shout to him.

And he knows not.

New World Sermonette

'Women ministered to him of their substance."

THEY always do that. It is through the true fountains of youth that every mother gives of her substance to support the babe new born. Except for this ministry earth would not hold man a generation.

But the substance mentioned in the text referred to money, and the one aided was grown. The idea of property being a part of one, a portion of his substance, is scriptural. Shakespeare's Jew was orthodox in saying:

"You take my life
When you do take the means whereby I live. '

The man who deprives another of the chance to create property literally robs him of his substance. He is a cannibal, devouring his brother. On the other hand, he who lifts a struggler into opportunity ministers to him of himself. It is his life that he gives. This is the mystery of holy communion.

They call the giving out of words ministry, but one who gives of his substance, whether it be of time out of which life is made, or of property that was created out of time and life, has reached a higher plane of service.

Only, one should see the crime of feeding some on substance of which he has deprived others. Instead of being a virtue, that is merely passing the bodies—the substance—of others to the needy and calling that service.



New World Philosophy

Success comes in cans.
Happiness is never old.
Art and heart make genius.
Nature is timid, loving to hide.
Many an inferior man has a superior air.

One is never so mad but that he might be madder.

These are the days that the average man wants a place in the shade.

The Bull Moose seems to have crossed with a whole lot of animals, tame and obstreperous.

Can you remember the time when it was criminal to sell substitutes?

I am quite sure that I have enjoyed my works more than anybody else ever will.

Every thirty years God makes an innocent people to populate the world; and still the devil takes it.

After one succeeds one may do what he likes, but before he succeeds he must do what the other fellow likes.

Put sugar into your life, keep stirring, and it will be sweet to the last dregs. This is positively not a violation of the food regulation.

Get your coal now or the coal man will get you, later on. Somehow one can't help but think the world is developing some mighty big and dirty ears. Profiteers.

Persecution generally begins under the plea of conserving good ends. But there is no telling where it will end.

God's Greatest Mistake--The Mammals

An Interview with a Man who Lived Before Adam, presumably by Spirit George Alfred Townsend

THE Mighty Sleeper aroused himself with difficulty to my incessant prodding. Once awakened, he talked very intelligently.

"The making of the mammal was God's greatest mistake," he said.

I was shocked. "How could Omniscience make a mistake?" I asked.

"How could there be omniscience?" questioned the Mighty Sleeper, "and how could the Creator avoid making mistakes? He had never seen anything like that he made and could do nothing but experiment. To assume that he knew everything from the beginning would make life insufferably dull to him, so that he would be justified in committing suicide. I said the making of the mammal was his greatest mistake. He had just got through his experience with the birds, which were so intensely organized that they ate themselves into ruin to keep the fires going, necessitating their reduction to minor place in order to save the earth alive. God evidently intended to avoid his former overdose of —what shall I call it?"

"Ginger," I suggested. "Vim, energy, pep."

'That is it. In his eagerness to do this he made the new dominating forms too meek. They did not have incentive. All they cared for was to feed on the luscious meadows and then ruminate and doze. There was something in the very atmosphere which caused man to partake of the same characteristics. It was his period of rest, therefore his Eden The many legends of years of sleep—the seven sleepers of Ephesus, Brunhilde' Barbarossa and even your own Rip VanWinkle—belong properly to this age, These mammals developed blustering bulls, but no true leadership. Not a nation or system was organized; no art or literature was produced in this age. Nature was too mild and meek."

The Mighty Sleeper was unconscious. I permitted him to rest for a few minutes, then aroused him again. He resumed the narrative where he had left off, without break, embarassment or apology.

"In time a few individuals did acquire 'pep,' as you term it. They, however, merely became hunters, without organization; carnivora, as they are called. They hunted other animals and developed claws and tearing teeth. But did the energy and cunning that came to them make them civilized? Rather, it turned them to solitary lives, to stealthiness. And did the vim that was thus introduced into the world arouse other animals to renewed effort? No, it taught the timid to hide, to burrough, to adopt mimicry. No civilization came, as had come under the reptiles and the birds; neither did any particular species evolve into especial merit."

The Mighty Sleeper had talked dreamily toward the last; now he was asleep. I let him slumber awhile, then aroused him with a punch and a question.

"Why did not man do something?" I asked. I thought I saw the answer in the sleeper before me, but I wished his judgment on himself. The Mighty Sleeper replied:

"I think it was in the climate. The Creator had mixed the ingredients poorly. If you will turn to your bible, you will find it written concerning this period: 'God said, Let us make man after our own image.' This implies that he had discussed the situation with others, and they had formulated a plan for a new order, taking man as the basis of the work. The conception being complete, the ice age suddenly enveloped earth. Mammals were overwhelmed, pastures were destroyed, the too good earth was wrecked. When it was over, man, naked, timid, was left amid unfavorable surroundings to fight his way upward. He—um! had dominion over——uzzz!"

The Mighty Sleeper was unconscious again.

"Gath"

Spirit Says Animal Food is Not Needed

Presumably by Spirit Charles W. Wilmington Received through P. W. Meredith, Oregon.

IN PLANT LIFE is found all the elements contained in the body. Only a single portion. which influences the heart and eyes, is found in meat alone.

Plants of the various zones, different as they are, are so arranged that the right elements are found in each climate. In the north we have wheat, which contains much oil and starch, and in the south the banana takes its place. The plant contains the elements needed to build the human as well as the animal body. While flesh has already absorbed these elements; it is a waste of digestive fluids to digest the meat.

The plant does not influence man's body alone, but through its perfect health and manifold shapes that adorn the scene, quicken the artistic sense und stimulate the brain. Again, man uses the plant for fuel and clothing, as well as shelter and pleasure.

In the end, do we need the animal at all?

In the Dawn

W. A. Norris in New Republic

BEFORE the dawn I looked and there were seven
Tall gray clouds upon the eastern heaven;
And with the wind out of the north and east
They walked like gods going to some high feast;
They walked like gods out of the sea ways dim
With blowing hair above the water's rim.

Then with the dawn a wind of anger came,
And round the gray clouds played a crimson flame.
One raised a sudden arm; one bowed a head;
And all their heaving flanks were streaked with red. . . .
And who could know if they were clouds or seven
Gray gods fighting on the eastern heaven?

What is success? Jesus did not avert the disaster that marked the ending of his historical age. Neither shall we prevent disaster now. But we shall "instruct many;" we shall 'turn the hearts of the fathers to the children and of the children to the fathers." and "the wise shall understand." We must be like Jesus, who "shall not be discouraged or fail till he hath brought forth judgment unto victory,"

Two Eras of White Domination of Earth

Continuation of "Man Before He Had a History," each chapter of which is complete within itself.

16 The Overstimulation of Sex

WHAT is known to us as history is really the story of the white people, other races, remnants of former great eras, appearing in it only incidentally. The story of the white race divides itself naturally into two classes of periods; the first and longest periods representing world-movements; the second and shorter periods—each a Great Year of about 480 annular years—representing the domination of some subrace. Each period, whether the Round or the Ring, had its own determinism, or central thought or impulse.

The original mammal failed because of lack of energy and initiative. Even in sexual matters its passion served only for propagation. It was then that "God said, "Let us make man in our own image," or according to a previously devised plan, and "male and female created he them." The object of this remodeling of things was evidently to stimulate a type which on test had been found too meek; for, for the first time, dominance was given Divinely to the new type, man. But the stimulation of a too inert life, seems to have been too strong.

The first manifestation was in sex. Sex became the determinism of that age. You have traditions of it everywhere, enough to fill many volumes with incidents. "The sons of God saw the daughters of men that they were fair and took them wives of such as they chose:" and "there were giants in those days." They were the half breeds, the demi-gods (semi gods) and demons (from man) of tradition. At the same time man mixed with beasts. The siren (half fish), minatour (half ox), centaur (half horse), and other monstrocities of legnd came. Fairies were quarter breeds, the spirit predominating. It was practical test of evolution of species. The past gives us unlimited accounts of these things as actual facts.

The matter went so far that the flood was sent because of it. Noah was not specially a moral man, but "he was perfect in his generation." The flood ended the old era, and so changed the very aspect of earth that new dominating interests were forced on it.

Yet there have been many echoes of that era. Out of it came the commandment, "Thou shalt not adulterate," not the awkward and unscriptural "Thou shalt not commit adultery.' Out of it the command to utterly destroy the olden inhabitants of Palestine for the expressly stated reason that they had made themselves, literally, part beast, and the destruction of Sodom and Gomorrah for the same reason. Out of the over-stimulation of sex has come prostitution with man, the only creature in that any age ever produced a prostitute; and the tendency lasts till this day.

The period was long. It embraced an orderly development of the idea, ending in calamity. That which remains to us has been the inspiration of half our literature and art, lasting to the present, In the same field, if the record is accepted for what it claims to be, lies the possibility of new stories, poems and pictures to an unlimited extent.

17 Overstimulation of Initiative

THE "loves of the angels," probably, led to reverence for spirits or the thought of worship; the flood, doubtless, threw men on their own resources under unfavorable conditions. Both, possibly, suggested social unity. That seems to have been the determining factor of the new age.

You find the story, apparantly in allegorical form, in the tale of the "tower" of Babel and the dispersion. There was first the initiative, the plan; then the actual building of a city with its social life; then the construction of an ambitious "tower" or a social system that should cover earth and "reach to the heavens." It may be that Satan's much-exploited rule was part of this system. It may be that it contemplated the complete destruction of the mammals without initiative as burnt offerings to the spirits. Initiative was going too far.

But in this case the remedy lay in the thing itself. There came conflict of wills. Men quarreled and dispersed. They even evolved new modes of expression. Initiative had brought the city, organized government and also individalism. It left as a survival the statute, the priest, sacrifice, the city, the desire to fore co-operation and the spirit of independence. Some of these survived into earlier ages, other till today, some with good results, others with bad. Over-development of initative has led to much oppression and the promotion of foolish and expensive schemes, which one may well think ought to provoke God to interfere. Possibly we had had a larger record of that ancient period if the indignant initiative of the people had not prompted them to destroy when they emigrated.

Ending of the Age of Man

The Age of Man is drawing to a close.
The New Creation to suceeed him comes
Out of the Spirit. For his exploitation
And bloody ways, the lacerated earth
Rejects him and will cast him out as she
Cast out fieice reptiles and voracious birds
Before his period. The Sons of God
Are ready to appear.

Let Us Figure It Out

ACCORDING to Capper's Weekly 4 meat packers netted 140 million dollars profit in 2 years war, an excess of 131 million dollars over pre-war gains.

One steel mill's profit was 319 67 per cent. Others with furnaces averaged 100 per cent. The net income of the United States Steel corporation for 1917, after deducting federal income and excess profit taxes, was $244,738,908.

The average profit in the copper industry was 24.5 per cent, against 11.7 per cent in 1913. The International Nickle company's 1916 profit s wer $13,667,000, or 40 per cent.

Margins of profit in the coal industry were, in a number of cases, two or three times normal. The leather industry's normal profits were multiplied by 4 or 5.

Flour mills averaged 38 per cent profit.

The Borden company and the Helveta company influenced canned milk companies to a profit of 65 per cent on investment.

The salmon industry's profit was 52 8 per cent.

From August 1, 1917, to February 1, 1918, Bleibtrue estimates the total losses of Germany and her allies on both fronts at 367,450, making a total loss 3,566,960 for the duration of the war. Adding those who died from illness or wounds and losses in colonial and marine fighting, the grand total, he says, considerably exceeds 5 million men.

The food wasting beer business requires the use of 200,000 freight cars every year. It also requires and uses 63 million pounds of sugar a year and 6 million pounds of grain per month.

So far, according to official reports, the governments affected by the war have issued about 72 billion dollars in bonds—the allies 42 billions, the Teutonic powers 29¼ billions and the neutral countries ¾ billion. The figures were compiled by the National City bank of New York, which finds war loans per capita today are: United States, $94; Great Britain, $296; France, $152 (probably not including advances bv the Bank of France); Russia, $34; Italy, $39; Canada, $94; Germany, $306; Austria, $262; Hungary, $106.

It is calculated by the Guarantee Trust company of New York that prior to 1914 the net indebtedness of American business to the old world was 6 billion dollars. In 1915 Americans bought from European holders nearly 3 billion American securities, thus reducing this debt one-half. We have since lent through private channels about 2 billions to European borrowers, reducing the debt, to 1 billion. The American government has issued 5 billions to allied governments. "Today, therefore, this country is a creditor nation by about 4 billion dollars. In other words. in our relation with the old world, we are 10 billion dollars better off than in 1914. But before the present calendar year is out we shall have spent more than 10 billions; and while relatively we have become a c editor instead of a debtor nation, absolutely and actually the war will have reduced our wealth below what it was in 1914.

Of 1,600,000,000 people on earth only 120,600,000, or about one-twelfth are not officially at war.

Ate r all, the total deaths in war havebe en only about 25 millions, or less than one in 60 of the world's population. The bible forecasts, at the "time of the end," the death of one-third plus the death of a third of the remainder of all the people then on earth. Figure out what this means and judge if it could come short of tremendous natural disturbances such as the bible forecasts.

It is announced that the deaths growing directly out of this war during the period of the war have about been paralleled by deaths from tuberculosis in the same countries during the same time.

Farmers of America normally produce about 13 1-2 billion dollars' worth of goods for sale each year. Last year they produced about $21,000,000,000 worth. Nominally the extra production paid for the war. But as much of the apparantly added production represents only increased prices, it merely means that, though the people have already paid all the war has cost, they still have it to pay for.



Every barnyard. every market, every meadow is a stage, on which is set one scene of the greatest drama of modern days, "The Failure of the Mammal." The performance is continuous. Always there are two characters, obvious even when invisible—Man and the beast, the master and the slave, the cannibal and the prostituted, the too meek and the too bossified. There is small cause for wonder that an ancient spirit calls the mammal "God's greatest mistake."

Worrying

Memphis Commercial Appeal

Mah boss sayes folks ginally worries mos' 'bout de things whut don' nebuh happen. Ah reckon dat's right. Ah bin worryin' de longest 'case he don' nebuh raise muh wages.

REMEMBER The New World with any job printing you may wish d ne. Good work at reasonable rates.

New World Fable



A COLONY of Microbes established themselves within a certain Human being, and increased so rapidly that they soon overrun his entire system. To them he was a World, full of wonderful possibilities. A little later Bacilli of a different type appeared and increased. The two came into conflict for possession of the Human Being. They denounced each rther in unmeasured terms, and each insisted that the other group of the infinitely little was killing the Man. Between the two armies that were eating on him, he grew distressed and died.

———What do you suppose became of the Microbes and the Bacilli, then?

New World Parable

MITY MIELYUNS advises to always scramble the eggs, "When the people are hungry and restless," he says, "it is time to break an egg. It does not matter about the hen that laid the egg; she hasn't a thing to say about it. It does not matter that you may break the egg on the head of the hungry: they will be placated, just so they see you doing something. Once the egg is broken, 'all the king's horses and all the king's men can't put Humpty Dumpty together again.' When the hungry get nothing, they may inquire why and how the egg was broken. This is why I advise scrambling the egg, so they can't tell anything about it, and so that you may appear the wiser for knowing."

———"I understand perfectly," said Senator Sweet.

The Old Time Printer

BEFORE the lineotype and web perfecting
Made possible great issues from the press
That daily covered states, the country printer
Was an important character and type.
He was regarded as superior
Because of skill and learning. He would fish
Between the issues, setting up the paper
Of nights and mornings. Seldom was this type
Content to tarry long in any town
With rule and stick he trudged about the country,
Or rode with "brakies" for the tales he told,
Catching a day's work here, another there,
Cheerfully bunking on the print shop floor,
And turning actor as occasion offered.
He never lacked his rations or his booze,
Occasionally he stumbled on a town
And found some local poliiician who
Staked him to run a paper till he beat
Some faction or some party; then again
The wonder-lust siezed on him, and he took
The bird's course to the south in winter time
And north in summer. The type has passed away.
His last "take" in the "pan," and "thirt'y' in,
He sleeps now as a gentle memory
Upon the olden "banc." But he no more
Shall rise to show his "rule" and gain admission
To theatre or gathering by that token.
I wonder if it got him into Heaven.
I wonder if the "devil" will get back
At him for seeking the "round chase" and seeing
"Type lice," or asking for "strap oil" of yore.
No more shall he breeze in and ask a stake.
Or "fire in" a "form" to get a bed,
For he has found the sleep perpetual.

After the Thunder Storm

Quoted from McGuffey's Sixth Reader. From Thompson's "Seasons"

AS from the face of heaven the shattered clouds
Tumultuous rise, the interminable sky
Sublimer swells, and o'er the earth expands
A purer ether. Through the lightened air
A higher luster and a clearer calm,
Diffusive, tremble, while, as if a sign
Of danger past, a glittering robe of joy,
Set off abundant by the yellow ray,
Invests the fields; and nature smiles, revived.
'Tis beauty all, and grateful song abounds,
Joined to the low of kine and numerous bleat
Of flocks thick-nibbling through the clovered vale.

Lonesomeness

Dr. Ibn Zuhr, a Moslem teacher of Bagdad, 1113-1199. Paraphrase by Lincoln Phifer

I HAVE a little one, a tender nestling,
From whom I flew away, and left my heart.
How desolate I feel, away from him,
That little form, that tender little face!
He longs for me, and how I long for him!
For me he cries, and I weep for my son.
Our thoughts grow weary, passing back and to,
Ever on the road, from him, from me.

Ever a hope for better lures us on.
Something remains when that we loved is gone.

In every dark hour did the seer appear,
Warning the erring, giving goodness cheer.

The Deepest Well is Within

GREATNESS is not bigness but force, and it is the province of force to make a way. Every force, every energy in nature knows how. It is not discouraged. It is not embarrassed. In man it makes genius. It is not alwas suspected. It takes the same force of inertia to make the stone lie still that it does to keep it whirling. Force and genius can do things but they are not anxious about doing them. They are sufficient. That is the test. The self sufficient man is not an egotist, but he knows everything by virtue of his self sufficiency. The deepest well is within. No one ever drew it empty, but the more you draw the fresher the water grows. The fountain that feeds it is in the everlasting hills.

A Department by automatic writing.
Believe what you please about it

The Spirit Press

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

Contentment

Presumably by Spirit Robert Burns

GIE me a little wifie true,
And healthy bairnies one or two,
A simple cottage out o' debt,
And humble fare, and I will let
The devil take the rest.

It took but twa sae long ago
To make an Eden, and I know
Fu' often when we want see much
And hands begin to clutch and clutch
The devil takes the rest.

The devil care takes all the rest,
The devil pride demands the best,
The devil of pretence transforms
Oursils fra all their olden charms
And Hornie takes the rest.

God gi'e contentment wi' my lot,
An' make an Eden 'roun' my cot,
And sae I li'e in Paradise,
Why wish I to be great or wise?
The devil take the rest.

Still Wants a Part in the Fight

Spirit J. A. Wayland

I PITY my former comrades on the earth. Things have come too fast for them. They are bewildered.

I fancy they ask me, as one who has a wider horizon, if I know what they should do. Answer as one of them.

It is impossible to turn the tide. We cannot go back to things as they were. Things will never again be as they were, Therefore the old agitation is obsolete.

You who were once populists will understand my meaning Populist agitation is ended, though many did not understand when first it was done. Yet many populist ideas are strong today.

So the old Socialist agitation is done for keeps, though socialization is more of an issue than it ever was.

The German statement is merely one phase of the growth of an idea, The German element in America always was too overbearing. Its attitude toward the Appeal was insolent.

The fight on this autocratic socialism did not begin outside the party but within, and long before the war started. Ere I passed the Appeal printed and circulated Phifer's "Road to Socialism," which contains not the slightest reference to Marxianism.

Between the war, German bullheadedness and the work of socialist and other politicians, nothing can be accomplished by voting for some time to come.

But the rest will afford you opportunity to post up and broaden up. Better that than ineffective and exhausting effort, ending in a political trap.

I can have no part in a movement that is based wholly on voting and government or public ownership, and I want a part in this thing.

Narrow Spiritism

Spirit Horace Greeley

THE spiritualism that concerns itself only with acquaintances, indians and a few celebrities who have passed over is pitifully small. It should enlarge its horizon and inquire of more who died during the century just past; of representatives of the billions who have lived and died under varying conditions since authentic history began; of prehistoric man; of shadowy types that lived in early geological ages. It should go even further and acquaint itself with created spirits and with God. It should concern itself less with how to find hidden treasure, and whether spirits advise to do so and so, and get to really big things. If it did this it would not only command respect, but it would learn of movements in the Heavens of spirit essenses in numbers so great that all who live in the flesh are but a handfull in comparison. Men would know, then, that the spirit must dominate the earth. If they had this knowledge and would work with us, we could save the world.

The Beauty of Duty

Presumably by Spirit Ralph Waldo Emerson

GOD is in beauty
As truly as in duty.
He speaks to thee
From flower and tree
To woo thee on
To better things;
But having done
The right,
He doth requite
Thy labor, which is duty.
With hidden beauty
That blesses thee

The Way

Spirit Charles Wesley

WE do not understand
The way the flowers grow;
We do not know the land
Where there is born the snow;
But we do know that in the heart
The flowers of sentiment may start.

The crystal thought, as fair
And white as snow, it may
Flutter and settle there,
Hiding the earth away;
And then, when it has served its hour,
Beneath it, blushing, comes the flower.

The Precision of Nature

Spirit Ignatius Donnelly

IN REALITY, I do not think that flower petals fall into numbers to call attention to periodicity. Rather, I regard precision as an integral part of the great nature-machine, observable alike in the smallest flower and frailest crystal, and in sweep of systems through the stellar heavens. They all speak of unitv inGod.

And this precision is our guarantee of security. Everything dies, but after death comes a renewing. The last spring seems as the first, and morning does not come jaded to the new generation. And just as certain as the human being is under natural law and certain to die in his old age, and also sure of life beyond death, so also are human systems subject to periodical destruction and renewal. Every century has its three generations of men; and every five centuries its development and harvest of ideas and institutions that grew out of the ideas. Every year has its summer and winter periods, and there are geological eras that are as precise and definite in length, several of them passed since man first appeared on the earth. I have no doubt that we shall ultimately discern their length and be able to determine, perhaps not the day or the hour, but at least the season in which geological storms will appear. If nature is precise in all other matter, as she is, she may be depended on not to fail in the larger operation of her laws.

Remember that,, while I teach the ending of a historical age, and also of a geological age that will change nature herself, I likewise teach that the theological conception of a complete wrecking of earth within 24 hours is ridiculous. There will be a new earth, but it will be the same earth, rejuvenated.

After twenty years of writing Marx complained: "Only two men understand me and one of them misunderstands me." Jesus' own disciples did not understand him. It is even doubtful if he is understood today. Do not, therefore, be discouraged because you are misunderstood.

My Heritage Today

Guy Bogart, California

I AM a child of God today.
I have not waited till tomorrow
For my heritage.
I am happy today;
I am not vexed.
God is in and through me,
And I am one with God today.
I was unhappy
Because I did not know
That God's grace had
Nor beginning nor end.
So
Today
I take
My heritage.
Not "mine" by "right"
But by free grace of God—
Not privilege but gift.
As integral part of the cosmos-mind,
All things are possible with me
Today.
God loves me Now.
My heritage was
And is
And ever shall be.

Spirit is Only Finer Material

George D. Coleman, Tennessee

SIR ARTHUR CONAN DOYLE, creator of "Sherlock Holmes, has written a book, published by Geo. H. Doran company, New York, which shows the popular misconception of matter. He is unconscious that his conception of matter is the same as that of believers in the supernatural.

He states he was amazed to find "men whose names were to the fore in science thoroughly believed that spirit was independent of matter and could survive it. Yet he adds, "If spirit can live without matter, then materialism is gone."

The conception of spirit as not matter is a fundamental error in popular thought. Matter is often defined as three dimentional, and our animal senses are able to perceive only matter of three dimensions. But to class matter as exclusively three dimentional is to deny the facts as we know them. Solids alone have length, breadth and thickness. Liquids have the dimensions of the solids that contain them; and gaseous and etheric matter are beyond our perception. Nitrogen, oxygen and hydrogen are colorless, odorless and invisible, yet who will deny that they are matter?

I cannot conceive of an immaterial world, but I can readily conceive of an unseen world, as essentially material as the world we see with our limited three dimentional senses. I can conceive of it as composed of a grade of matter as much different from the unseen gasses we know as matter as the gasses differ from the solids.

Scientific thought unfortunately falls into the trap, and consequently separates spirit from matter, hence such expressions as we find in Mr. Doyle's book. Science is today treading upon the boundaries of the unseen world, but till it drops absurd notions that spirit or anything else can exist without being subject to natural law, it will wander in a cloudy maze of contradiction and confusion of thought.

Dreaming and Waiting

Sadie Whitson Rowley, Montana

NOW day is done. Still is the night.
Yonder the moon's beautiful light
Silently falls into the sea,
While I am dreaming,
Dreaming of thee.

Pathway of light! Lo, as I dream
Glides a swift bark over the gleam,
On toward the gateway. Oh, it is thee,
There to be waiting,
Waiting for me.

THERE is power to kill in human beings cencentrating death thots on another. But it is wicked and dangerous—the witchcraft and demonism of former ages.—Aurin F. Hill, Boston.

Assurance

Free Paraphrase of Psalm 91
By the Editor

GOD is my refuge and defence,
And I am in his care:
He keeps from me the pestilence
And saves me from the snare.

I fear no terror in the night,
Or accident by day.
From storm, oppression and affright
In him I hide away.

A thousand at my side may fall
But surely I shall find
That nothing injures me at all
Or roils my peace of mind.

Because he set his love on me,
(The Lord of all declares)
He shall from fear and care be free,
From languishment and lairs.

I'll hear him when to me he cries,
In trouble I will aid;
He shall live long, and when he dies
He shall not be afraid.

Some Good Natured Criticism

J. Bates Gay, Texas

THE very uniqueness of your writings, bordering always on the mysterious, with the usefulness of your great and splendid research, makes them fascinating and attractive, but not entirely satisfactory.

Your theory of periodicity is plausible and easily accepted, but your opposition to agitation and radicalism is not so sound, unless it is allowed to one judgment to have all of the correct decisions. Because people are "run over," imprisoned and executed does not always prove them wrong or failures.

Your position that God is to rule, with people as atomatons, would destroy the initiative and moral force of thought of the individual, making us really useless.

Precedents and periodicity are stumbling blocks to progress, and go to smash in an epoch.

"SUPPOSE you are wrong," writes a friend; "that periodicity is not a sound theory; that we are not at the closing of either a historical or geological age; what then?" In that case we will have to figure on a repetition of what has been in the past. There will inevitably be further wars. They who believe that way must see the danger, because they advocate universal military training. There is not enough arable and comfortable land on earth to supply the human need unless there is a complete change in the handling of it. So true has this been in the past that every century has witnessed war over the possession of fertile valleys. and the regions that are now being struggled over have been fought for again and again. The discovery of America opened a new world to Europe and staved off the crisis for four centuries. But there is no new land to postpone things now. The population of the world is greater than ever before. The world is related in commerce as it never was before. The largest and most fertile valley in the world is that of the Mississippi and its tributaries. Here, according to logic, must be fought the great wars of the future,—wars that will make this pale into insignificance—providing, of course, that the old order remains. The Panama canal not only changed the course of commerce, but it also placed America in charge of one of the six world-gates, while making her vulnerable points easier of approach. It has been said that we entered the war in Europe in order to be relieved of the need of fighting on our own soil. But winning this war will not release us from danger of invasion forever. If it did, there would be no need for universal military training. And it is said that President Wilson, a close student of history and sentimentally a man of peace, now favors universal military training. You had better do the same, if you believe no natural change is near. The earth is a wreck and war cannot be prevented as things are now. It is a demonstration. If all our agitation and education failed to do it at the beginning of the crisis, how can we prevent it when the crisis becomes more acute, after the tremendous momentum that has already been given the tendency?



Purposes and Work of The New World

The great purpose of The New World is to proclaim the coming of the Kingdom of Heaven to earth, and to outline, in scientific rather than theological language, the work and meaning of that kIngdom.

WHERE WE ARE IN SPACE.

The coming of the Kingdom of Heaven is predicated on periodicity. When the solar system is passing through a certain roadway in the Heavens it experiences the same general characteristics that prevail during the annular winter. At another point the entire system experiences what may be likened to the yearly summer. The kingdom of Heaven comes whenever the summer condition arrives. The whole cycle embraces what is known as the Geological Age, its records being in geological "systems." The new order will be the Kingdom of Heaven for two reasons: 1st. It depends upon the position of the solar system in space. 2d. It will be the age of the spirit, as the age just closing has been the age of physical man. Jesus in his day, coming at the closing of an historical age, made the new order, which involves a making over of the earth, the hope of the world. And he spoke from personal knowledge of previous geological age, though his teaching is but meagerly understood.

THE LAW OF PERIODICITY.

It will be observed that The New World predicates its teaching on the law of periodicity. The shortest natural period is the 24 hour day, embracing both light and darkness. The next shorter natural period is the lunar month, embracing dark and light of the moon. The third natural period is the solar year, including winter and summer. A fourth natural period is the Great Year of the Egyptians, approximating 480 solar years. The Great Year has its characteristics of vigor and weakness, of youth and age, of sowing and reaping. The largest natural period of which we have knowledge is the Geological Age, embracing many great Years. It is easy enough to "tell the time," as to the solar day, the lunar month or the solar year, and to prognosticate the general characteristics of any period in which you will find yourself later on. It is possible to do the same relative to the Great Year, since history has record of several such years. One may forecast from data something of the Geological Age, though this is harder to do. Measured by the awakening that came with the discovery of America, the world is closing an Historical Age. As nearly as one can judge from data and conditions, it is closing a Geological Age at the same time. This is what ails the world today. It is impossible to escape the consummation.

RENEWING PROCESSES OF NATURE.

Nature ever restores equilibrium by making things new. She awakens the world from darkness and sleep with a fresh day. She ends the darkness of the weeks with the full moon. She overcomes barren winter with beautiful, growing spring. When the old ideas and ways are exhausted at the end of an Historical Age, she brings, somehow, new vision, and often a new world, as when America was discovered, sufficient to occupy the energies of man for another Great Year. When exhaustion has become more pronounced at the ending of a Geological Age, she brings in an entirely new order, with a complete change in earth conditions, creating practically a new world out of the old. This is the thing that this paper announces for the not remote future. It is the culmination of the Christian message, yet is not Christianity, being a real change rather than preparation for the change. Under the new order the spirit will be developed beyond anything ever known before; and with an ending of seas, zones and seasons, the problem of living will become simple, and socialization possible, while happiness and goodness will be natural conditions.

OPENING OF THE HEAVENS

As an earnest of the new order, we have arrived at the point where spiritual powers are open to all, regardless of beliefs; where it will soon be possible for all to communicate with the unseen world through purely mechanical means, as a matter of scientific fact rather than faith. The Opening of the Heavens in this matter of fact way will be tantamount to the discovery of a new world, and will provide ideas sufficient to employ the energies of the world for another Great Year, thus proving the remedy for the exhaustion of old ideas with which earth is now afflicted.

THE GOVERNMENT suggests that, to conserve the supply of print paper, publishers discontinue the sending out of free sample copies. To make possible an increase in the circulation of The New World under these conditions, I have prepared a folder telling about the paper. I will send you, free, as many of these as you can use, handing out or enclosing in letters. Write me what you will do. I am also preparing a slip, on good paper, containing Mrs. Bullard's commendation of "Old Religions Made New," printed below. This, too, is free, for judicious advertising. It is necessary to boost circulation at once. You who have not already done so, please write me a letter this month and let us get things started right. I want you to get all that is possible out of this new and blessed way and count on you to tell others.

"Peace, Be Still"

Infinity is at the Helm

An Impression of "Old Religions Made New," by Mrs. Lillian K. Bullard of Horace, Kansas.—Pasted in a book she loans out.

"You who read this book must realize that it is written by no common author. You may not agree with him, but you must acknowledge that it is an uncommon message for this jaded old world. I warn you that you will get thoughts so original and revolutionary that your whole life may be changed by their wonderful appealing force. If this book comes to you as it did to me, as a benediction, a "peace, be still," a relaxation in the tenseness of this awful night, it tells you by indirection that the radicals need no longer carry the burden, but that God rules and in the blackest night the world ever knew Infinity is at the helm If the book brings you into conscious personal touch with Deity, and impresses the great truth that anyone, regardless of religious beliefs or of no belief, can commune with God, and that all religious experiences are socialized, then the purpose of the book will have been accomplished. Do not omit the poem at the top of the pages in Old Religions Made New, two lines to the page. It is the most revolutionary message among the many found therein."

Cloth bound. 50c,

New World, Rosedale, Ks

Three Great New Books

Hamlet in Heaven

Presumably by Spirit William Shakespeare

Within a month's time, in 1914, I received, through automatic writing, from what purports to be Spirit William Shakespeare, a five act, thirty scene play, entitled, "Hamlet in Heaven." It takes up the various characters in "Hamlet, Prince of Denmark," and traces their experiences after they reach the spirit world. It will be remembered that many of them were represented as dying during the action of the earlier play, under varying circumstances, the result being that the new story gives unusual scope for discussing, in drama form, the conditions of the dead. I did not notice the fact at the time, but this contribution came just before the 400th anniversary of the death of the distinguished author of "Hamlet" apparently being his contribution to the world-celebration of the event.

The Dramas of Kansas

By Lincoln Phifer.

Eugene Ware remarked in one of his poems that there are just three states that will live in history—Virginia, Massachusetts and Kansas. Whether or not this be true, it is true that Kansas has a history that is older than either of the two other states mentioned, and that she has done many strange things in a big, dramatic way that is characteristic of a people with strong initiative. These stories have been put into the form of thirty dramas, each complete within itself, not told as a play, yet working into a dramatic climax, and published in a 200-page, cloth bound, illustrated book, selling for half the price of the first edition, or for 50 cents.

The Debs' Triology

By Eugene V. Debs.

Eugene V. Debs, four times Socialist nominee for President, and perhaps the finest word painter since the days of Ingersoll, has written three striking little essays, Man, Woman and Child, especially to promote the circulation of The New World. These are brought out in a neat booklet, with heavy covers, together with a number of tributes to the author. The book is not for sale, but is given free to anyone who sends in two subs to The New World, with $1 in payment for them.

The New World

Monthly 5c copy; 50c year Number 28 Rosedale, Kansas, September, 1918

The New World

Nothing like it **Lincoln Phifer's Paper-Magazine** You will like it

Entered at Postoffice at Girard. Kansas, as second class mail matter, August 20, 1916, under act of March 3, 1879.
Readmitted to the mails at Rosedale, Kansas, July 15, 1918.

THE THING that stands out big in the early Christian propaganda is that it ignored the olden rites and carried its work among the Gentiles. In other words, as far as the old prejudices of the disciples would permit, it carried the message of spiritual power for all. It was therefore a tremendous socializing proposition, although it did not call itself socialistic and was not Marxian. At the close of this age the new message comes in a still more liberal and aocializing form. The offer is no longer an especial one, or to a "little flock," but, absolutely for the first time in history, and in accordance with olden prophecy, the offer of ALL power is open to ALL individuals of "every nation, kindred and tongue," regardless of their beliefs. This means that one does not have to be a spiritist, a socialist, a churchman, a partyite or even a Christian, in order to enter on this new continent of power. It means that the world is freed from every religious rite, while at the same time not closing the door to adherents of any faith. Spiritual power is merely placed on the same basis as physical forces are. It means that YOU may have ANY spiritual grace, gift or experence anyone else ever had. It means that the ecstacies that have been known as conversion are open to you, regardless of faiths; that you may be healed by faith, instantaneously; that pentecost may be enlarged upon now. There is in these facts the basis for the greatest socializing movement and the biggest religious revival ever known. You don't begin to see the possibilities of it. You love your sect and party and philosophy better than you do truth and power and aetual socialization and freedom. You are a standpatter posing as a radical, wanting to return to old, impossible methods, rather than welcoming the new opportunity. Enlarge your faith. It is the thing that Jesus found necessary in his day; it is the supreme need at the end of this age. Quit talking so much and go after blessed experience and undiscovered continents of power.

The great Christian movement would have been impossible except at the ending of a great historical age. At the ending of this age, when the whole world is known and machinery has come, a far greater movement is possible.

"There Shall be a New World"

From Editorial in Los Angeles Times

In a year or two there will be peace and absolute security. Then, as one English statesman has said. "There will be a new world." Yes, a new world and a brighter. And happy will be those who shall be spared to live therein. Out of the night shall come a great glory of the dawn. We shall have the neighborliness of the mountains and the friendship of the seas. And they shall be blessed indeed who are to inherit it.

Some Harvesters Delight in Rustling Hay to Bedelia

The August Number

Mrsi Lillian K. Bullard, Kansas

OF COURSE I enjoyed the August number. I hardly know what interested me most. The first page had thought that led to profound depths---dispair on the one hand and hope on the other. Disasters of a Former Age-Ending is a big thing; the great thing they looked for, like the kingdom of God, came without observation. God's Greatest Mistake, the Mammal, was certainly a new one. The Deepest Well is Within, is fine. I enclose money for two more copies of Old Religions Made New and two subs.

Mrs. William Rustin, Illinois: "I like your paper ever so much."

If you have any printing of any kind to be done we will do it for you right.

Rev. E, N, Berstock, Virginia, renews and writes: "You are on the right track and I hope you may win out."

Mrs. Vestal, North Dakota: "Find enclosed 50c, for which please send me a copy of Old Religions Made New."

B. T, Quaintance, Ohio, sends a bunch of hay for Bedelia, saying, "This is with my best wishes in the work you are doing."

L. S. Walker, Arkansas, renews and sends in a sub for a friend, adding: "Seems we can't get along without the paper."

Elmer E. Miller, Washington: "I enciose $2 for renewal and sub cards. I like the paper and don't intend to be without it."

L. Roedemeister, Missouri: "I have finished reading Hamlet on earth and am now reading Hamlet in Heaven. It is simply fine."

John Hykas, Washington: "I enclose one dollar for two subscriptions. Don't know when my time is out, but I don't want to miss an issue,"

D. McConnell, recently from Oregon, but now seeking a location in Missouri, called on The New World and emptied his pockets of sweets for Bedelia.

Mrs. Ellen Powell, Oregon, enters the harvest field, saying: "I am doing my best to get subscribers." She sends two, adding: "I like your paper better since you moved,"

J. Frank Megoun, Pennsylvania: "Enclosed find one dollar for renewal and Old Religions Made New. Wish the paper were a weekly. Surely God will bless you in your work."

Nell Clough Merwin, Texas: "Have had several copies of your paper from a friend and wish to subscribe. I'd like to get a complete file of all back numbers. The paper is good."

A. Kenoyer, California: "Every inch of your valuable paper is filled with good cheer to those who can see but when you can, give your readers something from that wonderfui book, Oashpe."

Mrs, Olive Connor, Illinois: "I have been wondering why I didn't get The New World, and this morning I found a piece of a back number showing my suhscription was out. I accordingly renew. With best wishes in the work you are doing."

Feeding Bedelia

Fred H. Klug, Colorado

I have shoved tons upon tons of hay through a steam press, the work of which was killing. During that time it never occurred to me that in a later day I would assist in feeding a press of ideas instead of a hay press. I find this work a pleasure.

Quiet Hour Circle

Join in the Quiet Hour, from 7 to 8, your time, Sunday evening, and 5 minutes, early each morning. for comfort, healing, development and the coming of the kingdom of Heaven on earth.

Rev. F. M. Hays. of Iliinois, sees a mention of The New World in the Progressive Thinker, and comes in to enroll as a Harvester, telling his experience, which is paralleled by many: A Methodist minister who failed to find satisfaction in old dogma; became an agnostic; was directed to experience by an article by R A. Dague; and now at 75 has assurance and peace of soul.

Old Friends Meet Again

William M. Dorr, Washington

SEEING The New World mentioned in the Progressive Thinker, I would be pleased to have a sample copy. Your name was familiar to me for years in connection with the Appeal to Reason, but I did not know you were engaged in psychic lines; I am curious to know what is said by Wayland and others who write through your hand.

Victor L. White, New York: "I have just finished reading an article in the Progressiye Thinker in which The New World is mentioned. I had never heard of the paper before. I am enclosing one dollar for subscriptions and wish to know of the books you publish."

F. E. Burrow drops in from Arkansas to renew and get a copy of Old Religions Made New. He read the Coming Kingdom, and, strangest of all, Annals of the Earth, printed in 1880, and said, "I think them both good and am anxious to read your latest"

Our good friend, Dr. W. M. Wight, of Oklaoma, drops in with an armful of hay for Bedelia and says: "The New World is a hummer. As time goes on more will see the strength of its message: so keep the wheels moving and help will come from various sources." He also brought sweet peppers hnd a bouquet of his own raising for the Missus.

An Avalanche of Inspiration

Albert Gessler, Ohio

The August issue certainly affords much food for thought, and a continuation of such an avalanche of moral inspiration and analystical deductions, with interspread prophccy, your magazine will rise to an inestimable height, commanding the co-operation of all llberal minded men and women.

Wilson Iler, Ontario, Canada: "Enclosed find one dollar to renew my subsciption and pay for a copy of Old Religions Made New. I appreciate the work you are doing, and hope the time is not far distant when mechanical communication with the spirit world will be established."

G W, Campbell comes in with renewal and a sheaf beside for Bedelia, and says: "We certainly enjoy reading The New World. It is so different from any other paper or magazine. Aside from its spiritualistic bent, it is full of surprises. Success to you." He is a Kansan.

Ada McCarty. California, subscribes for five friends and says: "Do not let my subscription run out, I hate to part with my papers: but I loan them over and over again, and do not always get them back, They are too good to lose, and I read them over and over again, with profit. Wish you the best of success in your new location."

Charles F. Eisert comes all the way from Alberta, Canada, to drop five sheaves before Bedelia and says: "The New World is the greatest paper I have ever had the pleasure of reading. It is just what I have needed. I will help all I can. It is a dark picture you paint, but what else have we a right to expect? You are doing a great work, but I pray it may be greater in the future."

J. H Berrong, Oklahoma: "I want to read your Old Rcligions Made New and find out your views on the coming religious order, which appears to be near at hand. I do not think there will be any religious cults, secret organizations or political organizations in the new era. That era seems to me to.be one of soul and physical culture along scientific lines giving the greater attention to the former. I think The New World will be a great torch to lead people into a new and better clime where diseased and atrophied bodies and souls will be seen and known no more, All hail the new era and The New World.

Bringing in Hay

Dr. VanZant-Rowe, Kansas

Long I've intended writing you to tell how I appreciate your paper. Sometime when in K. C., I mean to call and see that hay eating machine of yours. Meanwhile I send in some "hay," and wish long life to the truth telling New World.

The New World

Lincoln Phifer's Paper-Magazine

Rosedale, Kansas, September, 1918---Number 28

Ths flag is moving on. May it inspire To greater hope, and aspiration higher.

It Seems Approach Has Been Made toward the Machine

Wm. J. Bryan, of New York city, writes that he believes he has invented a psycophone. He tells nothing of the machine. Two Kansas Citians are working on a modified telephone for spirits. I have not seen the instruments. Ouiji dictates to a friend his plan for a spirit telephone. Letter elsewhere. Word comes that men in Cuba and England are working on instruments to register the spirit. Reference in another place.

EVEN on a conservative basis, these things indicate good progress. More people are being interested, covering a wider area. They are catching the thought, even in foreign countries. Spirits themselves seem to be taking interest in the work. A measure of success seems to attend every experiment. I am not trying to discount anything that has been done. At the same time, it is not to be expected that first efforts will fully solve the problem. It was I that suggested the use of a modified telephone, and I am pleased at the reports that it works, for that suggests wonderful progress. At the same time it is fair that I warn the inexperienced that an adaptation of an old machine to new purposes is not patentable; neither is a mere idea patentable. There must be a concrete origination that requires no mediumship to work it, in order to get full results.

IT MAY BE that more has been realized than has been proven to me. But you do not vitiate but rather strengthen your claims to patent when you demonstrate your device to creditable witnesses. You can fully trust me with any knowledge you gain. I am playing no favorites. I am not going to make myself ridicuious by boosting some claimant until I know what he has. Remember, the machine is more important than any messages that may come over the machine. I dropped one experimentor because he wished me to publish his mesges while ignoring my request that he submit his device to critical examination by competent machinists. If you are not willing to submit to tests, you lay yourself open to a suspicion of fakery; and there has been too much nonsense in the spiritist movement already.

THIS MUCH remains: There has never been an invention of such stupendous importance that met with such encouragement with so little experimenting as this. It is well worth talking up, thinking about and experimenting upon. It is more significant even now than the war. You will really make history as you help to make this machine

ONE of the indications that mechanical communication with the Heavens is coming is shown in the fact indifference is dropping and some are writing in opposition to the thought. I publish one letter, showing the trend. The move marks progress, for all radical ideas must pass from indifference to opposition. With all respect to the good friend who argues as he does, I do not consider his arguments require formal refutation. We are going after that thing and not arguing whether or not we can get it, for experiments, which are higher than arguments, are proving it attainable. We don't even have to argue whether it is desirable or not, since it is coming whether or no. The only issue is whether we shall hasten its coming in time to serve in the crisis ahead, or whether we shall retard it through indifference until the storm of undeveloped spirits is upon us.

THERE ARE other things that indicate progress. The Progressive Thinker has just published a notable serial, supposedly written by the late R. A. Dague, through the mediumship of Bert Willard. Both these men were readers of The New World from the start, and they have given a continous narrative of genuine information, which contrasts favorably with the trivial messages that have become so common in spiritist papers in recent years.

In addition, Guy Bogart, The New World's very good friend, has found recognition and welcome in the Progressive Thinker. This experienced writer and broad-minded man cannot fail to exercise a wholesome influence, through the most widely circulated spiritist paper on earth, on the whole spiritist movement.

Another thing: Luther McIntyre, a reader of The New World, and of The Social Thought before it, has written a book, which Doran is to bring out, emphasizing Andrew Jackson Davis' social and spiritual philosophy against the purposeless Fox sister shows. He and Geo. A.A. Miller will probably organize this into a propaganda among socialists and spiritists. It looks toward using the psychic and occult for social betterment and therefore marks advancement.

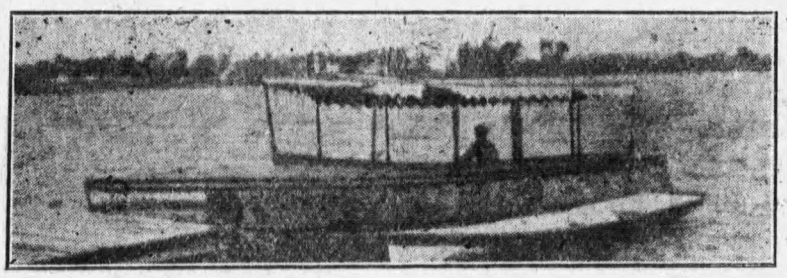
IT ALL shows progress and I welcome it. There may still be too great an appeal to the past and much inertia to overcome. But there is motion. The revolution is being revolutioned. It does not yet realize how stupendous the change will and must be, even with itself. But it will learn. It is natural to become impatient for results, but taken all in all, it is doubtful if any revolutionary idea ever accomplished more, in shorter time, than this. Yet I still point onward.

I AM ASKED if I think a really truthful message can be received over the ouiji board. I do. But the chances are against it. The whole scheme of making spirits slaves merely to tell fortunes and find things, is calculated to attract only low spirits. Beside, even a taint, if asked the nonsensical and insulting questions shat are asked the average spirit, would lie like the devil, if he had any spirit at all. Beside, the spirit in the flesh and the decarnate spirit don't differ a pacticle; which means that a "living" person may, even unconsciously, dictate the message of ouiji or any other instrument that depends on personal magnetism for its motive power. I can sit in a room where ouiji is being operated. and, if others do not know and antagonize me, make it say anything I want it to, without touching it or uttering a word.

HOW TO DEVELOP mediumship is asked me again. It is hardly worth while, now. For three reasons. 1 Unless you have more sense than the average, you will merely repeat data that has flooded earth for 5,000 years, thus adding nothing to man's store of knowledge, while if you have just enough sense to question things you will find results so unsatisfactory you will end in harassing doubts. 2 One-half the thought and time given to purely mechanical connection with the Heavens would at this time realize a connection that would convince and satisfy, and at the same time give real knowledge to everybody instead of uncertain knowledge to a few 'seekers." 3 There has come such a change in conditions in the spirit that old methods are worse than useless. Instead of having to seek the spirits.soon there'll be twenty spirits seeking every man, in order to use him. At the same time, the atmospheric Heavens are clearing to them, enabling them to work on men easier than they did. The problem will soon be, How to keep from being obscessed and overpowered by the weight of a hundred uillion undeveloped spirits. That machine will yet serve as a means of protection as well as of information.

IT IS TO BE HOPED that the government will put the screws on mediums sufficiently to arouse them from mere fortune telling and speculative philosophy to a realization of new and appalling conditions in theHeavens. Thoroughly alert and sincere mediums were never so much needed as now; but half baked dabblers and theorists, with outgrown methods, are helping to bungle the worst crisis the world ever experienced.

If you get in, go in deep. Know.



By the River

ONE does not seem to be within the world
Unless beside a stream or other water.
Railroads convey not to the subtle sense
A feeling of the world relationship
Like water does; for nature put approval
Upon the element, when she created
So much of earth of it, and thereby set
A limit to all-conquering man. Rivers are her
Channels of commerce; creeks and rivulets
Her sewers set with flowers; lakes, her parks
By which her feathered creatures love to live;
And oceans the preservers of the world.
Oh, how the healthy love to ramble by
The river, under shadow of the trees;
And how the ill find healing in the waters
That show the downcast eye a glimpse of Heaven!

This publication is unlike any other on earth. Unless you get from it morethan appears in type, you don't get it all. It is for you to develop the ideas and stories that The New World merely suggests. It is for you to watch events for confirmation of forecasts based on periodicity. If you do these things you will find the publication is really a big magazine

The Plant of Spirit Visions

THE INDIAN smoked not the sacred weed
Which even today gives rise to many visions,
As white men do, until it turns a habit,
And they are saturated with its fumes.
To him 'twas holy, to be used sparingly,
As a religious rite. It cleared his senses,
Till he might see the happy hunting grounds
And hold communion with the mighty dead.



In circles all night long they used to sit,
Each taking at long intervals a puff,
And it is said strange visions came to them.
When they presented to the whites, tobacco,
It was their greatest gift, a token to them
Of brotherhood of life, here and beyond.
How they must, at the coarseness of the whites
In using it for commonplace enjoyment,
Have marveled with a rising indignation
At seeing sacred things profaned! How now
The tragedy has grown so masterful
It is not even suspected—the avenue
Leading to Heaven clogged with merchandise;
The sensitive turned sensual in its uses;
The thing that opened up the faculties
Made means of closing them!

Good Humored Jabs at Politics

Thumbnail Cartoons by Ryan Walker



With the big profits that some are making, campaign contributions ought to come easy.



With all but two parties tricked or forced from existence, both ought to fare mighty well.



With but two left in the big league, the game is very much simplified.



With the bull moose ground into "pie" political appetites are merely made the keener.



With two of a kind to select from, the voter can guess just what is coming to him.



There are three candidates who are always elected—profit, interest and rent.

The Basis of Material is Spiritual

George D. Coleman, Tennessee

SCIENCE tells that matter is composed of atoms; that the atoms are, for instance, as follows: Hydrogen is composed of hydrogen atoms and nitrogen atoms. When three hydrogen atoms combine with one nitrogen atom, the resulting combination is ammonia, a form of matter quite different from either hydrogen or nitrogen. But science further tells us that the atoms themselves are composed of electrons, and that electrons are composed of ether, or ether in a magnetic or polarized condition. In other words, the fundamental and primary composition of matter is etheric. What. then, is ether? Ether is the unorganized ocean of invisible matter that extends trillions of miles on every side, filling interstellar space and permeating all matter. In other words, matter is composed of spirit matter in a polarized condition called electrons, that make the atoms that make the elements.

Suppose it possible to suddenly withdraw from our material world all of the ether, all of this spirit matter, what would become of this matter which we so proudly claim is all in all, the beginning and end of all? The result would be that it would cease to be, and, "like the baseless fabric of a vision, leave not a wrack behind."

The truth is that science is treading upon the boundaries of the unseen world, the world of spirit, and does not know it because it is blinded by the theory that spirit is not matter.

A THIRD HARVESTER, without solicitation, has contributed to the fund for sending The New World to interested persons who are unable to pay for it. There are now 14 such subscriptions paid for. If you know of some good old person who would like to have the paper and can't afford to subscribe, feel perfectly free to draw from this fund.

The Whole World Becomes Stirred

Robert Balmer, New York City

AT THE OFFICE of the American Society of Psychical Research I was given your address, together with the information that you had claimed to have invented an electrical device for transmitting or receiving messages that are attributed on the one side to the spirit.

I am writing to ask if I have been correctly informed and if you will kindly let me have what data you feel at liberty to make public. I wish the information for a scientific friend of mine in Havana, Cuba, who has developed a device for making psychic photographs of the living as well as of the so-called dead.

The recent experiments of Prof. Crawford of Belfast, and of David Wilson, of Cambridge, England, all tend in the same direction, namely, to the discovery of the higher physical energies upon which the psychic phenomena rest.

Seems to be Afraid to Investigate

Letter of One Koreshan to Another, Florida

THE NEW WORLD has brought me some serious thoughts, causing me to decide not to encourage its circulation. The tendency toward spiritism is unKoreshan and dangerous. It is a question to me of preserving the dignity and authority of Koreshanity, or encouraging one who is not accepting from the fountainhead. I admit that there are some pointed things said in Mr. Phifer's paper beside the objectionable matter. The hour is a critical one, I am convinced, forcing decisions. My brother seems to lean toward the interior or silence; and I would be sorry to attract him toward a publication not in accord with Koreshan principles. I would suggest that the plain truth might be best for Mr. Phifer, as for everyone else, I enjoyed reading his prophecy.

A Boy That Made His Father Famous

The Boy

Guy Bogart, California

I SEEK solution of a problem.
GivenHeredity plus Environment,
I would plot the eccentric curve
Of the unknown quantity,
B-O-Y.

See how the shuttles of fate
Play hide and seek
In interplay
Of forces varied to produce
The Boy.

What of Heredity?
The long stretched lines
Of the warp,
Gift of the mighty past to
The Boy?

What of Environment,
The complicated maze
Of the woof,
Potent in moulding
The Boy?

A tired mother,
Working and exausted,
Pauses from busy duties
To give joyless birth to
The Boy.

Hopes and longings
Burn in that abysmal home:
And bright pictures of the future
Steadfast beckon to
The Boy.

School days are happy
In spite of poverty;
For, tolling through the mire,
Hope still rules
The Boy.

The workshop claims him
And school days are over,
As Mammon's jaws open wide
To receive the sacrifice,
The Boy.

Society approves the crime
(On greater profits bent),
While you and I stand condemned
For the murder of
The Boy.

Oh, for a free earth,
Where mothers will be able
To laugh and grow strong
To endow with his birthright
The Boy.

SOME three years ago, in Los Angeles, Cal., a man of energy and exceptional perception conceived the idea of writing reviews of books for the periodical press. Few would think this a promising field, but this man has succeeded in getting into so many papers that his weeky readers now number just about one million. He is broad, learned and kindly of soul. Consequently his reputation is growing. When he began writing, this



"Bob" Son of Guy Bogart

man adopted a very peculiar pen name—David Bobspa. Not everyone who wondered at its strangeness divined its source. But The New World early discovered that he was really Bob's pa. Bob is a decidedly bright child who has unintentionally made his father famous. And, like his father, whose real name is Guy Bogart, Bob is an ardent friend of The New World. Bobspa has been the most persistent contributor The New World has, the most untiring booster of the publication that any man ever had. And Bob—well, his picture shows the promise, for the new world of good and joy is written all over his beaming countenance. Bogart made his record in the metropolitan newspaper game, and his writings are widely printed aside from his unique propaganda-review work.

Let

Guy Bogart, California

DAWN
Dispells
Darkness.
So—
Let there be light
In our souls
That we may dispel
Blackness from the world.
Long has the race fought
Where only building was needed.
Againstness has been the attitude
Where nature intended harmony.

LETNESS
Lures
Light.
So—
Let there be light.
Night rules for its little time
Until the sun rises.
The sun fights not;
Sunlight displaces darkness
Because night is the negation of day.

STRIFE
Sunders
Sympathy.
Too long has man
Essayed with bludgeon and force
To maintain imagined rights—
To build—to bolster nature's efforts.
Wiser far the way of God.
"Let there be light,"
Spoke divine fiat,
And the firmament diamonded into stars
And blossomed into suns' life-haling glow.
And it was good.
We, the children of God,
His heirs,
Spurn our heritage.
We need not—cannot—overcome death, evil, sin,
For these are phantom growths of darkness.

LET
Love
Live.
Bearing sunshine into the world,
And you need not fight evil.

Light,
Life,
Liberty!

PRINT PAPER thas gone up 2c a pound and they tell me will go higher. They will probably enforce the zone system on The New World, which will increase its expense and work. Many publications have succumbed. It is estimated that from a third to a half of the papers of America have ceased to be within the last two years. I have no idea of quitting, and do not wish to raise prices; but you should know why I am compelled to urge you boost circulation. I look for publishers to be put on paper rations and forbidden to send out free sample copies. This will mean that papers like The New World can exist only as subscribers help it to continually increase circulation. Within the next year or two The New World must do the Big Work for which it was started. The world situation is critical. YOU simply MUST take The New World's mission seriously. Talk it. Distribute folders, furnished free. Be, truly, a World Harvester. Buy sub cards. Rustle subs. Push New World books. Feed Bedelia. Giving of yourself and your money to this work, is the truest way of saving both. The call is to YOU, NOW.

All Right, All Right

BROTHER, the world is all right. Oh. there are many things that are wrong about it, and that ought to be righted. I know that, and so do you. But this is the very reason I say it is all right! It is right, not because it is really right, but because, in our knowledge of the evil and our desire to see it overthrown, it is getting right. It is all right, in our minds. I know there are many people who have low conceptions of what it ought to be; you are a good deal that way yourself, as I see you, and perhaps I am, as you see me; but we are in different classes in Life's school. The primary class is always the largest, and the Freshmen are always the freshest. But we are all learning. We may take different lessons, from different books; we can readily see where the fellow below us "ignorant;" but I doubt not we shall find, though all are ignorant in many things, we have all have learned the essentials—that is: That evil never truly pays; that kindness and good are really good: and that obedience to the higher law is wisdom. What simple things these are! Yet they are the sum of the knowledge we take out of the world, and, some way or another, by hard knocks or along easy paths, we all seem to gather these things.

Karmenia, or What the Spirit Told Me

THIS is the title of a story of a spirit sweetheart, reaching from civil war days to the present, by the veteran Lyman E, Stowe, spiritist, astrologer and author, 131 Catherine Street, Detroit, Michigan. It is a very readable book, recording many very strange experiences. It is cloth bound, contains over 300 pages, and may be had of the author for $1.00.

New Ideas of Sin

SIX HUNDRED MEN in France, soldiers, recently voted their ideas of the worst sins. First came cowardice; second, selfishness; third, big headedness. Leave it to the people and theology will be revised in a sensible manner.

A NEW language is wanted, a flying language, with a rapid air vocabulary, condensed, intense.—Algernon Blackwood.

The Koreshan Estimate

IN connection with Donnelly's findings relative to the Geological age, that is about 23,000 years, the following from the writings of the late Cyrus W. Teed (Koresh) himself something of an astronomer, which I have just run across, will prove of interest:

"The so-called 'glacial periods' begin at the end of each one of the macrocosmical year of 24,000 years; for then and there occurs the 'contraction of the great womb of nature.' Preceding this contraction occur the pangs of birth of a new race of men; and preceding this there is now what we universally observe, 'such a time of trouble as never was.' Strictly speaking the glacial periods begin when 'the cycle of the ecliptic moves down across the equator to an obliquity of seven degrees, in place of twenty-three and a half, as now related. This sudden move and change of the ecliptic accounts for the so-called glacial periods."

Dreamer of Dreams

Basil Stephenson in Contemporary Verse

IF I would I might move mighty mountains and hills,
Uproot them and build me a keep in the air;
I could turn teeming rivers and black. turbid rills
To make me a lake plaisance, placidly fair,
If I would.
But to be here and list to the wild, churning seas
Sweeter seems;
And I sail yellow leaves down the swift autumn breeze,
Dreaming dreams.

If I would, I could grasp in my hand half the earth,
Make them mirthful or sad as I laughed, as I cried:
I could guess at the why of the world before birth,
At the infinite whence and the whither beside,
If I would.
But I wonder and watch as the small, busy world
Past me streams,
And I pasture my woolly white clouds, wind-unfurled
Dreaming dreams.

New, Flying Spirit Language

A NEW language is floating into the world from the air, a new way, a bird way, of communicating.—Algernon Blackwood, in "A Promise of Air," a new book.

When Man Attempted to Burn Beasts from the Earth

Suggested by "Gath's" interview

WHENGOD had made the mammal (so the record
Preserevd to us declares) he looked on it
And hought it good. But after many years
He found it ruminating half the time,
So tha t it could not rise to higher thlngs.
The very name of cattle had become
A word opprobrious. God therefore planned
To place man at the head, and qualified him
By putting in his nerves a restlessness
That urged to action. Then he wiped away
Thd olden order with a hand ot ice,
And left the earth half ruined, thinking, doubtless,
To so stir men to action as to make
Things to his pattern. Never till that day
Had God placed any creature in control,
Though some had always dominance assumed;
And as he thought about the automatic
Arrangement he had made, he doubless smiled
As he pronounced it very good and thought
He could afford to rest, while his machine
Ran under man's control.

The first
Action of man, when he was left in charge,
Showed that the stimulation that was given
To the too-sleepy cattle was too much.
The brutes, so called, had mated but in season
But man bngan the sexual act for pleasura,
And prostitution (never to this day
Destroyed, with man) was born into the world.

Moreover, women tempted highe r spirits; there
Is record in all lands of intercourse
And semi-gods. Men even lusted for
The lower animals. Again, the record
Is full of freaks—centaurs, minatours
And other hybrids. Did the spur of cold
Arouse the cattle to a higher plane?
No, none of them remembered to prepare
Against the winter; and some learned to sleep
Through the long season.

There was a second
Development with man. He blamed the beast
And sought wlth fire to drive it from the earth.
He offered it in sacrifice to gods,
To show his loyalty to those who had
Pronounced it failure. Birds and reptiles had
Destroyed for appetite, but man did this
In a fanateial passion. Out of it
A priesthood came, and organized religion.
Out of it came, as priests ate of the flesh,
Devouring of flesh, and cookery.

Then man began to really subdue
The worid before him. Beasts were turned to slaves.
Their sex was prostituted that he might
Have more flesh to devour. The strong of will
And passionate dispised the meeker man
And drove him forth to slaughter as he willed
And to be slaughtered. Institutions eame
To give the headstrong strength. The meek were forced
To plant for others, build, and then destroy,
On portions of the earth that others claimed
Beasts had destroyed each other for their flesh,
But man did it in utter wantonness;
And man forced slavery and overotil
On all the weak of will.

Things were not good.
The over-energetic, placed in charge
Of earth affairs, has ever run amuck.
At length man made attack upon the earth,
Gutting its minerals, and bleedlng it
Of oil and gas. Will he return to plan
He first had, to destroy the meek from earth
And War to th' end? One wonders if the Lord,
Of all is sleeping, that he does not rise
And save it from destruction as he did
When bird and reptile threatened it with ruin.
Fond, foolish man, be still. Two thousand years
Ago God told you plainly what he meant to do
If you did not amend your stewardship,
You listened and you organized to give
The message wrongly to the world, while you
Now talk as though the world were man's alone.
Who knows but he already is at hand,
And in the stirring deeds that you remark
Is tearing from your hands the power you boast?



New World Sermonette

"Let me first go and bury my father." Matthew

THE FELLOW'S father was not dead yet. He wanted to do his duty by his parent until the old man passed away, and then promised to do great things.

But there are some things that will not wait. When wheat is ripe the wise man cuts it, even at the expense of disregarding the sabbath. When a house is on fire, one does not whisper to keep from waking the sleepy-headed, or save the window when he may by breaking it rescue valuable property.

Society is prone to become stagnated in conventions and proprieties; then a great crisis comes and precedents and even morals are thrust aside. If people are starving, they take food where they find it; if freezing, they take fuel. Old moralities are swept away before the newer need.

When a friend is badly hurt one does not pause to shave and put on a coat before gsing to his relief. If a stranger is sick, it is foolish to decline to speak to him because you have not been introduced.

The old order—and morals—are simply certain arrangements of things that at one time met the general understanding. But when human need demands more the old becomes oppressive. Then one is justified in imitating the example of Jesus, who sternly said to the fellowwho wished to put off doing until his parents died, "Follow me." The crisis will not wait. You must meet it at once or not at all. Don't wait to kill an evil, or build up a pcrty or church, before you act. Go to it at once, or your opportunity will be forever gone.

New World Philosophy

Truth is mighty—scarce,
'Lasses are naturally sweet.
Great men are made by a great people,
An ounce of care saves a pound ot repair.
Men are but dim reflections of themselves.
One finds a truth and another denies it,
Many a man admires his own mistakes.
Advice is easy to give but uneasy to take.
Duty is plain, so very plain she is not attractive.
The revolution that's begun too soon ends too soon.
How much older than the war does it seem you are?
Where there is room in the heart there is room in the house.
Trying to get something for nothing costs like the mischief.
Half the world is wishing the other half would pay its debts.
Some people have a continual "one and, two and, three and" air.
You can always tell a married man by finding if he denies what he did.
The real man is he who, when he gets on an eminence, wants to spit down.
Some people are like silver plated knives---they look bright but are dull.
Some people know they know more than they know, and some don't know all they don't know.
—It is a wonderful thing to say.
—What?
---Nothing, when you have nothing to say.
The dollar goes faster than it usedto do, says an exchange, but not so far.
Now is the time to stint yourself on ice so that you can buy nearly as much coal as you need.



New World Fable

A PUP PHILOSOPHER reasoned: "It is wrong to worry the cat. That creature has a right to its way as much as we have to our's, and is entitled to enjoy itself in peace. When I am snoozing in the shade I do not like for the fleas to annoy me. Wishing to treat others as I would be treated, I propose to organize a society whose purpose it shall be to treat cats fairly." Other dogs listened to him, cosidered him right, and the society for the prevention of cruelty to cats was formed.

——Most dogs continued to chase cats, but the society is reported to be doing a great work in foreign countries.

New World Parable

THERE was once a Fussy Man who thought to serve God by knocking dead leaves from the trees. 'Why do you not wait until spring comes?' a neighbor asked, adding: "The rising sap will then cause the old to fall and bring the new at the same time." "Without me having anything to do?" asked the Fussy Man. "Certainly," was the reply. "Then I had better continue the work," the Fussy Man concluded, "for I am sure of making a showing if nature works with me."

——How much we do that is unnecessary, merely because it makes a showing!

The Old Time "Market" Still Exists

PITY PAT, pat, pt!a pity pat, pity pat!
To my dream conciousness the sound is borne
Before the day star rises in the east.
It is the hucksters' wagons clattering
To market, past our doors. I visited
Their gardens on the hills. I saw them pick
The stuff for marketing. I watched the care
With which they 'tended every article:
And oh, the hard toil of it!

Then we went
To market, Saturday night. Before
We got there, many push carts lined the walks
And thickening crowds were greeted by incessant
Calling of wares The stores along the way
Were for the poor, with many second hand
Articles for sale. Employment agencies
Were alternated with saloons, and wrecks—
Poor derelicts of frail humanity—
Slouched past, ungreeted.

And the market square
Was jammed with people. Every stall was crammed,
And women. carrying baskets stopped and haggled
Over the wares. How tired seemed the throngs,
Their faces drawn with burden of providing
With meager means for stomach needsl How weary
The ever-standing women, girls and boys
Who offered wares amid the suffocating
Heat filled with stenches of stale vegetables
And sweating humans, from before the dawn
Till late at night!

Cross aisles divided
The building into fourths. In them the stream
Of hunger poured. Here carcases of beasts
Were on display. Here tons of fish were piled
Under glass coverings. I thought about
The stories of them all, the habitation
Each knew when it was young. I looked upon
Blank faces of the passers-by, the set
Countenances of the merchants, picturing
Their home lives and their inner histories.
Ah, here are tales no library encloses,
Infinitely more wondreful. Stomach need—
What an impelling force it is!

I see
Commission merchants back up to the curb,
Unloading quantities of things. I think
Of where they grew, of all it took to feed
The open mouths of cities, Over all the din
I hear the squeaky phonograph across
The street attracting to the vaudeville
And picture show; a little further on
The beat of drums, the tambourine that jangles,
And then the shrill voice of Salvation Nell
Singing a gospel song, Through all the clang
And grind of street cars comes, that carry by
Spectators to the jumbled play in which
A thousand actors each pursues his plot,
All working in the end to one. I say:
How strange is life! and, what a world it is!

Ouiji Gives Instruction on How to Make a Psychophone

Received by Ouiji Board by Franklin Playter, Kansas

OUIJI has disadvantages. The spirit has to use the electricity cast off from your corporeal bodies and turn it into the current. It is almost impossible to follow the letters when the medium cannot help by catching the letter telepathically. A common desk telephone might become the means of communion between the earth and astral planes. The phone would have to be disconnected from the system and about ten feet of copper wire put in connection with phone and batteries and a glass globe. The receiver should be removed and a speaking trumpet placed where it had been. When all is properly connected, the glass bulb (more bulbs for more people may be used if desired) should be placed in the mouth. The spirit should then be able to speak through the trumpet. There should be no talking by the sitter or sitters, but questions and responses should be written out.

How the world is rushing to judgment! Every man is crying out for some idea saying, Try this! And some are forcing the people to their plans without passing judgment on them. Men do not understand that the hearing of today is to be the final testimony, the last test of their theories and desires, and that their insistance on ruling will prejudice the jury of the people against them.

Wants It Badly

A Reader, Arkansas

Is "Old Religions Made New" ready for distribution? I feel I must have it. I used to read your "Social Thought," and have read "Annals of the Earth" and "The Coming Kingdom," and think them indeed good. Now I want your latest book as soon as I can get it. I would like to have your paper but am too poor to afford it. (It is sent, out of the Gleaners' Fund).

Key to an Understanding of Modern History

Continuation of "Man Before He Had a History," each chapter of which is complete within itself. Concluded in October

18 Overstimulation of Energy

About 1,000 B. C. to 1,000 A. D.

OUT OF INITIATIVE toil came into the world. Until man came, work was practically unknown. There must have been stimulation of energy in man after he was made "according to the image" or plan of God. in order to fill him with zeal for labor when no creature had manifested it before.

One of the first evidences of the stimulation of labor-desire, after initiative had been strengthened, was the creation of castes and classes—of meek laborers and of assertive planners. It is not difficult to trace the progress of the thought, through much human action, into government, trade and the church, on the one hand, and on the other, to unorganized slavery and serfdom. It was during the period when stimulation of energy was operative as the determinism of the age that the pyramids were built; that the valleys were irrigated; that cities were built and destroyed; that absolutism reigned in government; that great plans of conquest and loot were made and carried out; that choice lands and spiritual powers were held by the few under the law of taboo or holiness. There were numerous wars in this period. There was developed a certain commerce and merchandizing for profit. As labor became the common lot of man, except with the favored, and as good land came to be recognized as a limited human need, there came a long fight for the pleasant valleys of the world. This was succeeded by effort at world conquest, by Egypt, Assyria, Babylonia, Greece, Persia and Rome. After this there came a struggle of ecclesiasticism to dominate the state, through the fight on the Moslems, until feudalism was established in Europe and the caste system in India.

Because of having to fight, to build and destroy, to pay tribute and profit, the toil of the workers was made very much harder than it need have been to feed and clothe the world. The workers were kept illiterate and were so dispised they were whipped, castrated and burned in sacrifice at the will of the masters.

As flesh eating succeeded sacrifice as a means of getting rid of the meek animals, sacrifice finally passed out, and animal sex was prostituted to raising more flesh for the tooth of man, and, in time, the land and the human worker were both enslaved to expending their enery in feeding the beast.

19 Stimulation of the Intellect

About 1,000 A. D. to the Present

STIMULATION of initiative on the part of the few, and of meek energy on the part of more, led to slavery and that to exhaustion and stagnation. A few with initiative and opportunity were keen of wit; but the many became illiterate and stupid.

Then came a strange stimulation in the intellect of men. Perhaps its first manifestation was when the foolish zealot, Peter, began preaching the crusades. His idea was silly, but it awakened Europe. The second manifestation was the discovery of gun powder. This rendered the knight ridiculous and made the serf his equal. The crusades produced curiosity; that led to commerce; commerce to the discovery of America. Invention of movable type came. The renaissance and reformation followed. When the poor began to get land in America, the spirit of democracy was awakened and republics were established. Free schools, free press. free speech were won. Quickened intellect brought in an age of machinery, such as had never been known before. Quickened intellect brought individualism. The independent farmer and the intelligent worker came for the first time in history.

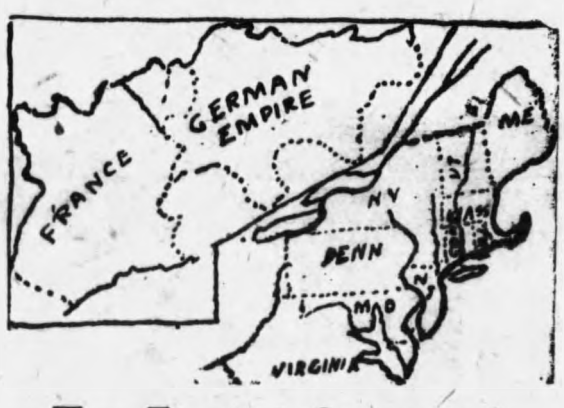
But the intellects of the planners also were quickened. They seized on land. its resources, searching the entire earth that they might get its best. They secured the people's aid until they built up a distributive machine that was bigger than the productive machine. Out of this effort came the age of cities, until their combined population exceeded the population of the farms. Such fortunes were created as had never been heard of before, Commercialism and economics truly became the dominating forces of the age. It was freely talked that the new dominating force was stronger than either church or state. The people felt themsleves to be helpless in its hands.

There came a time when the whole world was discovered, parceled out and claimed. The crisis which all felt to be near suddenly manifested in an unprecedented war. As one expressed it, The world was on fire.

It is needless, here, to seek to anticipate history, though what has preceded this in these articles might warrant such an attempt. But all men are full of expectancy. Perhaps there will come a quickening of the spirit as the next step in human development.

After the War Shall End

Congressman Ranier estimates that after the war the government will need five billion dollars in revenue annually to meet bond interest and sinking funds, pensions and running expenses.



Two Empires Contrasted

THE BASIS of the European struggle, Germany and France combined, are almost the same in extent as the New England and the so-called middle states; and these, in turn, are practically the same in size as the good American land that was given. free, to railroads and other corporations.

Let Us Figure It Out

THE present armed force of the United States consists of 3,400,000 men, with 2,370,000 in the army and 503,000 in the navy. America's army in France numbers 1,250,000, of which 800,000 are combatants. Of these, 300,000 are on the firing line. Those now in training camps number in excess of 1,300,000. There have been about 21,000 American cas ualties.

THERE are nearly 2 1-4 million more war gardens this than last year. The increase is 40 per cent, It is estimated that 1 1-2 billion cans of home preserved foods will be put up. This is bringing back some things to the home---and it saves.

MORE than 240,600 boys and girls helped in the food army last year. They produced and conserved food to the value of $3,700,000.

THE Journal of Commerce of New York city says that the big private shipping companies of the allied powers have made tremendous profits during the war, amounting to from 100 to 400 per cent on investment. Some have set aside vast sums for an economic war after this war ends. Many new companies have been organized.

LESS than 1-4th of one per cent of the farmers during 1916 received a taxable income of more than $3,000. The proportion of brokers was 80 times as large; of manufacturers, over 40 times; of mine owners and operators, 32 times.

SAYS the Kansas Health Bulletin: "The lure of the red light is gradually losing its pull. Yet it is estimated that five per cent of the adult male population of America is syphilized."

THE National City bank of New York city gives out the following statistics: The United States has raised through bond issues and the sale of war stamps about $13,243,000.000. It addition, it has raised for war purposes by direct taxation about $10,000,000,000.

The total bonded indebtedness for the allied nations for the war amounts to about 40 billion dollars. To this must be added another 20 billions raised by the sale of stamps. Germany and Austria have bonded themselves for the war about 29 billion dollars. In addition, various states and municipalities of those countries have issued bonds for carrying on the war to amount of about 10 billion dollars. Counting the losses brought on by the war, and adding them to the indebtedness and direct taxation imposed, the world has sunk from 140 to 150 billion dollars on the war, or almost as the estimated value of the property of the United States.

Bobspa at It Again

OLD Religions Made New is a significant book, with the sanest interpretion I have met of the meaning of the new spiritual awakening of the world. Lincoln Phifer is a pioneer in the realm of intuitive investigation. Much of the best of his philosophy is embraced in Old Religions Made New. . . . Shakespeare's play, Hamlet in Heaven, which came through the hand of Mr. Phifer, is one of the greatest—if not the best—pieces of automatic literature ever produced. . . . . The New World is entering on iis third year of blessed propaganda of spiritual truth.—D. Bobspa (Gny Bogart) in Progressive Thinker. Chicago.

Between Ourselves

ONE EVIDENCE that we are advancing in the work of accomplishing mechanical communication with the Heavens lies in opposition that is developing. The first treatment of a new idea is indifference; the second is to jest at it; the third is opposition. If we press the matter we shall surely win. You should talk it, often—more than you ever have done. You should especially talk it to young men of technical training and mechanical turn of mind. The subject is novel and can be introduced anywhere; and you don't have to commit yourself to it in order to talk it.

AS for meeting opposition, remember, this is a thing that is to be settled, one way or the other, not by discussion, but only by experimenting. Even whether God intended it to be, or whether it would be a good thing or bad, cannot be determined by discussion but only by test. Be sure to bring out this point, as it will stop argument, allay opposition and relieve you of embarrassment. Be sure to present my position, that it's time to test this thing scientifically and either prove or disprove a future life. You yourself have had plenty of time to think over the novelty of it; now let's get down to the scientific TEST. That's all that counts, anyway.

MECHANICAL communication would be a wonderful accomplishment. But The New World has in view four distinctive and practical new lines of accomplishment. In other words, wholly apart from the philosophy of periodicity, and the literal new physical world which I proclaim on the strength of it, I point to four different roads to power and accomplishment that would make this literally a new world. You have not grasped it yet. You have noticed the "machine" though chiefly as a sensation, but have hardly even noticed the others. I am not blaming you. The propositions are so unusual as to be bewildering. But I want you to quit looking for the sensational and look rather for the practical in what I say.

NEXT MONTH will conclude the series on "Man Before He Hac a History." I shall then begin to show you the practical accomplishments which the facts related therein open to YOU and YOUR CHILDREN. There is enough in it to tranform the world I shall also begin a consideration of The Overgrown Distributive Machine. There will first be a presentation of many facts and arguments on economics that will astonish you. No socialist can afford to miss them. Hustle in socialist subs this month. After I finish the presentation of the facts, I will have suggestions of the most practical value on how to live in the trying days that are ahead.

AFTER awhile I will be gone. It will then devolve upon you to work out the suggestions of power that I am now making. They are too big for a few to handle; therefore I am asking you to interest others, since I don't want the ideas to be lost. But as I am starting no cult, party or church, and don't expect to get more than a bare living out of it, you can see that in working for the spread of these ideas, you are not really working for me, but for yourselves and the world.

I can bring none of these ideas to practical test without your help. But I am not asking arguments but tests or scientific experiments.

A Department by automatic writing.
Believe what you please about it

The Spirit Press

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

Millions who once Lived have Absolutely Ceased to Exist

An Interview with a Fallen Angel who Reformed, presumably by Spirit George Alfred Townsend, "Gath"

WHILE I had comparatively little difficulty in finding specimens of men who were contemporary with reptile and bird dominance of earth, a long search failed to find even one of the human beings who lived during the time when sexual unrestraint brought in the age of demi-gods and hybrid beasts. It seems there was so little spiritual strength left to them that they had long since ceased to exist.

At length, however, I did discover a created spirit who had participated in the excesses of the age, and who was willing enough to tell me about it. He had reformed centuries before, which perhaps accounts for his ability to survive; yet he was the oldest spirit, so far as appearance goes, that I ever saw,

"Has it never appealed to you," he asked, "that God overdid the sexual passion relative to man? The lower animals do not mate except in season; there's no prostitution with them; but you know how it is with man even today.

"Well, in the early days there was no means of knowing the result of abuse of sex. It is quite natural, therefore, that, with the passion over stimulated, it should make the earliest appeal to man. Remember, marriage came only as a means of quieting the vehemence of the desire, and so safeguarding life. It is not needful for me to relate what happened, since the earth is full of traditions concerning the mating of gods and men and the monstrocities that came out of the union of men with beasts. I assure you that most of the stories of what you term mythology are absolute truths. There were demi or semi-gods. There were fairies or quarter-breds, with the predominance in the spirit. There were demons and djins, who were three-quarters human. There were sirens, dragons, griffins and like monstrocities. The mixtures produced their own problems. This was the first intimation we had that it was unwise or wrong.

"In time we learned that the offspring of passion between different species was short lived; even though it existed beyond the first death, the second death claimed it completely. But even that was not our only lesson."

"The flood came," I suggested.

"Yes. Your own bible establishes that it came solely because of mixed species. Moreover, the destruction of Sodom was visited upon it because of unnatural intercourse; the story of the visit of the angels to Lot will convince you of that. And the land of Palestine, according to biblical record, was taken from the early inhabitants and given to Israel, who was ordered to destroy the old, because they mixed their seed with beasts. The early wars of men were for the gratification of the senses. You know of the traditinous of the gods and of the fight over Helen of Troy?"

"And what became of the many who must have been born under these conditions?"

"Some died the second and eternal death. to my knowledge. Others merely disappeared. I do not know of one that survives. They have passed so completely that men have ceased to believe that they ever existed, and their fairy stories are grotesque and fiction. Yet behind all is truth. Is it any wonder I reformed?"

I looked at the Ancient One. I thought that perhaps ago had reduced his power, and so saved him in part. The second death! Was there, then, such an eventuality? and was it eternal because it meant annihilation?

Good for the Eyes

Fred H. Klug, Colorado

THAT "machine" will be the best glasses for weak eyes that man ever had the good fortune to secure. Weak eyes have a tendency to make people pig headed. Give men the right kind of glasses and everything will be well with them. Some people have had gold dust thrown in their eyes; others have impaired their sight by looking too closely at little things; and some were born with defective vision. The glasses we are working for will cure all manner of defective and inferior vision.

How Men Delight to Work and Pay!

Purporting to be by Spirit Ralph Waldo Emerson

HOW THE PEOPLE delight in paying for service! Think of the money that is given for food and clothing, amusements, rides, books and papers. Consider how men sacrifice their lives and property to promote the plans of the state. One may almost say that all men become slaves in order that they may pay for what they think serves them. The more show it makes, the stronger its profession, the harder do men toil to feed the thing they think feeds them. We say the animal is domesticated; but man spends half his time in feeding and raising food to feed the beasts. What acres are given grass and corn, what infinite toil and care are bestowed upon them, until men serve them as truly as they serve him, giving them a larger place on earth than he would by nature have. With the vegetable it is service; with man it is too often servitude. The two are not the same. It is questionable if it pays. Chattel slavery has long been abandoned with men, because it was found to be impractical. Perhaps domestication and cultivation also will go in time. Man ships things from zone to zone and back again in order that he may make himself more work and pay higher prices for the things he wants. Everything he does is done the hard way, He makes his distributive machine more cumbersome and costly than his producing machine, not realizing that distribution means disintegration. Man is educated but hardly wise; industrious when he longs to be lazy, care-full when care means dis-ease; a master who is a slave of all; a god who is ashamed of himself when he considers what he might be and is not.

The World is Filled with Man Alone

Purporting to be by Spirit
William Shakespeare

IT WAS NOT SO at first, but it is now,
That all the world is filled with man alone.
Whether the tree he hews; fields 'neath the plow;
Animals subjected; cities of brick and stone;
Earth gutted of her treasures; oceans skimmed
By vessels or searched deeper: channel ways
Diverted or made new; the sun's glare dimmed;
Night made to glow—on all that is he preys.
He even siezes forces in his fist;
You see the marks of him where'er you turn;
Nature herself, it seems, cannot resist
The force of his desire; and her concern
Is to accommodate persistent prayer
Of thinkers, making of such men her heir.

YET 'tis astounding what a poverty
Of aim there is behind accomplishment.
Two-thirds the effort that brings slavery
Has appetite alone as its intent,
While still the cistern of it is not full.
Man undergoes hard usage for his house;
He toils for play: he bleeds that few may rule;
The idol of the state he doth espouse,
And sacrifices all for it; he follows
Crude schemes of few, the ideas long tried
And found unfit; that some may soar he wallows.
That some might live, how many men have died
Without real living! Even the beyond
Is to this sentient god, foolish and fond.

ALL THINGS have ceased to live that man might be,
While foolish passion pushes him to slaughter.
He is the seen; yet all that he doth see
Is by his spirit ruled, an invisible flutter.
They tell us that a shade shall supercede him,
When all he built with infinite toil is gone,
When physical is dead and time has freed him
Of appetite that drove resistless on.
It evidently is greater than he is,
Or it would not compel him. Oh, if but
The urge were wise, what splendid verities
Would rise from desert, mortar-pile and hut!
Wise it may grow when flesh has ceased to drive,
And that above the flesh is more alive.

Emanuel Swedenborg Endorses Mechanical Communication

Presumably by Spirit Emanuel Swedenborg

THEY DO NOT HONOR ME who would stop the present day opening of the Heavens with the words I uttered more than two centuries ago; for ff I was able to impart information that I received erom celestial shores during thirty years of illuminated life, it is more reasonable to suppose that, after ten times that period, spent entirely in the domain of spirits, I could say more, both from my personal knowledge and what I have gathered from others, than I could say then.

Besides, just as conditions on earth are far different now from what they were when I was in the flesh, there then being practically no machinery with men, so conditions in spirit realms are likewise different. If it were not so, then spirits would not advance as rapidly as men in the flesh do, which is unreasonable. If it were desirable, when I lived on earth. that God should make known hidden conditions to me, it is much more important now, after all these years, and after all the changes that have come, with the crisis greater than it was then, that a new and broader revelation should be made to man. I owe it to those who illuminated me when I was in the flesh that I should from the spirit shed on the earth some light that I now receive.

A way has been opened for a new revelation along the very line that I worked when in the flesh; for the greater portion of my work consisted in promoting physical science and suggesting new applications of power for the benefit of man. Failing to secure in this way results as rapidly as desired, and seeing the absolute need of an immediate spiritual awakening, in the later years of my life I pushed physics aside and gave myself entirely to metaphysics. Since my demise, physical science has more than caught up with me; all that I anticipated in machinery, and more, has been realized by man, making possible, now, purely mechanical communication with the Heavens. As a scientific investigator I say this without hesitation and proclaim my anxiety to devote whatever knowledge and skill I may have, from this side, in promoting the work.

And that machine, even before one message came over it, would be a thousand-fold more potential of results in promoting revelation and intercourse between related spheres of life than all that a million mediums could accomplish through lifetimes of assiduous application. The medium dies, and the unscientific method with man is to acccpt his revelation as final and to discouage others from visiting the unfailing stream from which he obtained his refreshing draughts. When once a pump is placed in the stream that is so difficult of approach, all people, though unskilled, may have copious, fresh draughts of the living waters daily. Far better this than for the few to be content with sparing sips from now stale supplies brought in limited vessels to earth centuries ago.

Donnelly Searches to Discover the Length of the Geological Age

Purporting to be by Spirit Ignatius Donnelly

TO CONFIRM my conclusions that the geological age approximates in duration 23,000 years, just as the historical age is practically 480 solar years, I have been searching the archives of Heaven and interviewing spirits of the long ago. In this work I have been assisted by that pioneer and unmatched interviewer, George Alfred Townsend. We have met difficulties in the work because of lapses of memory, the mind being capable, apparantly, of holding only so much and dropping former holdings as experience give it new.

Beside. they who have lived for millenniums in the spirit have cased to count by human notation. The poet was right in saying:

"They count not time by years,
For there is no night there."

In general, however, records, both written and impressed on memory of the old inhabitants of Heaven, seem to substantiate the thought that the geological age is of the length I said. Moreover, I find that among thinkers on this side of life the conviction is positive and general that earth nears one of her periodical cataclysmic changes, The feeling is as general and commonplace and practical as the conviction is with men that within a few months leaves will fall and the severe weather will come, coupled with frugal preparation for the change in the way of filling bins and repairing houses.

Greeley Shows Conditions that Must Make the Spirit Ere Long a Problem on Earth

Purporting to be by Spirit Horace Greeley

IF I could impress on you that the generation preceding this—your grandsires and dames; the generation before that; and former generations, running back to before the revolutionary war; if you could be made to understand that all the indians who were in America when Columbus came and all who have lived here since; —if you realized that all these were aroused and active in earth affairs today, then perhaps you would know why new spirit dominition is near and cannot be turned aside. If you knew that, in addition to all this, the millions who lived on earth before America was discovered were with the others in a new invasion of earth, then perhaps you would be impressed as the facts in the case warrant you in being stirred.

Were all the peoples of Europe to unite in an invasion of the United States, that need not alarm you. Were they to be joined by the hordes of Asia and Africa, still you might think of it complacently, But when I tell you that ten times that number are being turned loose upon you, you may well be appalled.

Men treat this information as a jest. They are content with trivialities and mild interest in the face of the most stupendous movement that the old world ever knew, No wonder the ancient seer exclaimed in anticipation of this invasion, twenty centuries before it really occurred, "Woe to the inhabitants of the earth!"

But these hordes are not united in thought. Many of them are liberals. If they can first get in touch with men in the flesh and organize for better things, they may swing the world to good and make it truly safe for life and liberty.

J. A. Tells of Things that May be Done

Purporting to be by Spirit J. A. Wayland

IF YOU would work with us from the spirit, you might have the immediate co-operation of a hundred millions in helping to democratize the earth.

If you would work with us from the spirit, we could help you, individually, at once, to a socialization of spiritual power and comfort which would be of unpriceable benefit to you.

But when you talk of government ownership as the only avenue of socialization, you try to shut us out. When you fail to avail yourselves of the aid of the radicals who have gone on before, you place yourselves hopelessly in a minority,

The old game is blocked. You know how Bryan killed populism by joining it and Roosevelt killed progres siveism by joining that. Well, the war has been used to discredit Marxianism, while at the same time the old parties by their promises are disintegrating the old socialist movement, since many socialists fall for them.

But while you will find the old agitation cannot be revived, the opportunity for the new was never so great as now. You may first fortify yourselves with wonderful spiritual comfort, strength and power. Then you may get into touch with a hundred million old time radicals who have learned how to work from this side.

In time a program will develop. The old will not suffice. The new cannot and should not develop before the movement does. But, given the movement and the spirit of a movement, the program will come. This is the way to practical results at this time.

The Case Against Mechanical Communication with the Heavens

Charles F. Barber, Oregon

IN your vision of the opened Heavens, you picture it as something which will enable mankind to comumnicate as readily with that universe as we do now with other countries on earth. That mechanical means will be found by which communication between these planes can be effected, I am not prepared to refute, but there loom up monstrous objections to the theory that such a wide open condition can or should exist, and that, if it could, it would be free from all chance of fakery

Wonderful strides are to be made in facilitating proper communication with the other world, but I cannot believe they will come by any such short-cut as this mechanical dream of yours promises. There is a barrier between the planes of existence, ordered in creation, a discrete decree, if you please, which, for the good of men here and spirits and angels there, must not be, cannot be, broken down, any more than the walls between the heart and lungs.

But it is intended that there shall be reciprocal action and reaction, united effort and mutual understanding, growing constantly more intimate and powerful. To many on earth the free communication with the other world, making accessible its evil influences as well as its heavenly, would, as "Julia' told Wm. T. Stead, be an unmixed calamity. To some even the communication with the angels would operate to hinder true character development, for our proper school is right here in this world until we have so advanced as to be fit for graduation into a higher grade. With others. who are ready for such conscious contact with the other world, the communicating with them is a purely heavenly thing, and from it only good results.

In spite of a law of periodicity or any other theory of cause and effect, there still is, back of it all. the great intelligence which in love through wisdom provides for man's real good. On our part we are to seek the visions which shall lead us through all laudable efforts to effect the changes we desire, as only so shall we find that which the Lord desires us to have.

God, Not Man, is to Make the World Anew

THAT there will be a new world is becoming generally recognized. But standpatisms of many kinds will naturally try to hold it to its own vision. In Chicago a New World has has been started to present the Roman Catholic feudalistic hope. In Los Angeles Otis's Times editorially says there will be a new world, but hopes it will put an end to free speech and socialism, saying: "There was too much mouthing everywhere. Every wild theorist, every rattle brained faddist, every freak that had an ism found smug quarters and ready hearing among us. The stern business ot war will put an end to these inanities. Socialists will have a hard time surviving the murder of unhappy Russia.' Many protestants and spiritists wish a statu quo ante relative to their work, and there are even stand-pat socialists who can see nothing ahead but a return to Marxianism and the old agitation. Already I have told you that I think a plutocratic feudalism is well under way to dominance. When it comes fully into power, it will believe that to be the finality, the new world to be. This new order will naturally either absorb or crush other ideas of a new world; and there are likely to be many so-called "new worlds" before this struggle ends. In the meantime, ecocomic necessity, and possibly nature herself, may take a hold and make it an entirely different "new world" from that imagined by any of these interests. So far all scriptural reference to the new world to be has been interpreted "spiritually,' which means fancifully. But if the bible means exactly and literally what it says, the "new world" to be will be very much more different from the present one than most people imagine. Its pictures are not hard to understand if you don't try to "interpret" them. I warn you to not take every announcement ot a so-called "new world" seriously. There will be a new world, but it will involve changes infininitely beyond what most people expect. It cannot be completed with the ending of the war; it cannot be delayed more than fifty years, for the age must end by then.

Purposes and Work of The New World

The great purpose of The New World is to proclaim the coming of the Kingdom of Heaven to earth, and to outline, in scientific rather than theological language, the work and meaning of that kingdom.

WHERE WE ARE IN SPACE.

The coming of the Kingdom of Heaven is predicated on periodicity. When the solar system is passing through a certain roadway in the Heavens it experiences the same general characteristics that prevail during the annular winter. At another point the entire system experiences what may be likened to the yearly summer. The kingdom of Heaven comes whenever the summer condition arrives. The whole cycle embraces what is known as the Geological Age, its records being in geological "systems." The new order will be the Kingdom of Heaven for two reasons: 1st. It depends upon the position of the solar system in space. 2d. It will be the age of the spirit, as the age just closing has been the age of physical man. Jesus in his day, coming at the closing of an historical age, made the new order, which involves a making over of the earth, the hope of the world. And he spoke from personal knowledge of previous geological age, though his teaching is but meagerly understood.

THE LAW OF PERIODICITY.

It will be observed that The New World predicates its teaching on the law of periodicity. The shortest natural period is the 24 hour day, embracing both light and darkness. The next shorter natural period is the lunar month, embracing dark and light of the moon. The third natural period is the solar year, including winter and summer. A fourth natural period is the Great Year of the Egyptians, approximating 480 solar years. The Great Year has its characteristics of vigor and weakness, of youth and age, of sowing and reaping. The largest natural period of which we have knowledge is the Geological Age, embracing many great Years. It is easy enough to "tell the time," as to the solar day, the lunar month or the solar year, and to prognosticate the general characteristics of any period in which you will find yourself later on. It is possible to do the same relative to the Great Year, since history has record of several such years. One may forecast from data something of the Geological Age, though this is harder to do. Measured by the awakening that came with the discovery of America, the world is closing an Historical Age. As nearly as one can judge from data and conditions, it is closing a Geological Age at the same time. This is what ails the world today. It is impossible to escape the consummation.

RENEWING PROCESSES OF NATURE.

Nature ever restores equilibrium by making things new. She awakens the world from darkness and sleep with a fresh day. She ends the darkness of the weeks with the full moon. She overcomes barren winter with beautiful, growing spring. When the old ideas and ways are exhausted at the end of an Historical Age, she brings, somehow, new vision, and often a new world, as when America was discovered, sufficient to occupy the energies of man for another Great Year. When exhaustion has become more pronounced at the ending of a Geological Age, she brings in an entirely new order, with a complete change in earth conditions, creating practically a new world out of the old. This is the thing that this paper announces for the not remote future It is the culmination of the Christian message, yet is not Christianity, being a real change rather than preparation for the change. Under the new order the spirit will be developed beyond anything ever known before; and with an ending of seas, zones and seasons, the problem of living will become simple, and socialization possible, while happiness and goodness will be natural conditions.

OPENING OF THE HEAVENS

As an earnest of the new order, we have arrived at the point where spiritual powers are open to all, regardless of beliefs; where it will soon be possible for all to communicate with the unseen world through purely mechanical means, as a matter of scientific fact rather than faith. The Opening of the Heavens in this matter of fact way will be tantamount to the discovery of a new world, and will provide ideas sufficient to employ the energies of the world for another Great Year. thus proving the remedy for the exhaustion of old ideas with which earth is now afflicted.

THE MESSAGE of The New World is vital for the occasion. But if it is a "voice in the wilderness," unheard by man, how can it accomplish results? And if you continue to merely "wait to see" your opportunity and the world's opportunity will soon be forever past. Nine-tenths of wisdom consists in being wise in time. Consider these points: The crisis is far greater than when Jesus was here before. There is more said in the bible about the second than the first advent. The opportunity and responsibility are therefore greater now than then. The individual counts for nothing but the message for everything. This means that it is immaterial whether I get any "credit" for this work; so I am making no claims for myself. At the same time, though I am nothing, this work was committed to me more than thirty years ago, and I am overwhelmed in reflecting that The New World stands alone in proclaiming the biblical "new age gospel," that the Judgment Day has come and all power is open to all. In view of the responsibility and crisis, it is no wonder I am anxious for circulation. Believing the message to be supremely vital, I can well say that it will be a blessed thing for you to engage in this harvest work. Will you do it?

Books That Look to a New Literature, in a New World

Old Religions Made New

By Lincoln Phifer

Let it be understood from the start that I am not trying to create a new cult, sect or "religion." Let it be understood that, religion being a tie between two persons, I do not ignore God's part in this work. Indeed, I announce a new religious awakening chiefly because it is due in Divine order.

This work shows that, as nature renews herself through spring and the new age, so the re-vival, the re-naissance, the re-surrection, re-storation, all point to new aspects of re-ligion that make the old fresh and better than it was, through fulfillment rather than antagonism. All is involved in the word re-ligion—the tie again. It was thus that Judaism came with a freshness to the old world; thus that Christianity came with a new message at the end of the Jewish age. It is thus that the everlasting gospel is due, according to scriptural forecasts, as a fulfillment of Christianity, and at this time. The book also shows the unity of the religious impulse; the unity of experiences, of faiths. It points out the enlarging me ssages, from the old, until now we are ready for a world expression of re-ligion, bigger with power, open to all, regardless of their faiths, but according to their faith. It really makes old conceptions new, without antagonizing any of them. It is rational. It is scientific. Yet it is devout and full of promise of better things for the individual and for society. One who read it, bought several copies, to lend out, and in these books she pasted this typewritten thought:

David Bobspa in Los Angeles Citizen,

Lincoln Phifer, editor of "The New World," has favored me with "the first off the press" of his "Old Religions Made New." It is a significant book, with the sanest interpretation I have yet read of the meaning of the new spiritual awakening of the world.

To my study have come many within the past two years who have turned from materialism to a search for the inner temple. Companions in the office have paused abruptly in their work to ask me questions about the spiritual meanings of life. Lincoln Phifer is a pioneer in this realm of intuitive investigation. Much of the best of his philosophy is embodied in "Old Religions Made New."

"It is not enough to know there is electricity," writes Phifer, "and that it can be applied to lighting and the giving of power; the practical demand is for light and power. So with truth. It is absolutely a waste of time merely to criticise your playhouse called philosophy or belief. The thing is: Have you results, or are you worried, afflicted, oppressed? If you have not good you have not truth, for 'the truth shall make you free.'"

The book is bound in cloth, and is sold at an exceptionally low price of 50 cents.

Hamlet in Heaven

Presumably by Spirit William Shakespeare

Within a month's time, in 1914, I received, through automatic writing, from what purports to be Spirit William Shakespeare, a five act, thirty scene play, entitled, "Hamlet in Heaven." It takes up the various characters in "Hamlet, Prince of Denmark," and traces their experiences after they reach the spirit world. It will be remembered that many of them were represented as dying during the action of the earlier play, under varying circumstances, the result being that the new story gives unusual scope for discussing, in drama form, the conditions of the dead. I did not notice the fact at the time, but this contribution came just before the 400th anniversary of the death of the distinguished author of "Hamlet" apparently being his contribution to the world-celebration of the event. The play is in blank verse, and contains many strong passages. There are extremely humorous situations, dramatic portions, beautiful scenes, and poetical passages. Actors, authors, newspaper men, lawyers, doctors, ministers, many of them with national reputation, have read the book and commended it as real literature. The Society of Psychical Research pronounces it the best piece of automatic writing it has examined. Metropolitan Magazine devotes a page to it; the New York Sun, Chicago Tribune, San Francisco Bulletin, Toledo Blade and other papers a column each. Shakespearian actors tell of reading from it, attributing the work merely to "Shakespeare," and never being detected. One affects to find in the work a cypher, though I as the writer knew nothing about it. Another medium tells that the book has been published in Heaven, creating a furore there, being attacked by various critics, and, strange to say, defended by Ignatius Donnelly, the man who in the flesh attributed the Shakespearian works to Bacon. To say the least, it is a strange book, of wide scope and deep thought, and well worth the attention of thinking men and women. The price is 50 cents.

The Dramas of Kansas

By Lincoln Phifer.

Eugene Ware remarked in one of his poems that there are just three states that will live in history—Virginia, Massachusetts and Kansas. Whether or not this be true, it is true that Kansas has a history that is older than either of the two other states mentioned, and that she has done many strange things in a big, dramatic way that is characteristic of a people with strong initiative. These stories have been put into the form of thirty dramas, each complete within itself, not told as a play, yet working into a dramatic climax, and published in a 200-page, cloth bound, illustrated book, selling for half the price of the first edition, or for 50 cents.

The Dramas of Kansas really present a new thing in literature—that is, the development of the social story, showing its progress through epochs, into a complete dramatic form. It makes history a new thing, giving it purpose and understandability. The new form, which is a fore-gleam of the New World literature, is already attracting imitators in high sources. The book has been commended by men and women of undeniable reputation. Among the many I quote a few:

New York Sun: Thrilling.

New York World: Certainly different.

Ryan Walker, cartoonist, New Jersey: A delight.

Record, LaCygne, Kansas: Intensely interesting.

New York Call: A book you can enjoy to the full.

E. W. Howe, author, Kansas: Read with much interest.

Kansas City Star: Full of romance and stirring poetry.

Kansan, Pittsburg, Kansas: Too much praise would be difficult.

Headlight, Pittsburg, Kansas: Has received much favorable comment.

Arthur Capper, governor of Kansas: The story is most beautifully told.

Democrat, Mound City, Kansas: Especially interesting to the writer of this.

Frank P. Walsh, of the Walsh commission: Visualizes in most personal and striking manner the men and events in the life of Kansas.

The Dramas of Kansas, while especially adapted to Kansas needs, has the same appeal to the rest of the nation that the stories of New England and the South have. It makes a beautiful gift book.

The Debs' Triology

By Eugene V. Debs.

Eugene V. Debs, four times Socialist nominee for President, and perhaps the finest word painter since the days of Ingersoll, has written three striking little essays, Man, Woman and Child, especially to promote the circulation of The New World. These are brought out in a neat booklet, with heavy covers, together with a number of tributes to the author. The book is not for sale, but is given free to anyone who sends in two subs to The New World, with $1 in payment for them.

Three of the Books are only 50c each. For sale by The New World, Rosedale, Kansas

N-614

Write: Behold, I make all things new. . . . A new Heaven and new earth, wherein dwelleth righteousness.

The New World

Lincoln Phifer's Paper-Magazine.

Nothing like it.
Five Cents copy.
Fifty Cents year.
Clubs of Five, Two Dollars.
You Will Like It.

Application made for entry in the Post-office of Girard, Kansas, as second class matter.

Monthly. Girard, Kansas, June, 1916. Copyright, 1916, by Lincoln Phifer. Number 1.

A Little Journey of the Fra's Soul

Purporting to Be by the Spirit of Elbert Hubbard.

MY RESPECT for my fellow man has been enhanced through seeing the manner in which he faces death. In all the throng that went down on the Lusitania there was no screaming, no wild prostration or hysterical pleading to God, and even no undue excitment. If a few men sought to rush the boats when it became apparent that the vessel would sink, it required only the mention of women and children to bring them to their senses, and then they awaited the inevitable with becoming calmness. Men are not cowards in the presence of death. All are philosophers before the inevitable. It is only when the easy course of existence is disturbed and they are called on to stand while living for a high cause that they play the coward and poltroon.

To spirits or such as may have watched the sinking of the great ship from an impersonal distance it was without doubt a startling spectacle, a terrible tragedy. But the passengers on the ill-fated leviathan had no time for such contemplation. A moment, in which the glance took in the fact that the boat was settling and must sink, a glimpse of men and women pouring on the deck, a recognition that life boats were being lowered, and that there was hurry without confusion, and then attention was fastened to the personal work of seeking to save one's own. I procured two life saving belts and fastened one to my wife and the other to myself. By this time the boat was listing. We stood on the railing at the edge, clasped hands and plunged overboard.

We did our best to swim away from the sinking vessel, but in vain. Scores were at our side paddling earnestly but without excitement. "I think we will make it," cheerily called one by my side as we both struggled to get from the region where we knew the boat in sinking would take down all with it. But we did not make it. I saw it could not be done, and turning to my wife I said, "Good by, dear." "Good by," she responded.

What happened then I cannot describe. The world seemed to come to an end. We were in oceans of water, choking and wildly fighting. Then we knew no more. How long it was before I awakened I cannot say. I thought at first that I had been rescued, for I was lying in a comfortable bed. "Is my wife safe?" I asked. "She is being cared for," the attendant replied. I was contented, and slept. I awakened again. "How many of us were saved?" I asked this time. "All," was the reply. "Were none drowned?" I inquired in wonder. "I said all were saved; but most were drowned, just as you and Mrs. Hubbard were drowned." "Then I have died?" "Yes." "And I am not dead!"

My experience of dying is that it is not altogether pleasant. These dirt roads are never satisfactory, particularly when they are sopping with water. Were I permitted to advise you, I would say, Don't take the water route to the Great Adventure. I am not prepared to recommend the best route to take, but would suggest that, if convenient, you go on a road that runs a sleeping car, and take that, whatever the expense. Inasmuch as the trip costs you your last dollar it is as cheap as any. Any route will take you through to your destination, but some of the roads do not give accommodations commensurate with the patronage they enjoy. Perhaps what is needed is government ownership of the Styx and all the trunk lines, or something that will cut out the profits that must accrue to someone under the present management, where the passage costs every penny a man may have, however much it may be.

But if dying is a rather disagreeable task that it were best should be done quickly when it is done, being dead is not without its advantages. For one thing, "there is no more sea" that can drown us. I place that first. Nothing else can slay us, so that the fear of death, that often haunts people before they are called on to die, is gone. There is therefore no parting unless the parting be voluntary; then it is best. There are kickers here as on earth—and they are just as disagreeable and silly here as anywhere. This is not one of the advantages I name; but there are other things to compensate for it. For example, there is not a preacher in all Heaven. Thousands have come here, and missionaries to the heathen have been sent here (by the heathen) in great numbers; but they quit preaching when they get to Heaven. Even the Pastor of the Flock has subsided, though an old subscriber told me the other day that he missed my moralizing very pleasantly.

There is a big immigration to this country from all over the world. This is the real melting pot. No inviduous insinuations, please. Just now many of the immigrants are coming in sections. By the time they are patched up sufficiently to hold together, they look like they had been hyphenated in several places. A good Presbyterian like Doctor Wilson would not like that. But we are used to seeing people all cut up and mind it no more than we did the cut-up on earth.

Where am I? If I was to tell you, you would know no more about it than you know now. I am in a city where more than a million live. It is unlike any city you ever saw. Sometime I will tell you of it. But even the name would mean nothing to you now, and you, having no map of the spirit world, would be unable to locate it though I tried to make you understand. At another time I may enter into the geography and natural characteristics of the spirit. Now however, I am only seeking to tell you of my experience on my journey hither, and, as you perceive, I came in the night and knew as little of the way I came as you know of the road to the realm of sleep that you enter every night. It is so with all. We were there, we are here. We lived, we live on after we seem to die. The passage to the realms of the real is not so difficult or disagreeable but that millions timid and tender make it without flinching; and you can do the same when the time comes. And when the time comes, there will be sweet souls and serviceable who will receive you and care for you as they received and cared for me and mine. Kindness does not die. It is blessed forever.

The Boy Who Preached to Corn.

A Boy who had been sent to hoe corn and had something of an understanding of the ways of men, began to preach to the corn, saying:

"This is an individual struggle. You must learn to stand up against the encroachments of the weeds; you must fight for your food. It is this struggle that will make you strong and reliant."

He looked at the corn and the philosophy seemed so good to him that he continued:

"You do not need cultivation, but only self-reliance. Get the right attitude and you will overcome your environment and choke the weeds out of the field."

But his Daddy happened to overhear and shouted:

"Here, you! Keep your mouth closed and get to digging."

——The corn was mighty glad he did.

Preparedness.

"I must repare to defend myself," said the Dinosaurus in ages forgotten. So he grew on his back great scales that were the first armor plate known.

"I must prepare to live and to love," said naked man. And he built him a home and clothed himself, not with armor, but with cloth, and lived at peace with his fellow man.

——The great lizzard lost out millenniums ago and has passed from existence and from memory, while man has become the dominant figure of all the universe.

How to Become a Prophet

EVERY American pokes fun at the poet; yet every American tries to write poetry. Every American pretends a vast skepticism toward prophecy; yet every American is ready at a moment's notice to begin, "I am neither a prophet or son of a prophet," and then proceed to make forecasts about almost anything under the sun.

We are strictly urged by scripture to "dispise not prophesying." I have no idea that by this is meant the superstitious and wild guessing of the future in which many engage. What it does mean to intimate, it seems to me, is that there is prophecy that is thoroughly scientific and that we would do well to study this kind of forecasting. Jesus said: "Ye fools, ye can read the face of the sky; why is it that ye can not discern the signs of the times?" Isaiah goes further and declares that the time would come when "your sons and your daughters shall prophecy," as though he meant that prophecy would become a general gift.

And, with all our affected skepticism concerning prophecy we in this twentieth century do more prophecying and believe more in prophecying than any people who ever lived. We turn to the almanac, found in every house, and read that there will be eclipses on such and such dates, naming the hour when they will occur; and we fully believe it. We read that on such a day the sun will arise at such and such a time, even to the minute, and not a doubt enters our minds that it will be so. The government has a prophecying department, whose business it is to forecast the weather; and we consult the probibilities on every occasion. We do prophecy. We do believe in prophecying. And prophecy may be fully scientific.

And scientific prophecy is not a new thing. The ancients used it for practical purposes much more extensively than we do, though in different lines. We read in scripture that Samuel, the seer, organized a "school of the prophets;" and there is reason for believing that almost all the Hebrew seers were students in this school. I do not mean to say that they were not inspired; yet there is nothing in inspiration to make knowledge of the laws of development undesirable, as an aid to understanding of the future.

You ask me what those laws are: They appear in the development of our own forecasting, as the very basis of it. They may be classified as two-fold: 1st, Periodicity; 2d, Data. People know that the planets move in regular orbits at speeds that have been determined by study-

(Continued on Page 2.)

How to Become a Prophet

(Continued from Page 1.)

ing data; therefore they are able to figure ahead when the sun will arise and when there will be an eclipse. In the same way they might, did they study periodicity and data further, determine the general trend of earth's affairs and what is sure to come in the future as the result of past action.

For the law of periodicity is found in all things. Vegetation, for instance, has, in general, a life of twelve months or less. We have sufficient data to enable us to forecast about the month that grass and leaves will appear, the time of the ripening of various crops, and the period at which the leaves will fall and the snows come. The life of man goes in periods of childhood, youth, full development, reproduction and preparation of the future needs of the race, and age. When we speak of a person at the age of four, or sixteen, or thirty, or forty, or seventy, we at once form a very definite idea as to his or her general appearance, as to size, and vigor, and other characteristics. In other words, we unconsciously prophecy from the two elements, data and periodicity, as to the effect of years on the individual.

In view of the fact that everything we know about is conceived, born, grows, becomes mature, produces seed and dies, it is not stretching matters in the least to assume that nations and ideas pass through very much the same experience. Once this is admitted, we have data from which we may determine when a nation is young or old, and when a new idea, coming, is preparing to take the world away from the old. The ancients developed the idea of periodicity along certain lines further than we have done. The Hebrew Sabbath was not confined to a rest every seven days, but embraced also a sabbath of seven years and a sabbath (jubilee) of seven times seven years. Peter tells us that "a day with the Lord is as a thousand years and a thousand years as a day." Whatever this may or may not mean, it surely does teach periodicity on a large scale. The ancient Egyptians had an idea of the Great Year, which they estimated to approximate 500 solar years in duration. They figured the idea in the Phoenix, a bird that was supposed to live 500 years, then perish in flames, and from the ashes arise into new life. Students of Yoga philosophy will remember how the ancient adepts traced the history of man into cycles and rings. Geologists divide the physical history of earth into ages, which nearly correspond with the Bibical "days" of creation. In speaking, therefore, of periodicity as a factor extending beyond the solar system and the experience of the individual man, I am announcing no new thing, and nothing that is not at least partly sanctioned by science. Yet periodicity may become the basis of prophecy relative to human affairs as surely as it can in the life of a plant or the procession of the planets.

Let us see if there is any data in history from which we may work. Physical cycles have their day and night, their light and dark of the moon, their summer and winter, their youth and age. I suggest that if the law of periodicity applies into larger cycles, it will manifest the same general characteristics. There will be day and night in human affairs, world periods of summer-growth, and world periods of winter-reaction. Let us see if we can trace in history the recurrence of some one of these periods. Take the winter, the night, the period of destruction, as being the most marked, and therefore the easier traced:

Fall of Dynasty four in Egypt and a great revolution, about 2904 B. C. This is one of the earliest authenticated records.

The flood and dispersion, another cataclasm, about 2249 B. C.

Great revolution in Egypt, cities of the plain destroyed, weak Israelitish invasion of Canaan, about 1900 B. C.

Canaanitish nations fell about 1457. Shepherd kings revolutionized Egypt about 1500.

Trojan war, Dorian conquest of the Peloponesus and expulsion of shepherd kings from Egypt about 1000 B. C.

Between 558 and 500 B. C., Media, Egypt, Babylon, Persia and Macedonia, as well as Israel, fell.

Roman republic fell about 59 B. C.; Roman empire was divided about A. D. 37.

The old Arabian civilization and idolotry went down about 650 A. D. Barbarian invasion of Rome began about the same time.

Europe was overrun by the Mohammedans about 1000 A. D. On the ruins of old nations was built the feudal system.

Discovery of America brought in the commercial system about 1500 A. D.

Notice how nearly these crisis periods come at the ending of 500 year cycles from crises that preceded them. Data would appear to bear out the assumption of the ancient Egyptians that there is a Great Year approximating 500 solar years in length, and that during these periods races and people and world-ideas develop, ripen, propose the thing that is to succeed them, and then pass away. If this hypothesis be correct, then we are drawing near the ending of another period. We are entering on a winter of the world. We are approaching a darkness of the moon, a time of night. We have therefore no right to expect youth and growth and pleasantness now. Rather than that, we are in a period of destruction. Judge yourself whether indications do not begin to bear out the assumption.

Next month: "Some Things That Are Going to Happen."

The water takes the shape of that which holds it:
The message from beyond is like the man
Who may receive it; but the essential things—
The water and the message—are not as
The vessel holding them.

If you find yourself becoming vain reflect that all your friends are sure they could do things much better than you do if they were in your place.

When the bodies are freed the souls also will be freed. They cannot be freed before.

Kicking is one way of putting the best foot foremost.

Real faith not only consoles, it works.

The Most Practical Thing in the World

IT WILL BE SAID that the thing which I wish to accomplish is visionary and impractical. It is visionary, with the greatest vision that ever came to man, the same vision that Isaiah and the Revelator glimpsed. But it is also intensely practical and fully capable of realization.

I do not have to depend on agitation, or the making of many converts, or organization of a party, or winning a majority or the use of great wealth, to bring it about. All that is required is inventive genius, working on hints that have been suggested through all the ages, and in accordance with modern knowledge; and **it can be done by one man.** Just as one directing mind, Columbus, discovered America, and that act transformed the world, so can one man now discover the New World of life and power and so change the present world from materialism and threatened stagnation.

It would take too long for me to become expert in chemistry, on the laws of light and sound, and electricity, to bring this about. Others already know these things. I therefore call on bright students to do this part of the work. They can begin where I would not be short of many years' toil. But I can give them hints of things to study. There is the great ocean lying between the vibrations of sight and the vibrations of sound; somewhere in that ocean there lie continents of power. There is the possibility of discovering new rays of light, beside the "X" ray and the "N" ray; and these discoveries may open the Heaven to us. There are hints in the telephone and phonograph of possible new uses of vibrations along practical lines. Finally, there is electricity, a vibratory power, that is capable of attachment to almost all machinery. In the study of these various things lies the mastering of the most revolutionary and most practical work of all ages.

It is ridiculous that, with all the hints the world has had of spirit power, and a populous spirit world, it should till this time have depended on crude machinery of circles and the unsatisfactory "power" of human magnetism to make the tie between the flesh and the spirit. No wonder Jesus spoke of the "poor in spirit"; the whole world is poor in spirit; but theirs is the Kingdom of Heaven. The methods so far employed are essentially oriental and unscientific. All I am asking is modern and scientific application toward the solution of problems that have so long been treated as speculative and made experimental only by accident.

Fabulous wealth and everlasting fame await the man who solves this problem; and every great discovery of the past two decades has been an approach toward the solution. I don't expect to do it alone; but I know I can point the way toward its practical accomplishment. Tell your student friend about what I say. If you are ready to begin study and experimenting toward the solution of the problem, write me, so that I can know you are at work. When you make any positive progress toward the solution of the problem, write me just what it is so that I may report it and thus encourage others to work. It can be done. Possibly you can do it.

And when it is done, the practical value of the work to the world will be utterly incomputable.

New Methods and Purposes.

IN the conventional sense this is not a newspaper. It does not record marriages, births, deaths, accidents, visits, regarding these things as being mere incidents of life, better classified as gossip than news. It does not lay stress on political campaigns, labor battles, "movements," administrations or even actual battles, thinking of these as social events, exponents of conditions rather than news itself.

In a deeper sense, however, this is a newspaper. It is devoted to showing the great racial and social movements of the age revealing their cause and explaining their meaning. In reporting them understandingly it takes into consideration two elements that are seldom considered in relation to news. First, it considers nature as a whole rather than as a part, and therefore gives due place to the animal, vegetable and mineral and also the spiritual world in effecting social change and well being. It also treats these movements that constitute the real news of the day as developments in perfect order and in accord with well defined laws. Therefore it assums to be able to forecast movements in advance of their occurrence, just as one may forecast the coming of spring even in winter time, thus giving a significance to news that it seldom has in the average paper.

But this is not only a newspaper, it is a message. Striking at the very base of events, interpreting them in accordance with scientific development, it is able to warn and advise, much as the government weather bureau in reporting news of the atmosphere is able to forecast, to advise and warn.

Getting Together.

The New World may be working for the earthly connection with spirit realms; but, after all, how else can people in the flesh work, than as I suggest?

The word I have is clear that they in the Heaven are doing their part toward making the connection from that side. The time is here when it can be made with safety to the world.

And the ultimate will be the Kingdom of Heaven on earth, a whole or healed earth.

This may not be theologically the program, and it may be; for theology is only a matter of interpretation. I am sure, however, that is scientifically right for us in the flesh to concentrate on making the connection between the two walls complete from this side.

Huz and His Brother Buz

A Story Founded on Genesis 22, 21.

IT WAS a long, long time ago, so it can't have any reference to the present. You needn't be frienghtened — there is no moral about it, even if it is from the bible.

Huz was a hustler. He was a promoter in the land of Ur. He had a nose that looked like a wart, but he got there just the same. The old emperors of the Chaldeans, whose names looked like wedges and are unfit for publication, used to borrow money of him and charge it up to the people. He had a lead pipe cinch on almost everything, for Bel, the mighty lord of the fly, had given him the earth, and he had nothing to arbitrate.

Moreover, he was "close." He was as mean as John D. Rockefeller and Hetty Green, merged. He made it so warm for his uncle Abram that the latter emigrated. It is true that Abram sent his son back later on to marry some of the crooked coins of Huz, but Isaac was principally left in the deal.

And Buz, poor Buz! He was the only brother of Huz, and he couldn't work his graft. The wheels in his head ground out ideas instead of cash, and so he was left. He was an easy mark for Huz.

"I wish you would lend me a hundred dinguses," said Buz to his brother Huz. The dingus was the principal coin of the realm.

"What security can you give?" asked Huz of his brother Buz.

Buz wasn't good in answering conundrums, and so he turned away sorrowful. He got a job on the government works, where the overseers literally kept him on the trot with whips. But this disgraced Huz, and so he used his influence to get him fired. He knew how deeply disgraceful it was for one of the family to work, and so Huz got his brother Buz blacklisted throughout the land. Buz didn't know it, and he spent several years begging for work. He was up against it and in his desperation his wife took in washing, and his two little girls went to work in the Huz factories. Huz didn't know, for he had long since regarded his brother Buz as unworthy and passed entirely from his life.

But Buz saw Huz pass him nearly every day, without noticing him, and his heart grew bitter toward his brother.

"I don't think it is fair," he remarked one day to the priest, who came around to see if he could spare anything.

"That is a very impious thought," said the priest. "Why should you question the dispensations of the Ruler of this world? If you have been harboring such thoughts against your great and good brother, it is no wonder you are suffering merited affliction.

So it came to pass that Buz was looked down on, not only as being shiftless and lazy, but also because he was ungrateful and impious.

Then his younger daughter died. She was a fragile thing, and the factory life was too hard for her. Buz sank deeper into gloom than ever.

Now, Buz was no hero. I never could write a story with the proper sort of a hero in it. I presume it is because I never saw one. Buz did a cowardly thing. He resolved to commit suicide and leave his wife and daughter to get along as best they could. Of course, they would be better off without him, but it was cowardly on his part, nevertheless. And you can't expect anything better of a man who commits the sin of not being able to get along in this world.

The moon was shining over the fertile valley of the Tigris, and the distant lowing of the herds kept mellow time to the bulbul's rapturous note. Under the tamarask was a tent. Dim in the distant blue rose the white walls of Bel's house. Dark against the sky loomed Ur's battlements. There was a sound of childish laughter in the street, and above the haggling of the merchants could be heard the cries of the muleteers and the chairiot drivers. Buz sat crouched in the ashes outside the city gate, staring in voiceless despondency, seeing nothing and caring for nothing.

Suddenly he became aware of the approach of the charioteers, for they were shouting one to the other in anticipation of a race so soon as they got outside the city walls. Buz arose and straightened himself, and a peculiar light came into his eyes as he recognized the voice of his brother Huz. He hurriedly tightened the cord about his loins, then ran down the road to a place where he could not be seen in the gathering dusk, and lying prone, he covered himself with his mantle. He could hear the noisy shouts of preparation and the stillness before the start. Then suddenly on the air broke the thunder of the race — the shouts of the drivers and owners, the rumble and roar of wheels, the clatter of a hundred hoofs. Fiercer and louder and nearer grew the storm of the contest. Buz half rose on his elbow. Huz was in the lead, and in his excitement was helping the charioteer urge the steeds forward. Buz lay flat and pulled the mantle over his head. The quick-coming night was upon him.

When the crash came, the prostrate form was beaten and rolled beneath the hoofs and wheels, and by the jar Huz was pitched out beside his brother Buz. On came the wild, excited horses, trampling on and over them. Bruised and rolled and dragged, when the steeds were brought under control, the two temples of life were desolate and naked and unrecognizable.

They knew one had been the rich and renowned Huz, but they knew not which one; so, lest the real one be not honored, the two were buried together, and Buz, like an unsuccessful man of later time, "made his grave with the rich."

When the English excavated and opened the mausoleum inscribed, "Huz and His Brother Buz," they found a few bones, but couldn't tell to which they belonged, neither could they guess the story.

This isn't a proper ending place, but what am I to do? It might be different if I knew you would be interested in knowing what became of Mrs. Buz and her daughter, but as you have been utterly indifferent to actual people like them for forty centuries, there is no use of bothering you about them. They are dead, anyhow.

Pearls and Swine

Years ago, when our beloved Gene Debs and I were working side by side on the Little Old Appeal, I came across a note book of his in which he had jotted sentiments on all kinds of themes as they came to him. Often they were only a line or two in length. Everybody knows that Debs is the finest phrase builder America has ever produced, unless it be that Ingersoll might equal him. When the old guard was let out by the new management of the Appeal, I thought of that note book, and wrote asking Debs if he would not permit me to go through it and combine the phrases into themes. His reply was to send me the book, and tell me to go ahead. I prepared three themes and sent them to him for revision. He then returned them to me, bearing his skillful comenting touch, with instruction to sell them for what I could get and keep the money. Just like Debs, wasn't it? I supposed that the magazines would be eager to snap up these gems. But not so. Five magazines in succession returned them, some with a sneer. One editor wrote commending the themes, saying: "The beauty and ideality of the essays are very appealing, and I regret that I am not able to find a place for them in the Cosmopolitan." I cared little for the boycott that had long been in force against me by the eastern capitalist magazines, but that Debs should be boycotted on stuff that was not socialistic in nature made me mad. I would not offer the pearls to other swine. But when I had word that two mediums had received messages purporting to be from J A. Wayland, urging me to print a paper, a department of which he might edit, and when I took the matter up seriously, I wrote to Debs, asking him if I might use the essays in The New World. Just like Debs, he assented. So the first of these essays that "the builders rejected," entitled, "Man," will appear in the New World for July; the second, "Woman," in the August paper; the third, "The Child," in September. I want to tell you right now that these are pearls of great price which you can't afford to deny yourself to possess.

April Face.

BEAUTIFUL April Face grew by the Big Path in the wood. She was small and there was no man to observe her, but she did not care. She could not walk down the Big Path by which the cows came morning and evening, to see what lay beyond, but even such of the world as she saw seemed to her very great; and from it she made her own philosophy.

April Face gazed open eyed at the grass blades that waved in the wind as far as she could see; at the leaves in the trees overhead that daily grew larger and more numerous; at the birds that came and went, winging and singing and swinging amid the branches; and at night through half-closed eyes at the stars high in the black above; and in awesome ecstacy she muttered over and over again:

"Dear, dear! How very much there is of everything."

A foot away from her the earth began to move as though it lived, and then a score of Ants broke through, and soon there was an embankment of earth particles that marked the opening of their communal home. Another and another home just like it appeared, and April Face wondered how each Ant could find its own home.

"How much, how very much there is of everything!" she said.

An insect flew over her one day. Then a Bee alighted on her, and as she trembled from the contact, sucked the honey from her heart; and as she marveled at the mystery of love she felt, there grew an unceasing buzz, and hither and thither many insects darted as they sang which combined into a monotinous drone. And April Face, so self-centered and filled with her own love and life, was frightened as she murmured to herself:

"So many of everything."

You see, it was the first time she had ever been on earth, and everything was a marvel to her. She grew lonesome as the woods grew dimmer with foliage and the sounds and shadows became more numerous. Great, strong plants pushed up from the soil all around her, outgrowing the first Child of Spring; but she was patient, and her face lost none of its sweetness, even when a grazing Cow, lumbering down the Big Path,cropped off a twig near by and nearly trampled April Face in the dirt. But she wondered what she should do if there got to be many more of so many kind of things.

Between the grasses and woods and trees and shrubs that moved around and over her, April Face, who had come by the Big Path when there was almost nothing there, became confused and sorrowful. She could not see the Brook because of a Dandy Lion leaf that towered over her, and the Maples high above hid the sun by day and the stars by night.

"There is so much of everything I can't see anything," she said. She was like the countrymen who couldn't see the town because there were so many houses.

And the leaves and the grass and the weeds and the flowers continued to grow until April Face was hidden from the Cows that came down the Big Path. Then, after awhile, there was no April Face. There was so much of everything the timid Little Flower had been crowded from the earth. But as the Blue Bird fluttered to the Brook to drink and preen his feathers in the crystal pool, the Dandy Lion heard him say:

"Sweet little April Face! Who could help but love her? There is so much of everything that shall be wiped away in order to give her a chance again."

What Is in It for You?

In the first place, you get full value received for your money, in the way of such reading matter as you can't buy elsewhere.

Then, without being out a penny, you finance a movement looking to the discovery of a New World, which, when found, will enrich you and all others with certain knowledge about things that have been matters of speculation for centuries.

This New World, when discovered, will bring the world of men new ideas and give it new spiritual vision, thus saving it from stagnation and misery and giving it a new lease of life and experience. In this larger life you will have a part.

There is opened to you or to some of your friends a chance to make discoveries that will bring personal wealth and everlasting fame.

Surely there is enough in it for you to warrant you in doing all you can to circulate the paper.

Too many imagine that a humorist must be a clown or a knock-about artist.

The New World

By Lincoln Phifer

Everything not credited is orginal. Newspapers are invited to copy from The New World, with the credit—The New World, Phifer's Paper-Magazine.

IT IS the New World of spring that gives hope, dissipates the desolation of winter, provides employment, entertainment and conversation (current literature) for all, and finally supplies food for the year. It was the New World of America that saved Europe from the stagnation and misery of the Dark Ages, and has given employment and made history and literature, beside giving food to earth for five centuries. It is because the old is exhausted, even in literary themes and a new world-winter has come that we are facing the crisis and desolation now before us. It must be a New World of hope, action, literature, faith and production that will come like spring to free earth from the "time of trouble" that is ahead of us now. A promise of such a world is abundantly held out by scripture. There is more data showing the existence of such a world than there was about the western continent when Columbus sailed westward, jeered by the wise. I am calling on you to be kings and queens to finance this new expedition of discovery, and to be the crew to go with and help me. We may not find the continents before us, as Columbus did not find them; but we can help to put communication between the two worlds on a scientific mechanical basis, and in doing that open the way for socialization that shall consider more than mankind alone, bringing rather a brotherhood of all life, and helping to establish the Kingdom of Heaven, or domination of the highest, the spiritual, on earth.

THERE is no important difference between people and their real desires. They may differ in the length of their noses or the color of their hair; and it is over such trivialties that all our controversies come.

THE SOCIALIST says, Be not a slave. That is right. The Bible says, Be not masters. That is righter. The one watches the other fellow, the other watches itself. The one would overthrow tyranny, the other would prevent the growth of a new tyranny.

I MAKE APPEAL to sentiment, not to passion. Passion exhausts, but sentiment strengthens and upbuilds. I make apeal to faith, not to doubt. Faith is optimistic, doubt is critical and bitter. I make appeal to the good, not a constant exhibit of the evil. As a man thinketh, so is he.

HELP YOURSELVES. That is the only way in which help will come. But notice the plural of the expression. It is entirely different from help yourself. The latter is individual and selfish. The former is social and altruistic, looking to the general good. The people have a right to help themselves. It is their duty to do so.

NO, you will not be sent another number of this paper, unless you subscribe for it. I can't afford to send it free, and I don't want to bother you with something that you don't want. But I know if you read this copy carefully you will want every number of the paper that is ever issued.

I BELIEVE in development of the mental and spiritual in man. But I also believe that you have no more right to expect a great mental and spiritual development until the world is removed from the fear of poverty than you have to expect a good corn crop with poor soil and no rain. If it be materialism to stand for good food, comfortable clothing and pleasant housing for all, then count me a materialist and make the most of your fool argument.

MOST PEOPLE believe in life beyond the grave. We quarrel, not over the essential fact, but over dogmatising about the fact and organizations for the purpose of forwarding the fact—as though such things had any necessary thing to do with the essential thing. Let us consider the fact, if it is a fact, apart from these side lines, and seek to place what is known on a scientific basis; then we will not quarrel over opinions about the fact.

I BELIEVE there is good in every individual. I believe there is truth in every idea that gains a following, else it would not win the allegiance of people. We know that even the best people are frail and some people are very vile. We also know that in the best institutions and theories there is error, and some are very bad in their general influence. However, as the individual is won, not by ostracising him and abusing him, but by approaching him through his good side, so social and political and religious evils are corrected more by leading from the good in them to more good than by vicious denunciation of the bad in them.

THE SUPREME THING is not words or forms but facts. The gospels are rightly devoted more to demonstration and power than to preaching. While there is more or less truth in all doctrines, words alone can never get results, and words can never tell the truth. This is why all doctrines are partial and inadeuate. An experience of God and of life beyond the grave is more valuable than a score of sermons. Believe what you may please, but let us unite to bring the world the thing it needs and must have if it would save itself in the coming time of severe trial, that is surely coming on the worse.

Why We Failed.

LET US be frank with ourselves. We Socialists have been outwitted, outgenerated. Big Business has, through issuance of war bonds, bonds for preparedness, bonds for roads and public buildings, transferred, during the past two years, much of its property forms into bonds. This means that the government becomes obligated to it, to collect tribute from the people for its benefit. Whatever socialization we might effect, now, on the basis of government ownership, would be mortgaged in advance to Big Business. This means that the old Socialist movement has lost its force as a definite program. It need surprise no one should it fail entirely. But the idea of socialization has not failed. It will merely have to express itself in a different way. The old idea was partial, anyhow. Government ownership and public ownership considered man alone. It ruled from consideration spirits and beasts. For this reason it was not only meagerly socialistic, but was also manmonopoly and therefore tyrannous to those ruled out. We are now ready for a statement of socialization that shall consider the rights of all life. Big Business cannot trick such a statement from effective application; for ever it the weakness of a thing that gives chance for its defeat. It has therefore merely checked socialization, but has not checkmated it.

Enthusiasm—Spirit Filled.

BEHIND ALL reformation lies spiritual power. The prophets of Israel were inspired. The apostles had visions and dreamed dreams. Early church fathers claimed power beyond their own. Luther threw an inkstand at the devil. Wesley told of spirit manifestations in his boyhood home, and his ministry was everywhere accompanied by strange demonstrations. A modern revival is a failure unless there comes with it that which is beyond the human. The bible tells us that in the "last days" "your old men shall see visions and your young men dream dreams." It is more important that there shall be spiritual "power" than that there shall be rituals and splendid services. It is more practical to exercise a moral and spiritual force toward reform than to criticise conditions as they are. The dogma comes when power goes. Anger exhausts, but ideality and sentiment, with appeal to power beyond the human, ennoble and revive.

"In Patience Possess."

What is needed now is not the inflaming of the passions, but an earnest effort to get together. The Almighty recognized the need when he promised to send a messenger "before the great and notable day of the Lord," that he might "turn the hearts of the parents unto the children and of the children unto the parents, lest I, in coming, smite the earth with a curse." If we approach men rightly they are not unreasonable. There are very few who have an interest in the maintaining exploitation or in fostering injustice. There is too much war, now. There is too much passion now. It is dangerous to unceasingly brood on injustices borne, lest one becomes abnormal and sees as disorderly as does the oppressor. Let us calmly talk over our grievances with each other and appeal to the spirit of fairness in the American people to set things right.

WE ARE talked to death. We are trying to feast on the food our fathers had two thousand years ago and starve on it. When Jesus was here he did not harp about the power the old prophets exercised, he did not talk much; he rather demonstrated power then, through miracles and healing; he **did** things, rather than said things. I care little for your opinion of these matters. What I rather wish is for you to develope spiritual power of your own. If you can exceed this of mine I shall be the better pleased. But you will not exceed it on the basis of self-seeking; the fortune teller can never reach the highest notes it is possible for him to reach. I will not attempt fortune telling. I will not lend myself to receive mere personal messages. Let me call you to a great passion for general advancement, and then we shall together attain a spiritual revival that may do much to save the world in the crisis it now faces.

A Spiritual Work.

YOU WONDER WHY communications from the spirit, so alleged, have for the most part been so trivial and unsatisfactory. It can be accounted for on two hypothesis. First is that the communication has been sought entirely of the lower type of spirits, that is, of those who became spirits through the loss of the flesh. If they have lost their means of functioning, it stands to reason that, however bright the personages may have been when in the flesh, they are now less than they were then, at least for purposes of expression on the earth-plain. They are so weak that they have so far been able to manifest only through the use of human instruments or mediums which is a link that is necessarily more or less imperfect. We shall never receive satisfactory messages even from disembodied spirits so long as communication remains on such haphazzard and imperfect basis. The use of natural forces and of machinery to open to us new fields of vibration would make this more scientific and therefore more convincing and satisfactory. To urge inventors to use their talents in perfecting such means of communication is one of the purposes of this publication. The bible and all mythology (which is history in tradition) call attention to the fact of spirits higher in power and knowledge than are disembodied men. One reason — the second one—why our communications from the spirit realm have been so trivial and unsatisfactory is because we have made no effort to communicate with these higher spirits. It was with them that the saints of old held their commerce. Paul, Hebrews 1, indicates that messages are to be graded in importance in accordance with the messenger, the angelic ranking above the human. And above the angelic is the Holy Spirit of which the bible speaks so much. It is more important that we be filled with the (this) Spirit than that we try to describe or analyze him. A second and third purpose of this paper is to put the world in communication with the angelic spirits and with the Holy Spirit. The purpose behind this is to make possible a concerted move, in Heaven and earth, for the overthrow of adverse social and political conditions, so that there may be right adjustment everywhere. Any plan which does not include all the elements of nature and of life must of necessity be imperfect and incomplete. Jesus was therefore right in preaching the Kingdom of Heaven and in urging us to pray (and by inference, work) for it to prevail on earth. The things I outline are not beyond scriptual promise. Does not the bible speak of a time when "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophecy?" Does God not say, "All shall know me, from the least to the greatest," and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea?"

Shakespeare's Tri-Centennial

By One Who Thinks He Personally Knows Shakespeare

He is not dead, and never will he die.
Others have known his works byond my knowledge,
Interpreted his words, and done him honor;
But I alone of this age have known him.
For twenty years we have been friends and cronies.
He comes upon me gentle as sweet nature;
I never am embarrassed in his presence.
His wisdom runs out at my finger tips,
And pleases me, but never agitates me.
He is a gentle-man; he finds me busy,
I understand him that he gives me greeting,
And quietly is gone. I reach for him,
As one may take his works down from the shelf,
And he approaches me. He comes upon me,
And in the silence we commune apart,
Without words. Would I were clear as he!
He seems a pool that perfectly reflects
Whatever is above it or around,
And is not in the least disturbed thereby,
Being far deeper than the thing he shows,
While I am often roiled and in a tempest.

My highest honor is that I have known him,
Been in the company of those he brought,
And felt him, without condescending to me,
Gently approach me as a friend and equal.

His greatness is that, in the winds that blow
About his head, he never is disturbed.
He lets his words and works be his defence,
Proof that he is, like nature, working yet.
His greatness was that he could speak to kings
And win their favor, yet reveal their weakness
And show them very human. He was great
In that he ever overflowed with life
Rejoicing in itself, and fancy leaping
Across black doubts, yet always spoke his words
As we would speak them did we stand in place
Of those he pictured. Littleness of men
Is shown in that they would deny him honor
Because he was a merchant's son, a groom,
And seek to give the crown he won to others
Because the others were of noble blood
And spoke with bookish pedantry. Oh, well,
Our gentle Will can well afford to smile,
As he brings Donnelly and calls him friend.
He fills the Heavens with his railery,
And makes it rich with fancy. I am glad
That he has used me as an instrument,
Although I know I spoke imperfectly.
I long for some connection with that sphere
Which shall record his later works correctly.

Oh, quiet, great soul, forgiving me my weakness,
Receive me when I pass the azure gates,
To your immortal company, whose souls
Discern the true and care not for the pomp,
But now are working for the cause of man;
And I will be a violet 'neath your shade,
With you, a part of nature, and be glad.

Two Sonnets Purporting to be by Shakespeare

You say I died three centuries ago,
    You render homage to the words I uttered.
If I were what I was I would bend low,
    And leave my Heaven for earth, being greatly flattered.
But he that then was I is almost gone
    From my own memory as from human knowledge,
And I that am feel that the blossoms thrown
    Do not reach me in this celestial college.
I live so much that all life is my own;
    I live so little that my past is dead;
But in your festivals I do take on
    My olden life as you say what I said;
And as you cause me to know earth anew,
I owe my life and all its work to you.

Nature may die, but every year revives,
    And she is always young and full of joy;
For dead fruits of old years she never grieves,
    But ever has the railery of the boy.
The world is chewing old grains; it should stir
    And free its infinite urge to life and zest,
Becoming young like Phoenixes that were,
    From ashes of the past in freshness dressed.
Why should the world moon over ancient words,
    When spoken notes of joy surpass them all?
Why should it seek to waken olden chords,
    When Heaven and earth vibrate in festival,
And when the sweetness of the thing that is
Sounds from the dead wood living minstrelcies?

Written April 13, 1916, 300th Anniversary of death of Shakespeare, also anniversary of birth.

The Prisoner; Some Soul Stuff

After the Japanese Mode called the "Na" Play

Enter—A Man. During the first part of the play a voice, faint and differing from the man's voice, issues apparently from his body.

VOICE: Please let me out; I'm smothering.
MAN: Who are you, and where are you?
VOICE: I am your soul, and I have been repressed
Until I scarcely have the strength to speak.
I'm cramped and starved and cannot see the light,
Being kept in prison of your bodily wants.
MAN: I don't believe there is a soul.
VOICE: Can you not hear me?
MAN: And if I have a soul I treat it well
As my condition will permit.
VOICE: I know.
You bind we to conventions, will not let
Me speak lest I should injure you.
MAN: What right have you to injure me?
VOICE: I would not truly,
But you imagine it and keep me bound,
I really would make you great and happy.
MAN: And lose me friends and money.
VOICE: In doing that
Make you a friend more powerful than all,
And bring you real wealth, unseen, abiding.
MAN: I do not want the unseen wealth of soul;
What I desire is something tangible.
VOICE: Do you feel that? Is it tangible?
MAN: You behave yourself. What right have you
To give me twinges so?
VOICE: What right have you
To torture me and cripple me?
MAN: I do not.
VOICE: But you do.
Confined in walls of prejudice and aims
Narrow and dismal, all the walls of self
Are full of pikes that prick me every side,
And while you feast, I languish, being too weak
To even make you hear. It is a shame
To treat your nearest relative so wrongly.
MAN: My soul fares just as well as anyone's, I go
To church each week, I give to charity,
I walk in narrow paths and I am honest.
Is that not all that is required of me?
VOICE: Oh, Man, Man, Man! I wish that you could see me.
Please let me out and you will understand.
MAN: Well, then, come forth.

An emaciated, ragged, miserable object appears at Man's side, the Voice thenceforth issuing from it, the Soul.

SOUL: Did I not tell the truth?
MAN: Here take this coin and go.
SOUL: You are ashamed of me?
MAN: Well, why should you
Hang 'round when others come? I will support you.
Now you are free, begone, don't bother me.
SOUL: Oh, fool! I cannot leave you untill I am dead.
If I gain strength to be respectable
I must draw it from you.
MAN: Well, I can't have you,
Looking as you do, hanging 'round me so.
SOUL: I'll never leave you.
MAN: Oh, get out.

Pushes Soul over, it being too weak to arise.

I did not mean to hurt you. Hang it all,
I'm not so bad a fellow. Can't you speak,
And tell me I am not to blame?
SOUL (faintly): I was nearly gone,
But your new manner is restoring me.
MAN: Can you arise?
SOUL: Give me your hand.
MAN (lifting up his soul): Thank you, I shall be better soon.
If you support me for a little while
I shall grow stronger, and the time may come,
When you are wounded in the war of work
I can support you.
Man: Steady, lean up close.

Exeunt, man supporting his soul.

Passing of the Nations.

IT IS as much the province of competition among the nations for the weaker to fail as it is with individuals and companies; hence the end of a majority of the nations of earth is in sight through the operation of the very competitive methods all adopt .... But there is another factor that has lately entered the arena that is more potent than all others. That is plutocracy—the rule of wealth. No political government has such absolute power of life and death over so many millions as has plutocracy. All political governments combined do not exact a tenth the tribute from the people or have a hundreth part as many subject to its back and call as does plutocracy. It condemns people without trial to wander homeless and without chance to make a living. It has no constitution and no written law, for these are already abrogated by the strongest power on earth today. People see plutocracy ignoring or evading or buying political government daily. Perhaps you do not realize the meaning of this. It means that competition has evolved a ruler that is stronger and more adroit than political government. Already political government is bested by it. Political government must either become its slave and in doing that become dispised of the people, or else become a competitor and be destroyed by it — The Coming Kingdom, published in 1910.

I have for sale the finest bargain in Girard, Kansas, a growing county seat town of 3,500 population. Seven room house on lot 100x200 feet; abundance of fruit and fine shade; garden and lawn; two cisterns; outbuildings; within five blocks of the public square and two blocks of the new $40,000.00 high school building; on sewer and city water main. Street being paved this year. On street leading to the new Jefferson highway which is to be rocked for 14 miles north. While the house is not modern, it is in good repair, and rents for $9 a month. Price, $1,000 cash; but $600 could be borrowed on it through the building and loan association. Address, Lincoln Phifer, Girard, Kansas.

The Onery Boy and his onery pup—
Will he be onery when he grows up?
The Tom Boy and the Sissy Boy —who
Knows what the future to them will do?

Shakespeare Himself Celebrates

For more than twenty years I have been receiving messages from what purports to be William Shakespeare, though I have told very few anything about it. How I got in touch with him and the circumstances of the long relationship constitute a story too long to tell here. Neither will I rehearse now the many strange things I have had from his hand.

But you are aware that this year is the third centennial of the death of Shakespeare. Last December, before I knew of the proposed celebration of the tricentennary of Shakespeare's death, the influence signing its name Shakespeare wrote through my hand a five act play, discussing death, the thing to be celebrated, in a most unique way. It is entitled, "Hamlet and Heaven." You know that in the drama of "Hamlet" a very large number of the characters die, quite a few being killed. This new play shows how they "mixed it" in the spirit realm before they found right adjustment and peace. I showed the manuscript to a very few, and invariably they laughed uproariously at its strange conceits, and became enthusiastic in praise of its fine passages and general plan. Fred D. Warren writes of it:

"I don't know who wrote 'Hamlet in Heaven,' but I do know it is one of the finest things I ever read. The pictures suggested are striking and beautiful, the characters are human, the language is superb, the humor is infectious, and the philosophy very much like my own conception of what the future, if there is a future, must be. Finally, the pageant and concert in the last act are inspiring and gorgeous."

Dr. H. R. Adams, of Girard, of the Absorbant Plaster Co., who is acknowledged to be the best Shakespearean student in the neighborhood, is enthusiastic over the play. He has studied Shakespeare closely for twenty-five years, and can repeat whole plays from memory. A crude imitation would scarcely make appeal to such a man. But he writes:

"'Hamlet in Heaven' is fully equal to anything that Shakespeare ever wrote. The style is very much like that of the master of English literature. If this play was really written by the spirit of William Shakespeare, showing the mysteries of death on the third centennary of his demise, it is one of the most notable productions ever given the world. If, on the other hand, it was written through the subconsciousness of the medium, as rapidly as he could pencil the words, as he says it was, it is none the less but rather the more remarkable. I am amazed at its beauty and perfection."

I am having printed an edition of booklets of this five act play, with new, large type, on thick paper, and place the price at fifty cents ecah. But for advance orders I will make a special rate. I will send three of the books, if ordered at one time, for one dollar; or, two books and one subscription to The New World; or two subscriptions to The New World and one book, Hamlet in Heaven, by William Shakespeare, all for One Dollar. Fill out the blank below and send it in:

LINCOLN PHIFER, Girard, Kansas.
Enclosed find_____for which send me_____ subscriptions to The New World, and_____cop____ of "Hamlet and Heaven."

Name_____

Street_____

Town_____

State_____

The Skyline of New York as It Seems to Me

They thought I ought to be enraptured with the sky line of New York,
But to me it is hidious.
This is how it appears to me:
It is the lower jaw of America, with ivory teeth rising from diseased gums.
The Metropolitan and Singer buildings are stomach teeth,
Snaggling above the others.
Here and there are gaps where teeth are missing from the giant jaw.
Over and through and between the teeth innumerable microbes are crawling.
You call them men.
I look on the rivers that curve about this pointed and naked jaw,
And in the sunlight they flash red: the red is blood,
While shreds of lips and cheeks float in it as boats for microbe-men.
Under the rivers of blood nerves run to every part of the country.
The shattered jaw is bleeding America to death.
Lord! How it pains the whole body politic.
Yet the fearful jaw grins ever, with no answering jaw above it, and no brains above it.
The grotesque, horrible thing almost vomits me.

Little Miss Saywell got in a huff
Because
Little Miss Dowell didn't talk enough.

To My Fellow Socialists

Are you discouraged? I am not. Yet I am free to say that the immediate outlook is far from bright. The war is not the crisis. It is merely an incident in the crisis. When it is over it will be found that property forms of the big interests have been changed from stocks to bonds. This will mean that, though socialization through public ownership might come, so long as the present nations remain all that the people own will be mortgaged in advance to the big capitalists. Beside, this is not a period of growth. We are entering a world-winter, and with that period there will logically come a cutting down of all things. Under these circumstances it is as foolish to expect a great growth of the old Socialism now as it would be to expect a blossoming of trees in November.

I am not surprised that all this has come. I forecasted that it would come more than five years ago in my book, The Coming Kingdom, and also declared that we were entering a period of involution—or closing in—rather than of evolution or unfolding.

But though socialization cannot be accomplished through government ownership, with the governments bonded to the exploiters; and though a "rolling together" that will seem like the end of the world to many, is not only logical but practically inevitable; still, this is the best time in history in which to live. The man who sees winter approaching and understands what it means is positive that spring also is coming, and when it comes that things will be favorable to growth. It is then that the seed we have sown will grow beyond our expectations. The seven years I wrought on the editorial staff of the Appeal, and the more than ten other years that I spent in propagating Socialism, have not been in vain. The work you did in those years was but the sowing of winter wheat. It may soon be covered with chilling snows; but when spring comes it will grow and yield abundantly.

Our beloved One Hoss gives the same message, not through my hand alone, but also through others. He is reported by many to be enthusiastic for this paper and begged to be made an editor of it.

His monthly messages will make Socialism a new movement, eminently spiritual in nature. They represent the New Thing Ahead. You need not be surprised that a new movement is coming. Even in America there have already been five distinct socializing movements, when each of them went down, no doubt many thought the sun had set for the last time. But it had set only to rise again. This is the message I bring you—a message of a coming dawn at a time when things seem the very blackest.

You remember now revolutionary the discovery of America was. It was the basis of all the freedom, all the socialization, we enjoy today. When the New World is really discovered and made available to human use, it will be equally but more rapidly revolutionary, and will give us a socialization that shall consider all life instead of the "public" (human beings) alone.

It will be the Kingdom of Heaven on earth. I congratulate you on the great hope ahead, and ask you to join me and "J. A." in realizing that hope.

THE FIVE FOR TWO COMBINATION.

Annual subscription to The New World, 50c. In clubs of Five, $2.00.

LINCOLN PHIFER, Girard, Kansas:

Enclosed find Two Dollars, for which send The New World for one year to each of the following:

NAME	ADDRESS
----------	----------
----------	----------
----------	----------
----------	----------
----------	----------

Sent by----------

Laziness and Work---The Two Goods

WE are born, doubtless, to toil, but we all love idleness. Some one has well said that every man is as lazy as he dare be. We work only under the spur of necessity, and much of our toil is done only in the hope of after while being able to quit toiling. But there is a necessity for toil beyond the physical one of food and clothing. Who isn't ill at ease with nothing to do? Experiment has shown that the severest and most cruel punishment that can be meted to felons is to keep them from all toil; it brings on melancholy, mental disorder and death.

We find, then, implanted in our natures two very antagonistic principles—a compulsion to employment and an innate laziness. So strong is the former that the Creator found it necessary to bring in the night in order to compel a rest, and to command the observance of sabbaths in order to arrest the headlong tendency to work. Yet, with all this, we find men desecrating the sabbath and "turning night into day." So strong, on the other hand, is the laziness of man, that it has at various periods of history turned large numbers into savages; it is responsible for the piling up of vast private fortunes at the expense of wage slaves, for vagabondage and for all spoilation. Nature has found it necessary to make the act of respiration involuntary, knowing full well we would be too lazy to live otherwise; and even as it is, the yawn is prima facia evidence that we are too lazy to breathe properly. Nature has made it needful for us to toil for only a few things, such as food, clothing and shelter, and see what a burden we have made in getting them! Did we also have to labor for drink and air, we should all surely die in attempting to live.

Thus we again see the two faces of Janus. Heat and cold, right and wrong, attraction and repulsion, inertia that propels and inertia that will not move, are all different views of the same perversity of nature, the same conrtadictory element that, if it were not for a continuous balance and adjustment in affairs, would lead one to suppose that there were two opposing Gods instead of one. But the fact that the ratio of girl and boy babies remains so nearly equal proves the One. The tent of the universe is merely guyed on both sides.

There are various methods of analyzing, and all methods do not discover the same thing, but it seems to me now that the two greatest evils in the world are laziness and work. There are plenty of precepts showing what laziness will do—gotten up chiefly by men with axes to grind who want others to turn the stone for them. Yet they are true for the most part. Laziness has ruined thousands. It will ruin anyone who permits himself to become lethargic under its drowsy influence. But I think more people are suffering now from overwork than there are suffering from laziness. Perhaps it is the laziness of the third that makes the other two-thirds overburdened, but the two together have made a pretty mess of it. Laziness is killing talents, smothering noble living and asphyxiating the higher sentiment; but overwork is butchering babies, maiming God's image in man, crucifying hope, garroting happiness and spontaneity. That is the worst of it; laziness may be happy and spontaneous in laughter and song, but drudgery loses these two best gifts to men.

Yet the evil of overwork lies with the drudges as well as the drones: for if the drudge was not too lazy to understand and to compel an equal division of labor, four hours a day would unquestionably do all necessary work and provide everybody with every comfort.

But now that I have proven laziness and work the worst of evils, I see again the obverse side, and have before me the task of Esop, who showed that the tongue was at once the best and worst thing in the world; for I now wish to speak of the good of work and of laziness. It is hardly necessary for me to eulogize work, for you know very well that every thing there is in the world was created by work. One might paraphrase the scripture, changing the word Word to Work, saying, "All things were made by work, and without work was not anything made that was made," and that would be true too.

But laziness, what good is there in that? Bless you, that is the good we all seek, and to attainment of which we labor. The blessedness of Heaven is rest; the sacredness of the sabbath is rest. That is the ultimate, the greatest heritage of man; and every man is entitled to a great lot of it. Blame the man who takes my share. He is a thief and deserves to be hung higher than Haman.

And herein lies the secret of this double law in nature; one is a cure for the other. Centripodal law pulls one way, centrifugal another, but together they keep the world in balance. If the tent leans too far one way, tighten the ropes on the other side. If those who are overworked would merely take a long lazy streak and quit work seeing that they scrupled not to eat and use anything their hands had produced, those who had lived in idleness all their lives would be forced to work and the adjustment would come itself. The cure of evil is ever suggested by the evil. Some day we shall see that two sides of many forces are in our hands, and that we may straighten anything that isn't upright; that we grasp two lines, and if things are going crooked we may pull the rein that will start them straight. The cause of evil is all in you. The fruit of good is all yours to attain. If you are overworked, it is because you are too lazy to rebel. If you are unduly lazy, you are not only murdering others, but are also slaying your own soul.

The Song of Failures ....By One

I will speak of the failures of the world,
Even of such as were accounted naught,
Who ended their lives in darkness;
But in the hand of God their lives were lights
Shedding refulgence on the ages.
They became great, while those who looked upon them,
Crying, ha! ha! men do not know they lived.

There was Moses in the time of Pharaoh:
By favor of God he became the queen's son,
In authority honorable, skilled in the schools;
Yet he offended,
And the king drove him to the wilderness,
Where he wandered obscure,
A shepherd with his sheep,
For forty years.
And when God called him from the flaming bush,
Saying, Go now, deliver Israel,
He went, and brought them from the house of bondage.
With signs and wonders.
Howbeit, again for forty years
He lived apart from honors in the wilderness,
And died on Pisgah's top
Before he brought them to the promised land.
So eighty years in such obscurity he lived
And died without accomplishment.
But while Rameses with his carven rocks is found
And men inquire, Who was he?
Moses is known of all.
Who is as great as he,
Whose words are wisdom after three thousand years?

And his progerutor, old Abraham,
Though now named solely of the many of his day,
Was heirless, and in derision.
His father's family worshiped the hosts of heaven:*
And when he saw the stars arise, he said,
These are my gods, but when he saw them set
He said, I want not gods that fade.
And when he saw the moon arise, he said,
This is my god; but when he saw it set
He said, gods should not wax and wane.
And when he saw the sun arise, he said,
This is my god; but when he saw it set
He said, Lo! this is not a god.
And then he called aloud unto the heavens
For God, and He replied.
He led him from his kindred to a distant land,
And said, Here thou shalt worship me,
And I will give thee great posterity,
A name among the princes of the world.
Yet Abraham grew old,
Nor wrote he books, or carved he monuments,
Nor had he any child till far advanced in years.
Then died he, having yet no land,
While a stranger and sojourner
In a hard in a far country,
And with a handful only.
But see how God exalted him above all peoples,
And gave the good man fame.
Lo, who can understand the ways of God?

Amidst great shapes and shadows of the dawn,
There stands an old man with his sightless eyes
Bent on the east, and all have heard his song.
Yet in his want from street he sang,
Begging a pittance;
And he was blind, and went out in the darkness
Even as a spark that suddenly is gone,
He wrote not,
And who would have thought that thirty centuries
Would hear this blind man's words?
But men collected what he sang, when begging
And lo! they saw the giant.
His shadow has run down along the ages
And falls upon the present,
And men cry, wonderful blind man!
The past is not, oh, Homer,
Save thou, and those thou'st rescued
From Illium and Troy.

There came to Greece a questioning old man;
And some men feared him, some esteemed him not,
Nor had he honor save with few disciples;
And yet he questioned, and taught his words
But he wrote not his wisdom.
The rulers were mightier than he,
And sentenced him to death;
But there was life immortal in the draught of hemlock,
For Socrates, and death for his enemies.
Now liveth he, the meek and gentle man,
And when they name him,
The world is still and asks, What doth he say?
Yea, what he said has echoes, running through the world,
Though he thought but a few were listeners.

There was Columbus, too.
He would sail around the earth;
But monks and priests upbraided hib,
And nobles laughed at him.
Buffetted and poor he begged from land to land,
And was cast out as foolish.
Yet two friends heard, and gave him what they had,
And with three frail ships he set on his journey,
Finding a new great world amidst the sea.
Then was he spurned:
The land was named for another,
And he was haled away from the land he discovered
In chains, and cast in prison.
So he died, dishonored, poor, unknown,
And knowing not the wondrous thing he did,
Yet did he fail?
The glory of Columbus never can grow dim;
It shines from the new world across the sea,
And lightens all the earth.

Now, there was Capernicus,
Who died while men rgarded him a fool;
And old Galileo.
He taught that the heavens above us contain
Worlds upon worlds;
That Jupiter had moons and many valleys,
And the round earth moved, revolving like a wheel.
Even as Copernicus, his master, taught.
Men cursed him and condemned him,
And brought him before the council to retract,
And he was kept in surveillence obscure,
And forbidden to teach what he saw
Save in riddles and dark sayings.
Yet the celestial eye he made for men
Opens the dark heavens as a treasure box,
And says, He spoke the truth.
Orion and the Pleaides,
Cassiopidea and all the stars,
In primal chorus as when creation dawned,
Discant his praise,
And the praise of Copernicus likewise.

Shall I not speak of Guttenberg and Faust,
Who made movable type and the printing press?
Men called them, leagued with Satan,
And burned their books, and overturned their labors.
And they were troubled till they died;
And even yet the powers of darkness
Make war upon their implements.
But light dawned with them,
Shining from the blackness of the ink,
And is as an auriole about their heads,
Marking them saints,
Because they fought the battles of the Lord;
And from the press they made
Shines forth, as it were, a beacon light
Upon the darkness, scattering it.
And Shakespeare lived in such obscurity,
Amidst the light we boast,
We scarcely know his name,
Or what he was;
Some even deny him,
Ascribing his glory to others;
But while men marked him not
He built him a monument
More enduring that the pyramids.
He is greater than any king that England ever had,
And his name shall never pass from among the sons of men.

Look now on Jesus, the Savior of the world;
Wandering in Judah, foot sore and dispised,
In his thirty-third year he was crucified,,
As a criminal between two thieves.
Dead ere his prime,
And his few followers scattered and afraid.
He was known in Jewry only,
In a small province by the sea,
And died in dreadful shame,
Leaving no written record among men.
Wouldst thou expect such a one to save the world?
Yet failing, he succeeded,
And by his death he purchased life for us.
The corn of wheat that died bore thousandfold.
Without a sword the dead has conquered the world,
And even today many would die for him,
Because they love the sorrowful man who died.

His apostles also went among men,
Poor fishermen of Gallilee,
And the rich knew them not.
Kings vaunted themselves;
The rich expected fame in coming years;
But the apostles were driven from city to city;
They were seen n the stocks;
They were whipped in the street and spit upon,
They languished in prison,
And were cast in the pit for the lions to eat,
Or burned as candelabras as lights for a Pagan feast,
Yet the mocked few are mighty on the earth,
And the kings who had the power over them
Are held in derision.
Would the apostles have believed it?
Nay, I think it were too wonderful for them.

So from each land,
And out of every age,
I might gather them,
The men little in life but mighty in their death.
The real emperors of the earth are but few,
And they were dispised while they lived.
There was Leonidas, and Winkelreid
And such as did more in their death
Than all the days they lived.
But time would fail me to number them all.
Some were dispised, some held as criminals,
Some scourged, some slain.
They scarcely dreamed of the scepter in their hands.
By which they were when dead to sway the nations;
Fulton and Watts with steam,
Franklin and Morse with electricity,
But they whom man ignored have suddenly become great;
Yea, men unknown have exercised a power
Beyond that of a king—
He who invented letters,
And they who solved the mysteries of triangles,
Making all building possible.
Who were they?
Yet they were great.

So shall there yet be many we know not
Arise as to the heavens;
Man shall single out the obscure,
And set them on the pinnicle of fame;
And lift the dead dispised to shrines and honors;
And theories ignored shall be adopted.
Therefore, dispair not
If thou art right;
If thou hast any good work, do not fear,
But do thy work,
And though in thy flesh thou behold it not,
Thou shalt be crowned.
Believe it; it is sure.
He in the heavens hath declared it so.
Praise ye the Lord.

*Koran, Chap. III—The Family of Imran.

The Essential Thing.

In a sense, my message is not new, although it is news, just as the "signs" of change in the weather are, though at present on scientific lines, nothing but a continuation of the effort of the ancients to understand changes that might be near. For this reason, whatever your belief, you will find it expressed here, only in new terms. Heretofore religion has been expressed in ecclesiastical terms; spirit manifestation in terms of the marvelous; criticism of superstition in terms of unbelief. I take the same ideas and express them in terms of every day, of faith and of fact. Assuming life after death as having been demonstrated beyond reasonable doubt, instead of seeking personal messages, instead of trying to explain why one lives after death, I propose that we place the matter on a mechanical and scientific basis, to the end that the world may be known as a whole and enter into new realms of power and literature. I do not quarrel with your explanation, be it called immortality, transmigation or redemption; only, the fact alone concerns me. In the same way, I do not quarrel with your interpretation of the why and how of religion, that is, the doctrinal part; only, I say that it does not interest me; what I am interested in is the use of the fact of religion as a power for transforming the world. Following the same line of reasoning into another avenue, I neither deny or affirm the criticism of the man who thinks he is a skeptic; what I am concerned in is not the destructive element, but the use of the faith he has in things good, the constructive element, in promoting better world conditions. Again, I care nothing for the theories of the Socialist or reformer; but I am interested in every aspiration for the overthrow of tyranny and unfavorable social conditions. I do not object to the use of the phrases that fit the need and understanding of the socialist, of the religionist, of the spiritualist or of the atheist; they are the language he knows; only, I say, they are at best but words intended to express facts, and the thing that interests me is facts and the obtaining of results.

You see, then, the purpose of this newspaper is to get the people together rather than to divide them on unessentials; it is to suggest dangers before and warn as to the best means of escaping those dangers; it is to reason from cause to effect and thus supply a true and sure basis of hope and faith in the trying days that I feel sure are ahead of the world. I preach hope for all who have lost hope; opportunity for such as never had a chance; the overthrow of all tyranny and all exploitation; education, health, wealth and happiness as a sane possibility for all in the comparatively near future; the opening of the heavens until they will be as understandable to us as are the distant lands on earth; the power of religion, placed on a scientific basis, to transform the world into a safe and joyful place in which to live. I seek no converts; but I instruct. I build up no party or church or ism; but I fearlessly seek the truth.

New World Sermonette.

Every man's judgment cometh from the Lord. Prov. 29, 26.

Of course. It couldn't come from any other place, could it? And if it comes from him it's all right. It would be a mighty consoling thought to reflect that our judgment, coming from the Lord, is just the thing, if it was not for the fact that so many other people, whose judgment also came from the Lord, are such condemned fools. This last isn't in the bible, but enough witnesses could be found to establish it in any court. All of which goes to show that things may be all right and yet dead wrong, and that lots of things are logical that are not true. Of course this mixes things up a good deal and leaves the text a rather uncertain quantity, but then that's only getting down to business, down to what judgment is. A man may judge and opinionate till he needs hair restorative, and he will always be a mite uncertain about it, even if he is too blame mean to admit it. Reason is a good thing, and from the Lord; it's all right too; but the only thing a fellow knows is true is that he doesn't know.

Poems are not in words but in the mind.
The lively fancy sees in everything,
Especially in play of mighty ideas,
And social happenings, the greater poems.
The dullards wait to be intoxicated
With words that stagger through their maddening lines,
And, being dull, they call that poetry,
And shout on all to curse the rational
And sober style. But all write poetry,
If one has the imagination to behold it.

It is a miracle to be alive in a world where more is spent for machines of murder than there is for education.

Our own lives can become exalted only as we help to exalt the general life of the toilers of the world.

A demagogue is a man who rocks the boat and declares there is a great storm on.

The Spirit Press

Tidings from the "Undiscovered Bourn"

Economics and News Presumably Edited by J. A. Wayland. Literature and Philosophy Claiming Editorship by Willlam Shakespeare.

What Wayland Thinks of Heaven

Purporting to be from the spirit of
J. A. Wayland

IF THE LAWS and ways of Kansas prevailed in Heaven, I could borrow money of wage earners, with it buy real estate, and soon be making the wage earners pay the interest on the loan they made me, and at the same time keep me in comfort without my turning a hand.

If the same kind of politics that rules New Jersey prevailed in Heaven, the men would corrupt the ballot in order to reduce the women to the Harem life that Mohammedan dreamed.

If the same fidelity to the Republican and Democratic party that characterizes the miners of Colorado prevailed in Heaven, John D. Rockefeller would not be here a year before he would own the administration, the courts and the armies, and snub the Lord if he should write a letter suggesting compromise.

If the civilization of Georgia prevailed in Heaven, they would have lynched the Jew of Nazreth a thousand years ago for admitting negroes to Heaven on an equality with the whites.

If the same kind of Democracy that Oklahoma boasts prevailed in Heaven, three-fourths of the people here would be tenants, and the capitalist papers would be conducting a campaign to banish them to hell for daring to ask for real democracy.

If the same notion of safety that Roosevelt and Wilson entertained prevailed in Heaven, all the outposts of Heaven would have costly forts and all the intervening space would be filled with floating engines of murder, built in such a way as to make a few millionaires in Heaven and reduce all who might come here in the future to hopeless tribute of interest.

If the same idea of right and wrong that is held by many religious people on earth prevailed in Heaven, three-fourths of the folks here would be hopelessly poor, underfed, uneducated, and deprived of all hope except the hope of sometime escaping through another death.

If the same land and corporation laws that rule the earth prevailed in Heaven, Satan, who in one deal euchered Adam out of the garden of Eden, would by this time own every foot of real estate and every means of employment, and in consequence every dollar of value ever produced here. And do you suppose he would care a rap whether a man was "good" or "bad," so that he yielded the revenue he wished?

If the gold standard and private banking prevailed in Heaven, John Pierpont Morgan, the Rothchilds and the Krupps would now be making millions in loaning money for war preparation and selling the munitions for the money they loaned, all in the name of protecting Heaven against the kaiser when he comes.

If the same idea of foreigners that hold in the United States prevailed in Heaven, the tremendous immigration that comes because of death would be used to reduce the price of labor to half a cent a day, and when unemployment became a problem, a war would be forced in order to hurl a few millions of the helpless to hell that the captains of industry might be rid of them.

While this is given in good faith, believe what you please about it. I am seeking no converts. Some will consider it composed on earth. Very well. It then affords a study in styles. The merit of the subject matter does not depend on who composed it, and it should not be so judged. If it is good, it is good anyhow. If it resembles the styles of those whose names are signed to it you may say it is a clever imitation. What then? You have a problem in how the imitation could have been unconsciously made by the sub-conscious mind of the medium. Some will accept what is written as having come from the spirits whose names are signed to it. It will open to them stupendous possibilities not only for themselves but also for the world. These should remember that so long as communication between the two spheres of life rests on human mediums, the motive power being the magnetism of a human being—it must necessarily be imperfect and subject to breakage. There never was a high civilization built on mere muscle power. It was only as man learned to use tools and forces that he grew great. It is just as impossible for full communion between the two spheres of life to be established on human magnetism. When we learn to use natural forces and mechanical appliances to aid in this work, then communication will become perfect, unimpeachable and without break and then a higher civilization, with a practical and universal religion, will come. Yet up to this time there has never been an effort to use these natural forces in establishing this communication. To you who believe I call for aid in proving your faith by your works. When we succeed in making these things unquestionable demonstrations rather than vague beliefs, then a new era will dawn, and thereafter every paper will have its department of news, views and literature from the spirit. This is pioneering work. That to come will be much more perfect. Isaiah forecasted the time when all should KNOW the Lord and teaching would become needless. It seems that it has not entered the head of people of this time that we in the flesh have our part in establishing full communication with the spirit, so that a fulfillment of this prophecy may come.

There Shall Be a Man

Purporting to be from the spirit of
Ralph Waldo Emerson

I AM PERSUADED that after all we do not climb a step. We accumulate, it is true, wealth, experience, facts, many things, useful and impediments, but we never get higher than what was essentially and originally in us. Evolution cannot unfold beyond what was unfolded. I do not say that any of us, that any who have ever lived, have unfolded as far as it were possible to do. We have been no more than the unfolding of the flower. Beyond that is the unfolding of the seed, and beyond that the unfolding, perhaps, of the tree. Sometimes I wish I knew my full possibility. But imagine the peach blossom wanting to be at once the tree! It takes time to make a man. Therefore we must have time. It may not be eternity, but as no man has ever reached what he felt was the limits of his possibility, it argues that we have not reached the end of opportunity. Consider in the development of the plant what changes analogeous to death there are. The peach blossom dies, and after awhile the heart of the blossom becomes the fruit. The fruit is devoured, the stone falls into the ground and perishes, but in time the soul of that fruit, wrapped as it was in its double body of flesh and bone, becomes the sprout, and the sprout, after many years, becomes the tree. But it was all involved in the blossom. None of us have ever seen the tree of man, but instinctively we feel from the blossom that we are that such there must be yet. Let us therefore patiently await our time. Time and the life that is in nature will bring all things forth. There shall yet be a Man.

Twenty Dramas and Other Things

Did you know that in 1541, 65 years before the first English colony was planted in America, and nearly 90 years before the Pilgrims landed at Plymouth Rock, Coronado made his way from Mexico to Kansas and began the history of this section of the country? Since that time Kansas has been big with stirring events. It has been like a stage, set in the midst of the United States, on which one stirring drama after another was played. Twenty tribes of indians east of the Mississippi were removed to Kansas. Here was the principal home of the buffalo, the mustang, the maverick. Within the borders of this most historical of the states was fought the battle for freedom from chattel slavery, and out of that battle came the civil war. In Kansas was staged war with indians lasting for twelve years, or longer than any war America waged. Here the populist revolt was formulated. Here was published the Socialist paper with the largest circulation of any publication of the kind in the world. In this home of the old trails and many pilgrimages the desert was tamed and the prairie taught to wave in many trees. No other state has had a history that so astonished the entire earth.

I have told about these things in a series of twenty dramatic sketches and many poems, in a 200 page, cloth-bound book, bearing an illuminated presentation page, and this book has been well received by both press and people. Here are phrases from many commendations I have had:

Eugene V. Debs: "Flashes of a Fine Mind in All Its Pages."
Frank P. Walsh: "Visaulizes in Most Personal and Striking Manner the Men and Events in the Lfe of Kansas."
Ryan Walker: "A Delight."
E. W. Howe: "Read With Much Interest."
Arthur Capper, Governor of Kansas: "Story is Most Beautifully Told."

From long reviews in the press the few sentiments that follow are gleaned from scores of others:

New York Sun: "Thrilling."
New York World: "Certainly different."
New York Call: "A Book You Can Enjoy to the Full."
Kansas City Star: "Full of Romance and Stirring Poetry."

Kansas papers especially have been generous with their praise of my book. I have room for only a very few of their commendations:

Pittsburg Headlight: "Has Received Much Favorable Comment."
LaCygne Record: "Intensely Interesting."
Mound City Democrat: "Especially Interesting to the Writer of this."
Pittsburg Kansan: "Too Much Praise Would be Difficult."

One edition was sold out at $1 each. The second edition, identically like the other but costing less because the plates for the printing were used from the first edition, I am offering at a remarkably low price:

Dramas of Kansas, value.....$1.00
The New World, one year..... .50

Value of.....$1.50
Both of a dollar bill.....$1.00

If you wish to connect up with the other two special offers made in this edition, you may do so by sending $1.35 (no stamps taken) for the

Three in One Combination.

The Dramas of Kansas.....$1.00
Hamlet in Heaven..... .50
The New World, one year..... .50

Two Dollar Value for only..... $1.35

Send the $1.35 without delay, and mention the Three in One Combination. I will get it straight and you will be pleased.

THE PEOPLE fear death so much they seek it. They are like the moths that flit into the flame. They worry about dying until they pass away. They work to live and so cease to live all the sooner. They empower people to keep them from employment and so starve to death. They rear great houses and confine themselves in them without sufficient air to breathe and call that pleasure. They play so hard that they exhaust themselves while merely youths. Oh, men love the terror they wish to flee.

You know the Ozarks of Missouri. I have for sale some choice land there. It consists of 100 acres in a body, located twelve miles south of Newburg, a division point on the Frisco railroad, and eighteen miles southwest of Rolla, where the state school of mines is located, in Phelps county, Missouri. Is within 2 1-2 miles of Flat, a postoffice and trading point. The land is all under fence, hence the timber has been preserved, and I am told there is enough timber on the place to pay for it and for taking it away, leaving the land clear. The land is black soil, with very little rock, five acres bottom in cultivation, rest what is known as ridge land, and all available for cultivation except a small portion where the hill drops into the valley. Land is just at the edge of a very rich and finely developed farming section on good public road, while lead and zinc are found in the neighborhood. Geologists say Phelps county is richer in these minerals than is the Joplin district. My price on the land is $1200 cash, and this is a sure bargain. Write, Lincoln Phifer, Girard, Kansas.

The finest thing in all the world is
youth.
Yet it will not accept the olden judgments,
And tears down what its parents
thought was good,
That it may build anew. Youth is
alive,
And being vital uses energy,
Whether in wisdom or in folly. None
Can rightly say which of the twins is
which.

YOU will want to give out the extra copies of The New World enclosed to you. If you don't you can't have any fun out of it, in arguing the matters suggested by the paper, with your cronies. If you work it right you will have plenty to keep you busy until the month is out, and then you can get more. Say what you please about the paper, only, say something.

Long solitude makes geniuses or fools.
The shepherd Moses, probably dull
From gazing on the desert while alone,
Became the greatest force of history.
The camel driver turned to a Mohammed;
The goat herd to a saint, Jeanne d'Arc;
Ezekiel at Chebar turned a prophet.
Yet the great vision sometimes stupefies,
Breaking the brutal but divine afflatus
That turns the soul out, as with the
negro Obi.

The man who is born rich has a chance to get over it; not so with the man born poor.

5c copy;
50c year.

The New World

Club of 5,
$2.00

Lincoln Phifer's Paper-Magazine

Monthly. Girard, Kansas, August, 1917. Number Fifteen.

Entered at the Postoffice at Girard, Kansas, as second class matter. August 29, 1916. under Act of March 1879.

Says Donnelly to Shakespeare, "I Beg Pardon"

"Spirit of Ex-Governor Admits it Wronged Avon's Bard.

Chicago Tribune, June 10th.

Girard, Kas.—When he lived, Ignatius Donnelly, Populist governor of Minnesota, wrote a book called "The Great Cryptogram," in which he argued that Bacon wrote the plays which are generally attributed to Spakespeare. The work created somewhat of a sensation and was universally discussed.

Donnelly has been dead for a number of years—at least it is said he died. But Lincoln Phifer, editor of The New World, a curious paper printed here, claims that Donnelly is not dead. Indeed, he insists that the former Populist came to him in spirit and was introduced to him by none other than the great William Shakespeare.

The further claim is made by Phifer that the two spirits were on the best of terms, and that Mr. Donnelly proceeded to write an apology for having held that Bacon wrote "Julius Caesar" and all the other good Shapeskearean stuff. This is not all Mr. Donnelly said. Some of it is as sensational as the hobnobbing of Donnelly and Shakespeare. It can be best told in the language of Donnelly, himself, as clipped uncensored from The New World:

Made Amends to Will.

"One of the first things I d'd after coming to this world, where there are really souls without there being hot heads and cold feet, was to begin investigation of what I thought about so strongly in my earth life—the Great Cryptogram, Atlantis and Ragnarok, the comet that destroyed the earth and made the firmament heaven.

"It was comparatively easy to learn the truth about Mr. Shakespeare. I found I had been wrong. Very gladly do I apologize to the people of earth for the mistaken notions I had concerning him, as I have long since made my amends to the second truest gentleman of heaven. As proof that this great toiler does not hold a grudge at me, he accompanied me and has introduced me to the automatic writer who is taking down the message I send.

"To test the facts relative to Atlantis and the comet required longer time. I have spent years in investigation. Now I am prepared to write a book on either subject, full of the knowledge I have gleaned from first sources. But I await the mechanical connection between the states of life, as supplying the needed opportunity and at the same time the proof that what is said really comes from me.

"In the meantime I wish to announce that I have talked with hundreds who lived on the continent of Atlantis, and with other hundreds who witnessed the visitation of the comet, that destroyed the earth. From all these sources I have a most thrilling and unimpeachable tale. The things I surmised about Atlantis and Ragnarok were literally true. It is a fair average to be right two times out of three.

Look; Nary a Boil.

"Among other personages with whom I have conversed was the Patriarch Job. As I suggested in my book, he was a real person, not a character of fiction. He lived through the trying visitation of the comet; and the poem of Job, the most splendid drama ever put in words, was composed by him and handed down for ages before it was put into the form that the Hebrews had and transmitted to us. But the introductory and closing episodes, as we have them, entirely miss the mark. They belong to ages upon ages after the passage of Job to the realm of souls.



Shakespeare, Who Wrote "Shakespeare."

"It was only after Ur of the Chaldeans came into existence that the drama of Job was put into usable form, and then the story was made to conform with the national life and understanding of the day, so that it misses entirely the tone setting of the play. The boils that Job is supposed to have had are a ludicrous interpretation of the old legend. Originally the story told of eruptions on the earth. The recital of the greatest event in all history is cheapened into talk of carbuncles.

A Big Rewrite Job.

"Some day, with Mr. Phifer's permission, and with Job himself as my guide and instructor, I hope to rewrite the introduction and prelude of this greatest drama that ever came from the hands or brain of man, and to correct certain errors that have crept into the text, so as to make the book, what it orgiinally was."

Donnelly's Spirit Rejects Bacon Theory Says The New World

Shakespeare is Given Full Credit for Writing Own Plays, According to a "Message" to Kansas Man—It's All News to Stan Donnelly, However.

Minneapolis Tribune, July 2nd.

If the discarnate spirit of Ignatius Donnelly, one time lieutenant governor of Minnesota and representative in Congress, is now disclaiming the arguments he made in life that Bacon wrote the plays generally attributed to Shakespeare, his son, Stan J. Donnelly, of St. Paul, knows nothing of it.

Mr. Donnelly said so yesterday. He expressed interest in a report that a Kansas man had claimed to have received a message from his father, a message in which the Bacon theory was declared baseless and Shakespeare given full credit for having written the plays.

Father's Belief Unshaken.

Mr. Donnelly said nothing in his father's life bore out the reported message. He recalled distinctly that up to the time of his death his father had believed firmly in the argument set forth in his book, "The Great Cryptogram."

"My father just before his death had been working on material bearing on the question of authorship of the plays," Mr. Donnelly said, "and was preparing to publish something further on the subject."

But in Girard, Kansas, there is a man who is convinced that the elder Donnelly has changed his mind. The man is Lincoln Phifer, editor of a paper published there and called The New World. Phifer tells in an article that the spirit of the former Minnesota statesman was introduced to him by Shakespeare—that is, by the spirit of Shakespeare—whereupon Mr. Donnelly, Sr., directed the editor to take pencil in hand and write.

(Here follows the Donnelly article in full, but as it appears in the write-up published in the Chicago Tribune, it is not repeated.)

Hamlet in Heaven is an 80-page play, in five acts, presumably written by the Spirit of William Shakespeare. It takes the characters of the original play of Hamlet, and shows how they met in Heaven and ironed out their differences. Commended by Warren, Debs, Metropolitan Magazine, American Society of Psychological Research and many others. By far the strangest and best book of automatic writing yet produced. You can't afford to miss reading it. Price, 50c; three copies for $1.

Deity Again Begins to Work

According to Vail The New Earth will Be a Hothouse

WHAT WERE geological ages? and what caused them to be so definitely marked, as to be classified by all who have examined them, into periods that have been named? In the first place, they establish the fact of periodicity, on a tremendously great scale. Then, they constitute the history of the earth in a broader and deeper sense than our records of men and wars do. They show clearly that earth has grown through many great accretions. Already I have made allusion to the deposit of hard-pan on the top of the earth, to the depth of from 60 to 800 feet, and of evidence of the existence of animals and men and a measure of civilization under this deposit. But there are other deposits under the hard-pan. It is not my purpose here to enter into a discussion of the "ages" of geology, or even to mention their difficult markings in the earth, but to ask if another similar "age" may not be at our doors.

ISAAC NEWTON VAIL has originated what he terms the annular theory of earth development, an idea that has attracted wide attention, and been accepted by many thoughtful people. The basis of this theory is that earth life moves in cycles in what he terms the annular or Great Year period. But his Great Year involves a period very much greater than the great year of human history, which The New World has been teaching. This does not abrogate the idea of a Great Year approximating 500 annular years in length, which marks epochs in human history. Rather, it confirms the thought that in the process of nature periodicity enlarges by progressive steps from the twenty-four-hour day to the geological age. Prof. Vail's idea of the great geological year is that it marks a development through a very long period, succeeded by a violent change that wipes out the old order and creates a new order.

Says Professor Vail: "A fact prominently emblazoned on the pages of the geologiv past is that of tropic or greenhouse conditions scattered all along the ages. How many times the earth of the geologic past has thus entered Edenic conditions we cannot say, but there is one thing we can say positively: that it has passed through green house conditions again and again; and that again and again such tropic scenes have ended. * * * That periods of tropic growth and abounding animal life have ended in excessive cold is a fact so fully established that no one now seems to gainsay it. Mammoths have been repeatedly found in the ice and frozen soil of Siberia and Alaska, with the food in their stomachs undigested, the flesh preserved and devoured by wolves and bears as they gnawed it from the frozen matrix. Their fat has been rendered and used in lamps. The very pupil of the eye has been preserved with the blood vessels unaltered. Suddenness is the eloquent epitaph inscribed all over the polar graveyard."

MUCH of this agrees with the general finding of science. It does not disagree with the theories of Donnelly, as heretofore printed in The New World. The difference between Donnelly's idea and Vail's lies in the fact that the former discussed only one cataclysm, which occurred since man found a place on earth, while Vail suggests that there have been several of these changes in nature, all due to the same general cause, and all coming in regularly recurring periods.

To account for the phenomenon Vail develops what he calls the canopy theory. This is, in brief, that all planets are at certain periods covered over with a canopy, which corresponds to the rind of fruit, the shell of an egg, the skin of an animal. It is composed of vapors that hide the sun and stars, and cause a diffused light to cover the whole earth, producing hot house conditions everywhere. During this period there is neither summer nor winter, or day or night, properly speaking. Instead of day or night, according to Vail: "The day canopy was a radiant expanse, and when the sun retired to the underworld and the night canopy came upon the scene, it was also an illuminator, a moon as large as the sky. At midnight the vapors in the eastern and western horizons shone as shining columns of flame. so that night must have been illuminated as by a thousand moons." It is what Isaiah prophecies as a future condition when there would be "'neither day or night."

There would naturally be no rain under such conditions, as Vail puts it: "The canopied atmosphere, gently and universally warmed in its upper half, gave daily rise to an upward movement of vapor laden air during the warm part of the day, and downward movement of mist during the cool part of the day. The Vedas call it the "bright and the darker day." Genesis says of the time when a firmament was set above the earth, that "the Lord God had not caused it to rain upon the earth, but there went up a mist from the earth to water the whole face of the ground."

Vail further says: "An Eden earth or hot house world necessarily prolonged the life of every living thing. The plant lived on and on, and its fruit-bearing time, and consequent end in death, were indefentely postponed by the environment. All know that the plant, shut off from the active chemism of the sun-beam, cannot mature its seed or bear perfect fruit. In such a tropic environment lived antediluvian man, and necessarily fell into habits imposed by conditions. It was radio-activity excluded by the vapor sky. So far as I have been able to experiment with acqueus vapors (my experiments in this field run back fully thirty years) I have been led to the conclusion that in all canopy times the vapor heavens were most competent averters of physical dissolution, by putting decisively a check upon all the active actinism of the sun's rays, and thus giving the life-imparting beam a chance to complete its mission upon earth. When, then, I learn from the ancient annals of China and other oriental and classic lands that man lived for nearly a thousand years, I am forced to use the facts of the canopy testimony; and we will see later how man's great longevity declined immediately after the flood and why. I see no reason why a vapor canopy could not have made so perfect a sun controller and world master as to make an Eden of immortality."

THERE is a book-full of references that might be made to Hebrew and other scriptures and to myths of all lands to bear out the fact that men at one time experienced just such conditions as both Vail and Donnelly picture. I have not room for them. My readers are sufficiently informed to trace them out themselves. The great facts which I wish to call attention, as developed by Vail and others, are as follows: That there has been one such golden age in the life of man, succeeded by a sudden catastrophe that destroyed old environment and forced a new life on the world. That before man appeared on earth there were several other similar periods of hot house conditions on earth, succeeded, in each case, as proved by geological data, by cataclasms that destroyed the old and ushered in a new. That this is the law of the development of the planet, just the recurrence of day and night, of summer and winter, is the law of the processes of shorter duration. That prophets of old, understanding these things, and their law of periodicity, foretold the flood and outlined means of escape therefrom, and told of a future time when the world shall be destroyed by fire. That we may approximate the time when this will occur, and that the disaster when it comes, will be sudden and world-wide.

LASTLY, Vail outlines the cause of the various changes in the atmosphere of the planet. Considering the coming change from present conditions, in the process of ages the sun draws from the earth sufficient vapor, over and above that which afterwards descends in rain, to gradually build a canopy of vapor around the world. In the present case (this is my theory), the releasing of this vapor has been hastened by the burning of coal, by the opening of the gas pockets in the earth, and by the taking of oil from the earth. In process of time, the equilibrium between earth and sky will become so disturbed that there will be a sudden cataclysm. The gas will probably catch on fire, and earth as it is will be destroyed by fire, as foretold by Peter and Paul in the New Testament. The heat will be similar to that which Donnelly described; when the oceans were reduced to vapor and hid the sun and stars. In other words, a canopy such as Vail suggests as a recurring process of nature, will be created again. Under that canopy, or firmament, or expanse, there will be no more sea; there will be neither day or night; there will be no more death; there will be such comfort that Edenic conditions will be restored, and the struggle for food will end. As a result war and mastery will pass away because of the changed environment in the New Earth thus created; and, as all this will be due to a changed atmosphere, it will be literally a new Heaven, making a new Earth, wherein dwelleth righteousness. It will be the Kingdom of Heaven on Earth. Again, as in the old Eden, the gods will walk and talk with man and be seen by him. "And he will wipe all hears from their eyes, and there shall be no curse."

Here you have an adequate reason for the changes and hopes of the world. You also have a warning of the geological change that will mean the destruction of the world as it now is. You begin to see the destruction already. But you do not realize that the madness of men is due to the changed atmospheric conditions, more, perhaps, than to any other cause, and therofore cannot

have been fought by the dispossessed to obtain fertile lands and to escape the ice-bound north. The present war is merely an effort of Germany and Russia to obtain a "place in the Sun," and of England to keep them out. More than half the wars of the first four millenniums of authentic history were fought to obtain possession of the fertile and comfortable lands of Egypt, Babylonia, Palestine, Greece and Rome. Had all portions of the earth been agreeable, there would have been no occasion for any of them. Had there been no winter, then there would have been no occasion for hoarding, and the fight for wealth would have been preposterous. Had there been no zones, commerce as we know it would have been needless, and the fight for markets would have been eliminated naturally.

SCRIPTURE and legend go further. They unite in telling of a former condition of earth, a garden condition, when there was neither hot or cold and when all were innocent and happy. Whether this be Eden or the golden age, the testimony from all lands is the same. The evidence, the data, then, is to the effect that favorable environment made life better and happier than it is today. It even existed longer, according to the same evidence. All this is given, not as a theory or doctrine, but as human experience, and the evidence is so varied as to fill, if compiled, a paper the size of this.

BUT A THIRD THING finds place in scripture and world-wide myth. It is a forecast that there shall some day be "a new Heaven and new earth, wherein dwelleth righteousness." The reason that there will be a new earth is that there will be a new Heaven, and the reason for the righteousness is the new earth. Some aspects of the change anticipated are made clear. There shall be no more sea. There shall be no night there. There shall be trees bearing their fruit every month, and this fact will heal the nations .Because of this changed environment, there shall be no more curse, there shall be no death, and sorrow and sighing shall flee away. In other words, it appears that a few, in all ages and all lands, have gathered the idea of periodicity; have discovered that at one time the world was "good;" that now it is wrecked and ruined, therefore incapable of making for virtue and happiness; and that there will come a time when God will "make all things new," so making possible rightness and joy in life.

PEOPLE have wondered why, with all the plans and efforts and agitation of good men and women throughout the ages, war and oppression still remain. If, as the data mentioned shows, the wrecked condition of the earth, be the reason, then we see from experience how utterly hopeless it is to struggle to make a bad tree bring forth good furit. Human experience seems to bear out the suggestion that man cannot save himself so long as wrong environment is a part of earth itself. He can conceive the right conditions, except as to ending heat and cold and sea and zone, but you see how the greatest agitation the world ever knew—the Socialist agitation—has been followed by the worst war in history.

AWAY BACK two thousand years ago Jesus enunciated a remedy that differed from all others ever proposed. His whole preaching was of the Kingdom of Heaven. Considering the picture of the New Heaven that his beloved disciple made years afterward, we may fairly suppose that the basis of the healing he had in view was the actual change of environment that the new creation would make. The Heaven, by reason of becoming the ruler of earth, rather than the sun and stars, which are represented as having "fallen," the old Heaven being rolled together as a scroll, would, under the new order, dominate earth and automatically end the curse. There also was, perhaps, the suggestion of spirit rule, conducted by those who stood highest in the order of creation, which would put an end to man rule and oppression. The organization of this rule might be subject to the work of created beings. But the remaking of the Heavens, so as to make all things good again, could be effected only by Deity. However, one who had knowledge of periodicity, and who understood that similar changes had come at various times in the past, producing results such as he predicted, might easily forecast the things that Jesus did in perfect confidence that they would be accomplished.

If it was this stupendous period that had to be completed before healing could come, then we can understand the long delay. Jesus lived at the close of an historic epoch of about 500 years, and provided the device of communism as a means of helping his followers through it; but, while he anticipated the end of it before some then living had passed away, he probably had a good idea of how long the geological epoch would last before "all things were fulfilled" and complete healing could be accomplished.

WE ARE FINISHING a long period since the last geological crisis, represented by the coming to earth of hardpan, came on the world. There are evidences that we are not only at the ending of a historical age, but also at the ending of a much longer period, a geological epoch. If this is true, then we may know of a truth that "the time (of deliverance) is at hand." One of the best evidences that we are actually entering on such a period lies in the great war. It would seem that the whole world is actually insane. The impending change, making a new and unfavorable environment, would be calculated to produce just such a result. But the fact that the change already undergone would do this, would only strengthen the hope that, when the change for the better was accomplished, all the evil would pass very naturally.

This is the hope of the world. It does not depend on political agitation, on doctrines and beliefs. It rests on immutable law, and natural processes. It is therefore absolutely certain. You may expect it with the same lofty confidence that you expect the spring to come at the very time that snow lies deep on the ground. God brings it, not man. This is the higher aspect of religion, rational and scientific.

Germans are sincere in believing they fight for patriotism and principle. French and English are warring the Germans for the same reason. Christians call it principle that impels them to slaughter. The Socialist, too, imagines he is fighting for principle when he insists on his old program. The spiritualist believes he is standing for principle when he refuses to consider new developments in spirit manifestations. The fact is, all are deluded. They are standing for doctrines, not truths. Principle goes to root facts, not to organizations and theories.

You can't see God, you can't see man, for both are spirits.

Whence Came the Ten Mile Deep Deposit Over Earth

THE BOOK of geology, or God's own history of the earth, is always read backward, or from the top down, whereas, it is evident that the first part of it lies deep in the earth, while that at the top is the very last record that was made.

Geologists inform us that below the surface about 52,000 feet the material of the earth is unstratified. It therefore was the original earth. Above this unstratified portion for 52,000 feet the earth is built up of a succession of layers or stratas, showing that this material was added to it. This means that material approximating ten miles in depth has been added to the earth after it was formed. The big problem—the problem that geology makes no attempt to answer—is, Where did all this material come from? Because terrific early eruptions occurred, it is assumed by many that the material came from the inside of the earth. If this is true, then, despite the fact that ten miles is only a small part of the 4,000 miles to the center of the earth, there must be a vast hollow space in the center of the earth; and it is difficult to believe that ten miles of material could have been evenly deposited over all the earth through the agency of volcanoes, even when succeeded by floods. The canopy theory and the theory of visitations by comets, suggest that at least much of this ten miles depth of material that has been added to the original earth may have come from the Heavens rather than from the interior of the earth.

BUT BE THIS as it may, geologists are agreed that the crusts of the earth may be divided into sections, just as a book consists of leaves and chapters. They have arranged this system are principally marine shells, usual order and name the oldest system first. The sentences quoted are from the geology written for school use by Prof. David A. Wells:

Tenth, the lowest strata, lying upon the unstratified rocks or the original earth. About 10,000 feet in thickness, this strata is called Huronian. "The stratified rocks of this system are barren of fossils." This proves that during the time when it was deposited there was neither animal nor vegetable life.

Ninth or Silurian system. "The fossils of these chapters into systems. I reverse the corals, etc. The remains of fishes occur only in the upper strata. No land plants nor remains of reptiles or of any of the higher forms of animals have ever been found in this division of the stratified rock." Depth of the Silurian system, about 10,000 feet.

Eighth or Old Red Sandstone System. "The fossils of this system are chiefly those of fishes and shell fish. The shells are not numerous, and the plants are few and imperfect. No remains of any of the higher animals are found in this system." Depth of the deposit, about 11,500 feet.

Seventh, Carbonferous or Coal Bearing System. "This system is characterized by the presence in the 'coal measures' of the fossil remains of a most abundant and remarkable tropical vegetation." The coal found even in frigid lands shows that at this period all the earth was tropical. Hugh Miller says of it: "The vegetation was flowerless, fruitless, but abundant and luxurious. The rigidity of the leaves and ab-

sence of fleshy fruits and seeds unfitted it to afford nutriment to animals, and, monotonous in its forms and destitute of brilliant coloring, its sward probably unenlivened by any flowering herb, it must have been a sombre scene to the human visitant." The coal beds, formed during this age, and being worked now, were probably brought nearer the surface than they originally were, by more recent upheavals.

Sixth, Permian System. "Composed of red sandstones, marls and magnesium limestones. Its fossils are comparatively few and are allied to the systems below than to those above it." Depth of system's deposit, about 800 feet.

Fifth, Triassic or New Red Sandstone system. "This system is made up principally of red or variegated sandstone or marls, often containing deposits of rock salt. It contains but few fossils, which in general resemble those found in the system above it." Depth, 5,000 feet.

The two sandstone systems might, possibly, be classified as one system. The fossil remainsa re few. They probably represent a ruined condition of the earth after the luxuriant coal age, and before the next age restored the earth to fertility.

Fourth, Oolitic system. "The stratas of this system abound in the remains of plants and animals, the most remarkable of which are those of huge reptiles." This is nature's record of the reptilian age. There are those who believe that man lived, as a less important creature than the reptiles, during this age. Depth of deposit of this age, about 5,000 feet.

Third, the Chalk Age. "The fossil remains of this system are chiefly marine and belong to a system that is extinct." It looks as though the earth had again been destroyed, leaving but ruin. Depth of the chalk deposits, about 3,000 feet. Where did the bone-lime come from?

Second, the tertiary, consisting of drift or hard-pan, from 1,200 to 1,500 feet deep. "Embracing, also, regularly stratified clays, sands, marls and limestones, which have been arranged in four groups. These groups contain the remains of animals and plants which belong to species for the most part extinct but not differing widely from existing species." Donnelly believed this "drift" was deposited on earth by a comet that struck it.

First, the Recent System. "Comprising all modern deposits of rivers and lakes, peat beds, coral reefs, and all formations that have been produced during the human or historic period. The strata of this system contains the remains of animals and plants belonging to species now existing." 200 to 300 feet deep.

These are the chapters of the book of God's history of the earth. Geologists divide the periods of the history into sections as follows:

First or oldest period. The Azoic, which means, without life. "This period includes all unfossiliferous and unstratified rocks." It is the story of the original earth, before these various layers of new materials came upon it.

Second period. The Palezoic, which means ancient. "This period includes the Permian, Carnoniferous, Devonian and Silurian systems."

Third, the Messozoic or middle age. "This period includes the cretationous, oolitc and triassic systems."

Fourth, the Canaizoic or period of recent life. "This period includes the tertiary or recent system of rocks."

The number of species that are now living is given at about 250,000. "No reliable estimate can be made of the number of species of animals and plants in a fossil state; but it is safe to say that the sum total exceeds many times the number of all the species now living."

THE THING that stands out is that there have been many well defined periods in the world's history, and that each of them was marked by a deep deposit, approximating 10,000 feet in depth, or about two miles, over all the earth, making literally a new earth out of the old, wiping out the old vegetation and animals, and giving new species in their places. Hugh Miller says of one of these changes: "In passing from the Permian to the Triassic, we seem to pass, not merely from one dynasty to another, but from one dispensation to another."

It is a change of this nature that I conceive to be imminent now, involving the making of a new earth out of the old, the destruction of a greater portion of the animal and vegetable life now on the earth, for ever and for good, and the bringing in of new species to take their places. Just how this will be accomplshed I do not know. They who have looked into it are not certain how the other changes that have come were accomplised; but they came. It may be that some of the present important species will remain in minimized importance, just as the big reptiles of other days remain now as little lizzards, and the giant growths of the coal age remain as inch-high mosses and ferns. It may be that some of the minor species of today will, under the new system, attain size and importance, just as the former plaything of the human, two feet high, the horse, was in this age made man's principal fighting assistant and slave, bigger than he is. Possibly infinitessimal life of the present is awaiting the new system in order to attain size and become literally great in the world. It has been shown that man survived at least one of the changes that brought a new system. Prophecy indicates that he will survive the coming change. But he will not, after it comes, be the chief form of life on the earth, especially not until he attains the spiritual, for it is to be the kingdom of Heaven on the earth.

WE HAVE BEEN too busy with our theories of evolution to study how nature works. Always her changes are brought about through cataclasm. She drags in flowers of spring, through snow and storm. She brings no birth except through pain and blood. In a like manner, there has been no geological change that did not involve disaster that practically destroyed the old earth entire. We have no right to expect it to be different now. If it seems to be at our doors we should interpret it according to experience.

The Dramas of Kansas is a 200-page book, bound in cloth, telling of the many strange things done in Kansas in a political and social way. This celebrates the western spirit. The book originally sold for $1. The new edition, just like the first, is offered for half price, 50c. The press speaks highly of it. You will enjoy it. It makes a fine gift book.

It causes much worry, this trying to stop worrying; and one can keep awake trying to go to sleep.

Human Side of the Kingdom Very Practical

THE KINGDOM OF HEAVEN as preached by Jesus may be considered from two aspects. The first is, the Divine, which involves the remaking of earth to provide right environment. The second is, the Human, which outlines practical plans for aiding people during the transition period, for bringing them safely into the new relationship. With this latter aspect we have most to do.

IN THE WORLD CRISIS that came in the days of Jesus, when kingdoms were breaking up and the Roman empire becoming supreme, and during the final days of the crisis when all nations went to pieces, his followers did not vote. They could not have done so had they wished. The definite policy he advanced, as affecting government, was to ignore it. Christian baptism was an oath of allegiance to Father, Son and Holy Spirits. It involved renunciation of all other rule, just as an oath of allegiance to the United States involves renunciation of other authority. It was this attitude that was the real cause of the crucifixion of Jesus and the persecution of his followers. But it was persisted in until it threatened the very life of the Roman state. It was to save the state that Constantine joined the Christian movement, and by this one act changed the whole political methods of Christianity. The early Christian did not resist the state; he merely ignored it; this meant that he would rather die than fight for it. A harder blow at autocracy would be hard to deliver.

While the people in this age had the ballot, it was natural for reform to be predicated on the strength of voting and of parties. But in plutocracy voting becomes a mere form, and most of the real rulers are appointed rather than elected; then reform based on the ballot becomes obsolete. It may come to the point where involution or the tieing up of things into few hands will force the same political remedy that Jesus employed as the most practical thing before the people in his day. Suppose, even now, that every person in the world who has received Christian baptism should realize what it meant and refuse to recognize the authority of any government, every king would be dethroned and war would become impossible. It is not to be expected that organized Christianity, which has long since lost the significance of its own methods, will come to realization of the power that Jesus organized in behalf of the workers. But if the new autocracy should practically make impossible the rulership of the people, as seems probable, then a modification of the old idea is likely to take the place of political agitation, and speedily become world-wide and formidable.

IN ADDITION to providing a political tool for the use of the poor in the world crisis of his day, Jesus also provided an economic instrument that proved effective and that may yet become the model for the new weapon in the new crisis at our doors. He organized the existing communism of the masses and the unions of the day into a stronger communism, which, according to scriptural testimony, made it so that "none of them lacked." Socialism depends on the

organization of industry by the state. If it should be found, in the not remote future, that the state is completely in the hands of the bankers, and that, because of lack of power of democratic expression, the capture of the state by the workers has become impossible, then the Socialist agitation will be rendered impracticable, and a modification of the simpler economic form, seized on by Jesus, may temporarily take its place. But conditions today favor a much more satisfactory organization. The communist cooperation may now be effected under the corporate form, with management similar to that which already rules in industry. It will not require, however, the conversion of people to any set of doctrines, or the carrying of the nation, to make it effective. Indeed, the corporate community of interest is already in existence as a factor in industrial affairs. It may include the use of land, as in the co-operative colony, the use of distribution as in the cooperative store, or the use of manufacture, as in the co-operative factory. It will be quite possible for the new communism, the co-operative corporation, to procure a measure of self-employment and cut materially into the high cost of living. Indeed, the movement is already well defined and of considerable proportions. The practical side of the Christ-message of the kingdom is under trial even now.

BUT THERE was a third aspect of Jesus' practical plans for helping men during the crisis period of his age. It was religious in nature and had more direct bearing on the Kingdom of Heaven idea. Its distinguishing feature was that it ignored doctrines and went directly to the spirit world for actual power. Jesus healed more than he preached. Paul "came not with excellency of words, but with demonstration and power." The Comforter was bestowed on the followers of Jesus. They were visited by angels. At the same time, their attitude toward spiritism was shown in the fact that they cast out demons, that they "suffered them not to speak." The hope of the world today lies in going to original sources for power—God's power and spiritual power. The tendency is to get to the point where we measure religion by organization or doctrines. Jesus pointed to the right guage. It is demonstration and experience that counts. It was this that gave the early Christians the power to withstand the persecution that came and so enable them to carry out their political and economic program. We have demonstrated that Socialism has not produced anyone strong enough to be a martyr to his cause. Only religion, based on experience, can give this strength.

You will notice that the three things which Jesus emphasized as practical in his day I emphasize now as the only practical line of action, except that I say they may be modified by conditions. I do not call you to baptism. Baptism was merely an olden way of administering any kind of an oath. Present conditions are going to force, in my estimation, the same general policy along political lines that Jesus pursued, though not necessarily the same forms. In like manner, I recommend cooperation by communities or small groups as a practical aid at this time. I do not recommend a slavish following of the old plan of communism; new conditions have made the communism of the corporate co-operative simpler and more usable than the old form that Jesus was compelled by conditions of the time to employ. In like manner, I say for you to go directly to God and the spirit world for real experience and actual power; ignoring trivial matters or even opposing them, and getting to issues worthy the grave crisis now on. Only, I tell you that we now have the advantage of mechanical development that Jesus did not have, and that we may open the world of souls tc all peoples beyond cavil and beyond the possiblity of closing it again.

BUT do not understand me as recommending a slavish following of even Jesus of Nazareth. I recommend these things, not because he employed them in a modified way, but because we are in a world-crisis now, as he was in a world crisis in his day. The measures he adopted proved practical then; they will probably not only prove practical now, but are actually being forced to the front and will in time be seen to be the only things that are practical during the period of stress that is at our doors.

The Greatness of Life

Luke North, California.

Life is greater than philosophy,
Than all schools
And systems of thought,
Than all logicians,
Dead or living.

Life is vaster than all
The creeds, doctrines and theologies,
Moralities, religions
And philosophies,
Than all saints and sages,
Wise men and fools,
Dead, living,
Or yet to be born.

The Bible on the World Change

Quotations from the Twentieth Century New Testament.

LONG AGO the Heavens existed, and the earth also—formed out of water and by the action of water, by the fiat of God; and by the same means the world as it then existed was destroyed in a deluge of water. The present Heaven and Earth, by the same fiat have been reserved for fire, and are being kept for the day of judgment and destruction of the godless. * * * * The day of the Lord will come as a thief; and on that day the Heavens will pass away with a crash, the elements will be burnt up and dissolved, and the earth and all that is in it will be disclosed. Now, since all these things are in process of dissolution, think what you yourselves ought to be—what holy and pious lives you ought to lead, while you await and hasten the coming of the day of God. At its coming the Heavens will be dissolved in fire, and the elements melted by heat. But we look for a new Heaven and a new earth, where righteousness shall have its home, in fulfillment of the promise of God.—2 Peter 3.

Nature was made subject to imperfection—not by its own choice, but by reason of him who made it so—yet not without the hope that some day Nature, also, will be set free from enslavement to decay, and will attain to the freedom which will mark the glory of the children of God.—Romans 8, 19, 21.

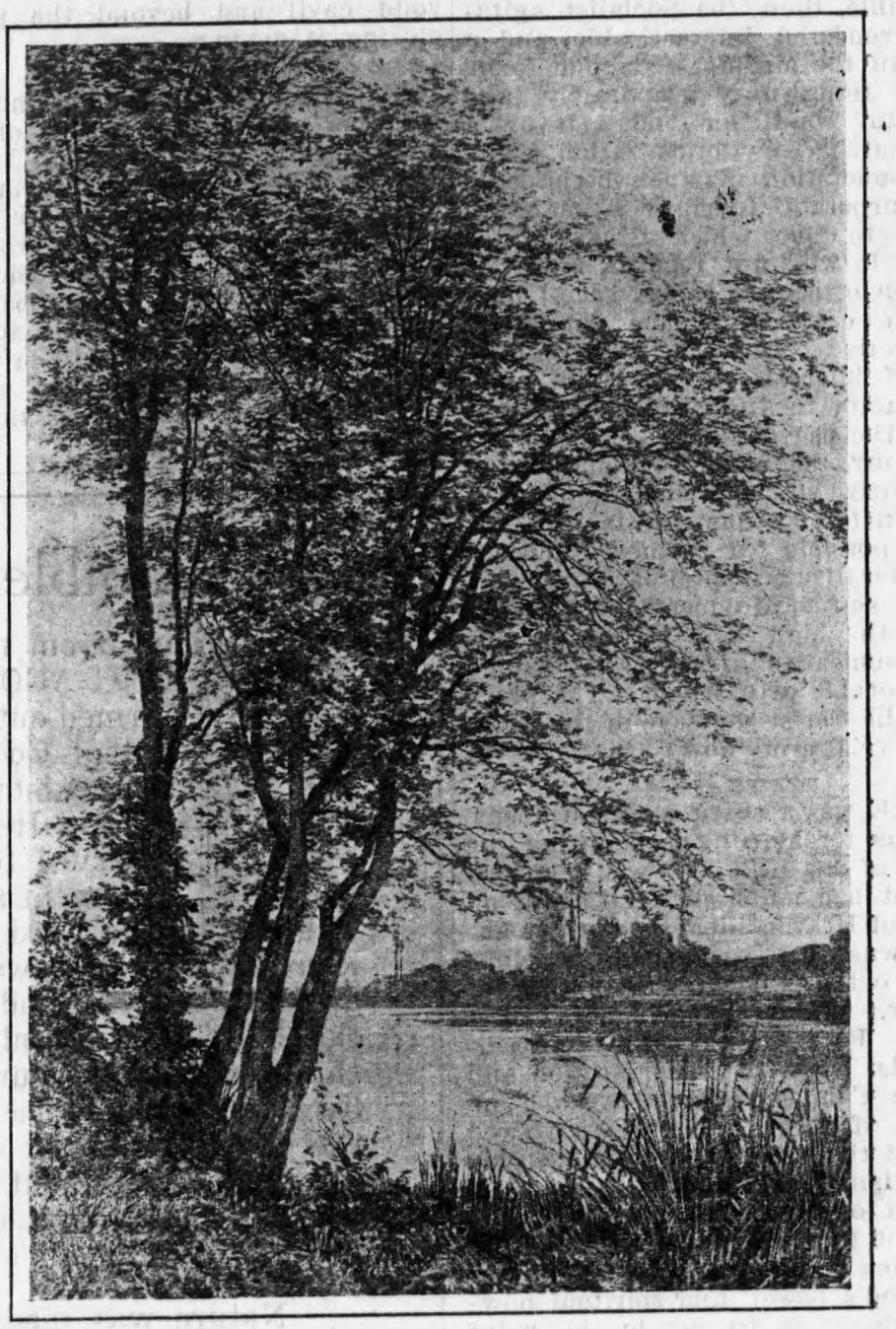
The Day of the Lord will come just as a thief comes in the night. When people are saying, "All is quiet and safe," it is then that, like birth pains upon a woman with child, Ruin comes suddenly upon them, and there will be no escape. You, however, brothers ,are not in darkness, that daylight should overtake you as though you were thieves.—1 Thes. 5, 2-5.

Then will come the end—when he surrenders the kingdom to his God and Father, having overthrown all other rule and all other authority and power. For he must reign till God "hath put all his enemies under his feet."—1 Cor. 4, 24-25.

The seventh angel emptied his bowl upon the earth. A loud voice came from the throne in the temple;it said,"All is over." There followed flashes of lightning, cries and peals of thunder; and there was a great earthquake, such as had not occurred since man began to be upon the earth—none so great; and the Great City was torn in three; and the cities of the nations fell:and God remembered the Great Confusion and gave her the maddening wine-cup of his wrath; and every island vanished, and the mountains disappeared. Great stones, a pound in weight, are falling on men from the Heavens.—Rev. 16, 17-21.

Grass--The Forgiveness of Nature

By Lincoln Phifer



IT IS the common things that are greatest.
Grass, which is Nature's universal crop,
Is the world's savior and its beautifier,
Its noblest plant, though trampled under foot.
In other ages of the world, the fern
And moss were nature's favorites and grew
To tree size; but they now are minified,
And grass is everywhere, though small, the great,
The charm and savior of the teeming earth.

I.

In early days the grassy valleys made
The regions of the Nile, Tigris, Euphrates,
And Jordan sought of men. For them they strove,
And later, fertile Greece and Rome built up
Nations upon the meadows. Half the wars
Of all the ages have been fought for hold
Where grass had brought fertility and comfort.
Half of man's explorations have been search
For realms of meadows. In the course of time
The grass was made to yield far larger crops,
Being transformed by patient cultivation
To cereals; and cultivated fields
Gave large dominion both to grass and man.
Ah, there is not more pleasing spectacle
In all the earth than fields of waving grain
And billowing meadows. Men have searched the earth
For pasture lands; the pastoral was first
Poem of earth; the whistling of the reed
Was its first music; on the papyrus
Was written its first history. Without the grass
As pioneer to make a way for him,
Man never had been able to subdue the earth.

II.

It was the forage of the wood that gave
The early settlers of America
Their sustenance, enabling them to live
Till they had partially subdued the soil.
Before the maize was planted, nuts and berries
Supplied the human need, while cows and oxen,
With tinkling bells hung to their necks, found pasture
In bottom lands amid the wild blue bells.
The natural grass and mast supplied the need
Of swine long-snouted, left to range at will.
Even upon the flats, where pennyroil
Perfumed the township, there was grass to serve
The growing slaves of man. Thus 'twas the foliage
Nature had prepared before they came
That gave the pioneers their foothold sure.
The forests were destroyed to give grass place.
And when men sought the western plains they found,
Not only grass, but flocks and herds to serve them.
Amid high prairie grass the bison ranged
Big-headed; and in the short grass country
Cattle, long-horned and scrawny waited only
The brand to make the settler rich. Great herds
Of ponies loped across the buffalo plains,
Ready to serve the need of coming man.
Out of these products of the natural meadows
Poems were lived until the plains were tamed.
The slaughter of the buffalo; the coming
Of cowboy and the cattle towns; the selling
Of the plains' ponies over all the land;
The cattle barons and the sheep men's wars—
These are the stories of absorbing beauty
That changed men, by the power of the grass,
Into kalediescopic figures quaint
And never known before.

III.

Then man began
To wield grass blades as swords. He turned them 'gainst
Wild nature till she was subdued. The wheat,
And maize, America's own, best grass,
Oats, millet, red top, timothy, blue grass,
All were his weapons; with their dagger leaves
The hills were turned to cultivated fields
On which the grass was like a moving army
Thick waving in the breeze. Man gave his strength
To give the grass strength; and it subdued a race
Of animal slaves. Cattle and horses ranged,
More numerous than men, the pastures he
Had made for them. Kentucky with her horses
Grew great with blue grass. Illinois and Kansas,
Iowa and the Dakotas bloomed
With cities built on wheat. Chicago even,
And New York, through the long roots of the rails,
Drew sustenance from western fields of grass.
Machinery was made to gather crops
And make them great; the famine was beat off
From every land by peltering of grains.
Man first was freed by reason of the grass
Made plentiful in rich America,
A matted sward that knit each inch together,
The farmer turning from a "boor," a "knave,"
To independence. Then he was enslaved,
Giving his strength to cultivating grass
In all its forms, not for his use alone,
But to sustain more numerous race of beasts,
Again the people wandered o'er the land,
Landless in midst of fields where cattle grazed.
Stock was the principal thing, stock fed on grass,
And it became the adjunct of the city.

IV.

So much was taken from the soil as food
For these vast armies of the varying grasses
That deep soil of great states began to fail.
Then man made his appeal to other grass.
The clovers came in trifoil leaves that were
Loaves for cattle, and with scented bloom
Of red and white, to beautify the field,
They brought the humming bird and butterfly
In search of nectar. Deep into the earth
The clover struck its roots, and drew the strength
Into the top soil, so redeeming land
The sword leaf had depleted. It was as though
The shovel leaves of the new grass dug down
And mined fertility, which they bestowed
Upon their servants, men, who gave them place
They formerly had fought for by the roadways.
Yet this did not suffice for greed of man.
Of grass beyond the distant seas he heard
And brought it to this land. This immigrant,
Alfalfa, more efficient was than clover.
It built up farms with many crops each year,
Suplying all stock, while the seed was ground
To food for man. From Africa he brought
The kaffir corn that might be sown. He tamed
Sweet Clover, ragged rider of freight cars,
Considered worthless once or poisonous,
And made it serve his need. With silos filled
From grasses so acquired, he had only
To reap his crops and feed his stock and from
From the increase to develop affluence.
At last he so had tamed the humble grass
That it served him without him serving it.
And then the great war came. America
Fought less with guns than with the golden grains
Harvested from grass. On her the fate
Of nations hung, the lives of all who lived.
Grass had become supreme o'er all the earth,
Grass and its leading predecessor, ferns.
Now carbonized beneath the soil as coal.
The old world's greatest crop and grass, the new,
Are the determinism of this age.

V.

I wonder if old nature, which has given
To grass a world that once was occupied
Chiefly by moss and ferns, may not in time
Bring on a new crop, such as prophecy
In many lands has sighted; trees of life,
That bear their crops of good, not annually,
But every month. Alfalfa is indeed
And clover, almost earnest of the new,
The first fruits of the better, heavenly crop.
Imagine earth, then, not awave with grass,
But covered over with new, universal
Plants that are food for everything that lives.
How are the landscapes changed! How is the climate
Made different to give environment
To the new savior of the world! What long
History will be written, not with stylus
Made from the reed, but with the newer plant
That shall engage the toil of all the world,
And, making man a slave, free him as well!
Perhaps, even then, the grass that made the earth
Through geological age, may, like the coal,
The foliage of other system, have place
In the new order, stored away in mows
Nature provided as she did for coal,
To feed and render comfort to all life.
What a strange romance of the little!
Think over it, and never say again
That anything is insignificant
Because 'tis common, trampled under foot.

The Slave Revival

THE CHRIST movement did not begin as an ecclesiastical but a slave rebellion. It had two chief charactristics: It appealed to natural law rather than man-rules; and it went direct to God and the spirit realms for power. Those are vital propositions. They socialize all truth by a mental attitude; would end oppression by destroying the thought of any man ruling over another; and would break up ecclesiasticism by giving all people access to spiritual power, apart from mediator or medium.

A new slave rebellion is beginning. It will be effective, because, a, the ending of an age makes the destruction of the old inevitable; b, because Jesus has returned, as a spirit, "with all the holy angels with him," to direct the work; and c, appeal is again being made to natural law and the source of spiritual power, open to all. Again it is true that "where two or three are gathered together in his name, there he will be (through his representatives) in the midst of them;" and "when any two of you shall agree as touching any one thing, it shall be done unto you."

Let us promote this revival by getting in touch with all the saints of past ages and races, who are now here to forward the work. I appoint

Every Sunday Evening, from 7 to 8.

as Comradeship Circle hour, to sit in groups of twos or threes, or even alone. Let there be no cabinet, no medium, and no appeal for trivial messages. Sing devotional hymns softly. Repeat the Lord's prayer. Read or repeat scriptural promises. Talk briefly of your own deep soul experiences. Sit in silence, asking for the "one thing" on which you have agreed, and stay with that one thing week after week until you get it. Every month I will suggest "one thing" for the work in general, on which all should concentrate for five minutes at each Comradeship Circle hour.

Think earnestly over the idea of literal world change, and ask your soul your duty and how you may escape. Search your soul that you may understand and the soul of the universe.

Think victory. "They who be for us are MORE than they who are against us." But if the light you have is not permitted to shine for others, you shall be left in darkness yourself.

I want you, during the coming month, to read the 91st Psalm at least once a week. It is written especially for a world crisis period and is full of promises for the discerning and true-souled in the midst of danger. If you are discouraged, the 91st Psalm will give you encouragement.

Who is the Comforter?

Sadie Whitson, Rowley, Montana.

Jesus said, "I will send you a comforter," the Holy Ghost. The press reports: "The men in the trenches declare that after a severe battle they have seen a figure in white bending over the wounded, comforting them when dying." The "comrade in white" is the Holy Spirit, the comforter that Jesus promised to send, the angel who stadns with the soldiers in the battle field. Guardian angels walk with us. We are never alone. The "still, small voice" is none other than the voice of this ever-present personality, trying to show us the path.

This is the old world asking you,
Not who you are,
Not what you are,
But this one thing the world demands,
What can you do with brains or hands?
—Author unknown.

The Mystic Number

Sent The New World by Spencer M. DeGolier.

THE KAISER'S number is said to be "six," or a repetition of six three times (666), as he is the third grandson in the Hohenzollern ascension. With this as a premise, some apparently "mysterious" facts are deduced, as follows:

When the present kaiser started the great war in Europe, he was 55 years and six months old (August, 1914), or 666 months of age.

If the word "Kaiser" isw ritten with each letter followed by the number of its place in the alphabet, and after these numbers is placed the significant number "6," we have—

K	116
A	16
I	96
S	196
E	56
R	186
Which adds	666

Now, observe, the kaiser started the war; it begun in Servia, and, after the first onslaught against the French, through Belgium, the great French general, Joffre, was the first to successfully oppose the kaiser's forces.

Notice that KAISER, SERVIA, JOFFRE and FRENCH are words—significant words—of six letters each. Write them in couplets and divide them in the middle, and we have another. peculiar, and apparently "mysterious" result of the alignment of letters, thus:

K A I — S E R
S E R — V I A

The combined halves of each separate word spelling the entire other word. Now, take

J O F — F R E
F R E — N C H

and we have a like result.

Will England Sink in the Sea?

World, Oakland, Calif.

"Woodrow's Magazine" has suspended publication during the war, and all its readers received a copy of the July number of "The New World." The Spirit Press of this month also contains remarkable predictions received by automatic writings in 1911, telling of the doom of the German war lords and raising the probability that England may sink into the sea. There is much comment on present day conditions by Comrade Phifer, several of his good poems and some pertinent notes on plutocracy, whose rule of the earth he says will be short. Those seeking a combination of good literature, sound common sense, high grade propaganda, optimistic outlook and the free expression of an untrammeled mind cannot afford to miss the monthly visits of "The New World."

Will Be Done.

What great masses of men wish done will be done; and they do not wish for a freak, but because it is their state and natural end. There are now other energies than force, other than political, which no man in future can allow himself to disregard. The stream of human affairs flows its own way and is very little affected by the activity of legislators.—Emerson's Emancipation Address.

Did David Do Automatic Writing?

1 Chron. 28, 19.

All this, said David, the Lord made me understand, in writing by his hand upon me, even all the works of this pattern.

The New World

By Lincoln Phifer.

Five Cents per Copy. Fifty Cents a Year. Clubs of Five, Two Dollars.

Nothing Like It—You Will Like It.

Everything not credited is original.

THE PEOPLE are urged to save because is the government is spending so lavishly.

RUSSIA had a fair chance. It began as a Socialist revolution. But it is no more. The real revolution cannot come until after the new ruler, plutocracy, shall have run its course and be ready to naturally pass away.

THE VICTORY so far rests with the Catholic church. If Germany wins, it will have a feudalism with the emperor as head. If the alies win it will have a feudalism with plutocracy at the head. And the Catholic church is essentially a feudalistic institution.

INDUSTRY is being organized, but it is being organized by Big Business. This is literal. The men who are at the head of the war council that is doing the work are big capitalists—for the most part, big bankers. It is strange that people cannot see that plutocracy is already in control.

THE mobilization of labor does not mean socialism, but feudalism. It will soon be that willing workers will be assured places, so long as they will save and wear certain uniforms and not rebel. If they will not do, these things they will go into outer darkness; "there shall be wailing and (useless) gnashing of teeth."

BETWEEN liberty bonds and red cross agitation the country is being completely drained of money. The new agitation is making it so that new small enterprises cannot be started, while the small collections are going into the hands of the banks, so strengthening the cause of the plutocrat. He is rapidly making himself absolutely supreme.

HAVE YOU noticed the large number of fatal mine accidents recently, due to gas explosions? Have you connected it with the wholesale finding of oil and gas wells? Gas and oil are rapidly coming to the surface of the earth. The world is being bled to death. There is danger in the situation, greater danger than the war is.

SOME CONFUSION exists as to who is entitled to a copy of the Debs Triology. It goes with every fifty-cent subscription, old or new. When five subs are ordered for $2, making the price 40 cents, the Triology will not be sent to all the subscribers, but only one copy, to the one who sends in the club or someone he or she may designate to receive it.

A GREAT MANY were enthusiastic in the hope that the workers' revolution in Russia and the demands of the world conference of Socialists for peace without conquest would save the day. But it will be noticed that the billion dollars the American bankers induced Uncle Sam to lend Russia has changed the working class revolution into a meaningless thing, that the Chinese republic was overthrown, and that the Socialist conference will be without influence. If one would study periodicity he would understand that plutocracy, being in power, must run its course before it can be set aside, and that the old lines of battle on privilege and exploitation are inadequate now.

MANY are elated because the subscription of Socialistic papers and the membership in the Socialist party are increasing. I would not rob them of that which gives them comfort. But it is merely what always happens when free speech is denied—the radical organization swells for a while. But the crisis is too severe to permit it to permanently win. We have come to the point where it is either conquor or be conquored. And the party committed to conquor is running things. It may be there will not even be an election in 1918.

SINCE industry is being organized by big business, it is naturally being organized for big business. The sale of liberty bonds to the small fellows means the collecting of money from all over the country to be deposited in city banks. The collection for the Red Cross means the same thing. As has been pointed out in congress, the war council is awarding contracts to itself. Every move is crippling the west and south and strengthening the Northeast, or, to be specific, that which has become known as Wall street—the big bankers.

IT HAS BEEN charged in congress that the war council is composed chiefly of trust heads and of bankers, and that they are awarding themselves contracts for war supplies. This in itself is evidence of the supremacy of plutocracy, particularly when it is understood that this council was created before war had been declared and without legal sanction until after it came into existence. Its further strength is shown in the fact that in case the trust heads were compelled to retire from the body, the new council would have to award its contracts to the same banker-owners of the industries, since no others can supply the needed things.

THE POWER and intention of the government toward the radical press no longer admits of doubt. Among the papers that have been at least temporarily denied the mails are the Appeal to Reason, the American Socialist, the International Socialist Review, Rebel, Hallettsvile, Texas, Regeneracion, San Francisco, and Socialist News, Cleveland, Ohio. In addition, more than 200 persons, chiefly Socialists, have been sentenced to a year in prison for opposing the draft, and both in Boston and New York Socialist halls have been wrecked. We are at war, and it ought to have been recognized, beforehand, that opposition to the government policy would not be tolerated

A Veteran Writer.

WHEN I was a boy, working at the printer's trade in Effingham, Ill., I met Mrs. Ada H. Kepley, who was often pointed out as a freak. She was the first woman in the world to regularly graduate from a university or a law school. When I knew her she was the first woman lawyer in the world. In my boyhood this was a distinction that carried with it something of opprobrium. Now it is so common that it is regarded as a right belonging to all women.

The past month I received a letter from this same Mrs. Kepley, who got hold of a copy of The New World, and immediately wrote me. Although along in years now (a woman like her never does really grow old), she is still in the forefront of human endeavor. She is now astounding the teachers of Illinois by asking to be appointed to teach Christian philosophy and psychology in the state university. She says: "I know I possess a knowledge of Christian philosophy and psychology that I can impart to others. Religion can be demonstrated. The awful war now on in Europe has demonstrated a culture that is mechanical and material, and that does not really culture, but leads backward instead of forward. We need the spiritual, with its philosophy and demonstration, to produce a real and genuine culture of youth."

Mrs. Kepley's proposition is received with gasps by the orthodox, just as her entering the profession of law was once considered "unwomanly." But I have not the least doubt but that she can demonstrate what she says. She is simply ahead of her times. Some day religion will not be a matter of doctrines and preaching, but of demonstration and power. Then Mrs. Kepley will be honored as the way-shower she has been all her life.

Are You a Reactionary?

IT IS SO EASY to become a reactionary. What is a reactionary? One who wishes to re-enact the past or go back to conditions that are gone. The socialist defines the little merchant who wishes to return to the "good old days" of competition as a reactionary. It is strange that he does not see that he himself, in wishing to return to the days before "capitalism" had been superceded by plutocracy, has become a reactionary. We need to learn the truth that revolutions do not go backward. We cannot fight along the old lines if we would. We must advance, to meet the new conditions, to conform to the new developments of evolutionary progress. If we do not, we hinder and react. There is not an institution of any kind that did not begin as a radical reform. In failing to advance it was outgrown and held things back. Is Socialism to do as all the sects have done?

Thinking Right and Getting Right.

A SPLENDID FRIEND of The New World writes: "We can make President Wilson do our bidding by outlining a program for justice and peace and concentrating thousands of thoughts thereon at a specified minute. He cannot resist such thought, for that is the most powerful agent in the universe." That I believe in the power of thought is attested by the fact that I have provided a Comradeship Circle Hour, in order to utilize this force. But the cerebration of a few who can be gathered to think together to end the war will count as nothing beside the thought of the millions and billions that has the cumulative force of centuries behind it. What we are reaping is the legitimate fruit of false thinking. But you can't think a crop of weeds out of existence after it has got the start. Beside, why should we try to circumvent natural processes? The fact of the war is proof that, due to false thinking of the many, it is the way progress has to be made. When we resist natural development, even though we may think it foolish, we retard progress. Do you pull up the bean and stick it back in the earth because it comes up bean first? Do you try to prevent the birth of the child because it comes with blood and suffering? The hardest lesson for any people to learn is that they have been wrong. We Socialists are like the others: we have been wrong. Let us, above all other things, get right. That only will insure happiness and success.

The wages of sin may be death, but there are always plenty of applicants for the job.

The Election is Over

WHAT IF election was over and Socialists had carried everything. Would you not think that socialism was near? Well, the election is over, and the revolutionists have won every office.

What do I mean? Simply that the Christian propaganda was not for the purpose of determining who was to go to Heaven and who to hell, but was an "election of grace" to determine who were to be the rulers who would "reign on earth." To all candidates was given the power to be transformed into "new creatures," who, "having borne the image of the earthy," should later on "bear the image of the Heavenly." Every one of these were subjected to trial and every one who was "elected" proved his dependability. Revelation pictures the number of the elect as "ten thousand times ten thousand," "from every nation and kindred and language and tongue." It might be added, "from every age." Comparison of the number of professing Christians with the number who are actually "elected" under test, would give about one in a million. The elect therefore possess several qualifications: They know humanity; they understand the problems of every race; they proved themselves dependable; they now have spiritual insight; also, they have had sufficient time since their translation to become experts in political and economic management. They are, therefore, not only all selected, but they are also all tested and qualified.

THAT IS the preparation for the kingdom of Heaven that Jesus has been making through twenty centuries. Turn now to Revelation and read an advance description of his return and the work to be done when he does return, and you will have an idea of what is in the immediate future. It was all throught out centuries ago. "He shall not fail nor be discouraged till he hath brought judgment to light."

DEPEND upon it, then, that the election is over and revolutionists are trained and ready to take over the world. If it were not so, it might be when man rule fails, that there might be a period of anarchy. If they were not spirits, they might be executed and defeated. But this is to be a rule by those who have a right to rule because of qualification, dependability and grade in their very beings. It is to be the "kingdom of Heaven." From God's side this involves a newly created and corrected Heaven and earth. From the heavenly side it involved the dominance of the spiritual, which is rightly at the head, and of universal communion of men and spirits; from the human standpoint, it means an ending of man-rule, but emphatically not anarchy—an absolutely just and wise administration of affairs that will remove "the curse." And the "three are one."

SO FAR from being discouraged by the triumph of plutocracy and the failure of the state, they are the very things that should give us joy and encouragement. Man-rule is actually breaking up. Political democracy is passing away, as it must pass, because "the election of grace" is over and the campaign is at an end. The preliminary work toward the setting up of actual spirit rule upon the earth is already under way being in charge of by plutocracy. This wicked ruler is establishing the forms of the new order. As long ago as 1910, in The Coming Kingdom, I outlined how this would be as follows:

"It will prepare the way for the Kingdom of Heaven. It will destroy the usurping forms of authority and evolve a form of association that, under Divine and discerning management, will bring plenty and opportunity to all. * * * The work of recreation will establish practical belief in God and pave the way for the end of man-rule, the artificial and subjugating, in all its forms; and with the end of nations will go armies, wars, prisons, statutes and title deeds. Moreover, there will be established a new and true basis of authority—authorship or creation; and a new property basis—that things belong to the Maker or Creator of them; and these new viewpoints will socialize everything and give all living things actual liberty."

The Marxian basis of socialization is public or collective ownership. But this refers to man alone. It ignores the far more numerous animals of all kinds, thus ruling them from earth and all rights. The scriptural basis is: "The earth is the Lord's and the fullness thereof;" it is his because "he made it," which is a Marxian reason; but it gives every living thing heirship to it, and therefore is complete socialization while the Marxian idea is slavery for the most of life.

Remember, the election of grace is past; the revolutionists beyond are organized and tested and trained and discerning; we are therefore near our deliverance.

EVERY CENT you spend in forwarding some other work is wasted money. Worse than that, it represents wasted time, when the time to give warning is short.

Man is Not Immortal.

I DO NOT GIVE OUT The New World on account of the false idea of immortality of the soul which it teaches. The idea of immorality is unscriptural and purest imagination.—California.

The New World does not teach the importality of the soul. I know that many confuse the teaching of life beyond death as being identical with the idea of immortality, but it is not. One might live again, and for ten thousand years, and still not be immortal. It is impossible to prove anything to be immortal until after time is past, and if time was past, then it could not be immortal. The bible is discreet and wise in not declaring the soul to be immortal. It is the only one of the seven world bibles that does not specifically make such a declaration, and it does not. The doctrine of immortality is the theory devised for explaining why the soul continues to live after the change called death. There are other theories for explaining the same fact One is. transmigration. Another is, redemption. I do not know which is right. I don't know that it matters much. The essential thing is the fact itself, not the reason for the fact. Yet I do not say that the fact of future life is yet made so clear as to be unquestioned to all. The thing I am trying to do is to get people to act on the hints of the fact, hints that have caused many to believe, in order to establish such a universal, mechanical connection with the state of life said to exist after the change of death as to make the fact unquestioned to all. Why should anyone object to that? If, instead of proving that there is life after death, wes hould prove rather that there is no such life, we would be merely getting to the truth in either case. Do not let us seek longer to fit facts to our theories, but elt us, rather, prove the facts, and then adjust our theories to fit the established facts.

Why Socialism May Fail.

I AM ASKED how many votes I think the Socialist party will poll in 1918. Less than 100,000 in all the United States. I am also asked my opinion as to the effect of the Spargo move. It will be of little moment. The fate of the old Socialist party is determined by the fact that the world has turned against the German idea, and it must pass in consequence. The fate of the Spargo movement is predetermined by the fact that it is a politician's move, engineered from New York City. There is a new Socialist movement that under normal conditions might become significent. That is known as the Non-Partisan movement. It is truly a Socialist movement, and has already done more in actual accomplishment than the Socialist party ever did, for it has captured at least one state, and has actually enacted many socialistic ideas. It is purely American in its psychology and methods, which gives it significance. Were things to remain as they have been for a century past, it is quite likely that it might capture many states, and bring about a great deal of socialization. The trouble is, that the revolution is already accomplished and plutocracy is in the saddle. The republic is set aside. The real rulers now are appointed and not elected. It is possible that there never will be another real election of real officials. Even if there is, elected officials will of necessity be mere adjuncts of the new power. This is what makes the new Socialist movement, the Non-Partisan movement, without special significance. It, too, is fighting along the old lines. We shall yet be forced to acknowledge that a new era has come and we must meet it. The New World is outlining absolutely the only way out. I cannot get you to see it if you are determined not to see it. You will have to find it out by bitter experience. But, one way or another, you will learn.

EVERY NEW IDEA is misunderstood. A good friend writes The New World, that, while admitting that legend of a time when there was no rain on earth, he considers these things as figurative and that it would be impossible for there to be an earth except under conditions similar to those that prevail today. Then he argues that animal and vegetable life would die without water! In the last assumption that we talk of a world without water, lies his misunderstanding. Heat, rain and rivers are merely a system for the distribution of waters, and might yield to a new system, in which there would be no sea, and yet there be no less water in the universe than there is now. The water would merely be diffused in the atmosphere, making a canopy, or expanse, or firmament. that would act as a veil, hide sun and stars, and produce a universal hot-house condition. Such a condition has existed on earth at several times in the past; the evidence on this is conclusive. It might exist again.

Wants the Coming Kingdom Loaned.

To readers of The New World: I want to read The Coming Kingdom, by Comrade Phifer, now out of print. If any of you have a copy, will you sell or lend it to me? I'll pay postage both ways if you will lend it to me.

J. N. FRENCH,
713 Rainey St., Palestine, Texas.

Anything Will Serve

A New World Parable.

MASTER, thy servants, Mankind, are complaining; they say they want to be free, explained an Imp as he knelt before the Prince of Hell.

Then give them their liberty, cried the crafty demon. Only, explain to them that the land is mine.

Then Men rejoiced and boasted much. But after many weary years they found that the paying of Rent left them bound as much as before. And they complained again.

Go tell Mankind, said Satan to his servants, that I will be generous and give them the Land. Of all my possessions I retain only the Tools of Production.

But Man soon found he couldn't work without tools, and in order to get the use of the tools, he was required to pay a Profit that was very burdensome. So he complained again that he was still a slave.

I have been very liberal to you, said Satan. I have yielded to you every time I have been found out. Now I am going to exceed my past generosity, and give you the tools of production, freely, which include all the earthly possessions I have. Henceforth I will devote myself to religion, which, as you know, dwells in this book.

Then were men very glad. and now, said they, we are really free. But, they cried, religion is a good thing. Let us get Satan, who is learned in it, to teach it to us.

So they paid him, and he read out of God's word, splendid lessons in brotherhood; and still Men were not brothers. He read lessons in gentleness and kindness; and still men are not gentle and kind. He read of restraint and generosity; and yet there were quarrels and vile passions raged.

Then came a teacher, who said: Religion is an evil. What we need is right social life. And he set forth some doctrines and principles.

And Men accepted his doctrines; and after a time Satan also professed conversion to them and taught them. Yet men remained passionate and unjust and undeveloped And through it all men were enslaved and oppressed and paid their tribute to Satan.

"Why it is?" asked the Imp. "And why doest thou yield all the people wish?"

And Satan replied: "The game of graft may be played in many ways, and it is best worked in the way the people desire it; and after your trick is discovered you must find something new. If you cannot own men directly, you may control them by owning the land or tools which they are compelled to use. If you cannot bind men to land or tools, you may hypnotize them into service by getting them to gaze on a book, or doctrines. either religious or social, as though they had power within themselves. Anything will suffice to enslave men, so that it leads them from the idea that they themselves are possessors, whether it be taught that they have yet to gain, instead of already possessing, their own hands, or lands, or tools, or the religious nature, or the social impulse."

All Speech Has Song In It.

All speech, even the commonest speech, has something of the song in it; not a parish in the world but has its parish accent;—the rythm or tune to which the people sing what they have to say. Accent is a kind of chanting; all men have accent of their own,—though they only notice that of others. Observe, too, how all passionate language does of itself become musical,—with a finer music than mere accent. The speech of a man in zealous anger becomes a chant, a song. All deep things are song. Poetry, we will call musical Thought. The Poet is he who thinks in that manner. * * * It is a man's sincerity and depth of vision that makes him a Poet. See deep enough, and you see musically; the heart of Nature being everywhere music, if you can only reach it.—Carlyle.

THIS PAPER holds that periodicity is the key to an understanding of nature and history. All things develop, prepare their successors, grow old and pass away. As living things have normal periods of life, so have nations and civilizations. The observant man may tell when these things are about to pass. This paper begins to trace natural periods with distinctive phrases, in day and night, light and dark of the moon, summer and winter. It shows how, in tradition, this has been extended to the Great Year, approximating 500 solar years, in which civilizations are born, develop, prepare their succssors and pass away. Measured from the awakening that came with the crusades and discovery of America, earth has completed a cycle and is entering a World Night, a World Winter. Nothing can prevent a general destruction of things. The analogy will be the destruction of vegetation in the autumn. It is the way Nature renews herself and brings a New World of morning, of spring, of a new order. The seed of the new is already prepared, proof that the old is about to pass. The distinctive feature of the new order, the coming New World are, Socialization and spiritual power. Neither of these, when completed, will be doctrinairre or speculative. The New Order will be what Jesus was pleased to call the Kingdom of Heaven, the dominance of the spuritual.

All Drunk, None Athirst.

The dean of St. Paul's, preaching in St. Martin-in-the-Fields, said that in one of the recently discovered sayings of Jesus, found in the sands of Egypt, was the passage:

Jesus said: "I stood in the midst of the world and in the flesh. I was seen of them and I found all men drunken and none athirst."

Ye unchurched multitudes, I declare that you are not unchurched.

The ecclesiastists go about to thatch over a small corner of man's life; to make at least that much sacred; when the whole of life is sacred, and the blue vault above is a cathedral roof.

An unrealist and unbelieving age holds that only wizard-work is miracle and the antique alone is sacramental — Bouck White's "Quo Vaditis?"

Th' greatest event is thinking a great thought. 'Tis very practical.

Men are yet doing wrong and thinking
Nature may be beat by winking.

Readers of The New World were instrumental, during the past month, in getting news stories concerning the paper in The Chicago Daily Tribune, the Toledo, Ohio, Blade and the San Francisco Bulletin. In addition, the Progressive Thinker gave it a good writeup. Most of the stories were nearly a column in length and well played up. It all shows that almost every paper will print things about The New World, if it is written in attractive newspaper style. You can get such notices in. Will you if you can? If you are willing to try, write me, and I will suggest a number of papers to which you might send it.

They Know

IT HAS LONG been a marvel to me where the seed carries its brains. It has no head, but it knows, all right. You may mix a hundred kinds of seeds together—seeds that an expert horticulturist could hardly separate and classify because of their similarity—and if you plant them in the same soil not one of the seeds wil make a mistake; each will "bring forth after its own kind," and not after the kind of the seed that looks so nearly like it. It will even count its first leaves; it will arrange them either opposite or alternately, just as its parent did; its notation will not fail in putting the right number of petals on its flowers, and its multiplication table will be so well learned that the stamens will number the product of a certain multiple of the petals. Its blossoms will know enough to "come in when it rains;" they will take their sleep regular hours; the plant will tell you when winter and summer come, and in a hundred other ways will manifest its good common sense. Half the men are not as natural, and therefore not as "smart." With us, too many shrubs are trying to be trees; too many are criticizing their neighbors for not belonging to the same family they do; and too blamed many of us are parasites. Well did Puck exclaim: "What fools these mortals be!"

A Long Time Ahead

BE PATIENT, soul of mine.

I know you can see so much ahead that you seem to progress but slowly. But I thank God the Soul's wonderful powers are hardly suspected in this commercial age.

Lest they should be made matters of money-making and instruments of unimagined oppression.

You have, oh, my Soul, a long time before you, and all that you see shall be your's in due time.

But we are entering on a socal age, and all the world must share the wealth together.

All that you see ahead you may attain, and when you attain it, you shall see still more ahead.

The Great Revolution.

A. R. Durham, California.

Your article on the plutocratic revolution in the July number was an elucdation of what I had felt in a vague way for—well, since the country was so ruthlessly embroiled in the European conflict; only, I had not formulated it so plainly as you put it. My regret is that all producers, the world over, can not be enlightened on this subject sufficiently to discern the purpose behind the entire affair. You are doing a noble work—one of which only future developments can disenfold or dissolve in scope and significance. Keep it up.

Ye are bound the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will; that which was Good
Doth pass to Better, Best.

—Light of Asia.

Is This You?

Any reader of this who will attend a spiritualistic convention and distribute copies of The New World may have samples by writing for them, without charge.

Environment Considered in Wider Application Than Hitherto Done

SOCIALISTS make much of environment as affecting mankind. But they do not go so far as scripture and "fossil history" (myths and legends), warrant. The latter suggest that earth is a wreck; the very word Heaven, so far from meaning a place of bliss, means, heaved up; the original, Shamyahim, carries the same idea. We are told, both by scripture and in myth, just how the earth was wrecked. We are led to conclude, by inference, that wars, class struggles, the fight for bread, are the result of the wrecked condition of earth. If this be true, then it is practicallly impossible to escape these things so long as physical earth remains with rigors of cold and heat, and with zones and storms. Nothing is certain now. Actual starvation has prevailed in all ages, due, of course, in part to faulty distribution, but also, in part, to crop failures. Half the wars of the past five centuries were fought over possession of the garden spots of Europe, America and Asia. More than half the remainder came because certain nations had been fenced in to desert and frigid lands and wished an outlet. The wars that came before the days of Jesus were, for the larger part, over possession of the valleys of the Euphrates and the Nile, and of the meadow lands of Greece. The wars that came between the time that Jesus lived and the discovery of America were to determine what peoples should possess the fertile and pleasant portions of Italy, Greece, Spain and France. The whole cause of war then, may be summed up in the fact that earth is so constituted, now, that much of its territory is disagreeable to life, and only a small part is agreeable.

IF IT WOULD be possible to so transform the world that every part would be genial and fertile, then the cause of war, yes, the cause that leads to all artificial organization and to all exploitation, would be at an end. More than two thousand years ago Virgil, a Greek poet, wrote that there was—

"No need of written law where none oppressed."

He was describing a time, which he called the Golden age—a period that tradition told him had really existed—when the whole earth was genial, and when, in accordance with the theory outlined above, there really was no ruler but natural law, no army, no nation, no prison and no poverty. Take the matter of winter alone. If that were abolished, what would be the need of hoarding? and with the need of hoarding gone, where would be the incentive to exploitation? The rigors of that season are such that the entire insect world, more numerous than all other life combined, utterly perishes every year because of it. It is so disagreeable that many forms of life have learned to escape its terror through hibernation rather than by exploiting and hoarding. All life has been forced into feigning death (in sleep) every day in order to recuperate from the conditions that a disordered nature forces upon it.

YOU WHO BELIEVE in the bible will find abundance to uphold the idea that there was once a time when there was neither zone, or winter, or night. You will also find promise of a coming time when there shall be no night, when crops will ripen every month, and when "they have no need of the light of the sun, neither of the moon." You who do not believe in the bible, yet do have confidence in the findings of science, will find specific claim by geologists that at certain periods in the world history the sun did not shine directly on earth, and all portions of the planet were tropical. If such a condition existed in the past, there is no logical reason why it might not exist again in the future.

THE HOPE of the world, therefore, is not in agitation or conversion; you have labored along these lines know the discouragements you have met. It lies in the making of a new earth. And, in developing the thought of periodicity in nature—an idea that science holds to when it figures eclipses and other astronomical phenomena—I have been forced into the conclusion that we are approaching a definitely marked geological change as truly as we are a historical epoch. I believe this change will be sudden and universal, as it seems to me all such changes have been; that the birth of the new order will be accompanied with destruction and bloodshed, as natural birth is in all planes of life. The tendency is in nature, not in our agitation. It cannot be greatly hastened. And it cannot be arrested. The climax will be sudden and universal. It is for this that I warn and try to encourage. In other words, I am doing precisely what Noah did for 120 years before the destruction of the old earth by the sudden collapse of the canopy in which "the waters that were above the firmament were broken up" and drowned the earth, leaving their remnants to this day in the oceans and the heaved-up things, the Heaven, the clouds. Under the new heavens promised, "they have no need of the sun, neither light of the moon, for the Lord God giveth them light.

THIS CHANGE from sun-ruled earth to cloud-ruled earth is one process, accomplished by fire. In the course of time, after the canopy is created, according to Professor Vail, the vapors are, through the rotation of the earth, first forced toward the equator, producing rings, such as Saturn now manifests; later on, these suddenly fall, destroying the earth with a flood; and then the sun becomes once more the god of the planet. As pictured in Genesis after the flood, then come "summer and winter, day and night," rain and snow, cold and heat, seedbearing and early death, such as we know today.

Paul and the Robbed Workers.

II Cor. 11, Twentieth Century New Testament.

For all your cleverness you tolerate fools willingly enough. You tolerate a man even when he enslaves you, when he plunders you, when he gets you into his power, when he puts on airs of superiority.

Same in All Ages.

Aristrophanes, Greek, B. C. 420.

Then mark your fiery orators,
The people's honest friend;
When poor they stand for their fatherland,
And patriotic ends.
But fattened once on civic jobs,
They plead another cause;
'Tis down with tumult serving mobs,
And up with gagging laws.
—Translation by Cumberland.

Jeer everything you do not understand,
And men will know you have it well in hand.

New World Philosophy

Men sympathize with success.

Judgment does more than toil does.

He who has a partner has a master.

Pride is big till he falls in the ditch.

The asses' ears are suited to his bray.

It is a wise man who knows he is a fool.

Few measure the high tree until 'tis down.

Success is costly. Sometimes 'tis a shame.

The ship of state is usually a battleship.

Small opportunities sometimes grow big.

The promised land can't be the one we have.

It is not safe to tie a dog with a chain of sausages.

One never knows how little or how much he knows.

Every loafer has a great many rights coming to him.

A worthless man can't disguise himself with a smile.

If you would be great, make yourself just like yourself.

Behind a dog's back it is pup; to his face, Good Mr. Dog.

The way some men get around another is to run over him.

Despise not where you are. No place is nearer heaven.

Great is the peacemaker, but the pacemaker gets the goods.

Justice is often blinded by gold dust thrown in her eyes.

The most popular man going is the one in the looking glass.

It is a foolish chicken that boasts what good soup it will make.

Every man is wiser than words and feels many things he cannot say.

We could all get along if it were not for getting along with others.

No man lives better than he should, but some live better than they deserve.

The last beatitude is this: Blessed is the man who doeth right that he may have a right.

Prejudices creep in like rats in a trap or fish in a net, but they find it hard to get out again.

I don't know much, and so I must be kind and gentle with all things, lest I should blunder.

The Comfort it Gives.

Mrs. N. E. Mower, New York.

I failed to get recent numbers of the dearest and truest paper, The New World. But the July number came to me, and it was so helpful. I am nearly 80 years of age. I know of honest hearts that are broken by the strange, unnatural war. One in particular, for whom I am subscribing, is much agitated, and I feel your precious paper will calm and strengthen him. Oh, the blessedness of the hope that your paper inspires! It iss trange to me that all Socialists do not take it.

You Have Two Chances.

Culled from an Exchange.

Cheer up. You have two chances, one of going to France, and one of not.

And if you go to France, you have two chances, one of getting shot and one of not.

And if you get shot, you have two chances, one of dying and one of not.

And if you die—well, you still have two chances.

The Law of Resistance

IT MAY BE set down as a principle that there is no power without resistance. The lever is impotent without the fulcrum to resist its pressure. One cannot strike an effective blow if the thing struck yield or dodge instead of receiving the force of the blow through resistance. There would be no power in steam if the drawhead and steamchest did not resist so that the piston could be forced forward. There would be no electric light if there was no interference with the current of electricity. There could be no sound, or sight, or light, unless there was a substance to resist pulsation sufficient to produce wave motion. Gravity operates only where a body intervenes. Inquire of almost any strength, or power, or force, and you will find it tells the same story of resistance as an element of its ability.

The same fact applies to life, to intellect, to morals. There is no great power in either unless it can stand alone and resist. Nobody has respect for the flaccid hand. The character that does not resist is everywhere called weak. Backbone is something everybody admires, because it represents resistance and power. Everybody likes a fighter and the hero of nine-tenths of the world today is a military chieftain. The impulse and idea is logical and right, but it is not discriminate enough in expression. The question, to be decided properly, is whether the force is constructive and helpful or destructive and evil. The cyclone in life and morals is no better than it is in the natural world. The gentle force of the rain is better.

The bible recognizes the power that comes of resistance when it says of the weakest of mortals, "Resist the devil and he will flee from you." There is not a religion or morality in existence that does not teach resistance to evil. In the Christian concept, the Highest is not a weakling, but "resisteth the proud," "is angry with the wicked," and is "the same yesterday, today and forever.'

One of the reasons resistance succeeds is because it is confinement and concentration of power. It doesn't scatter all over the world at once, but in order to resist masses its forces at a certain place for a definite purpose and so is enabled to move things. There is intellect behind it. So that there is also soul behind it, it is good.

We resist sin and become strong. We resist disease and become healthy. We resist weeds and raise good crops. We resist laziness and become educated and rich. Everything good we gain in this world comes through manly and womanly—not hoggish—resistance. Have not the theologians made a mistake in taking from the future life these points of resistance without supplying other points necessary to make the life powerful instead of flaccid?

Where Matter Begins and Spirit Ends

By George D. Coleman, Tennessee.

Matter is defined by the materialistic thinker as three-dimensional, that is, it has length, breadth and thickness, it is visible and tangible to the physical or animal senses. But this is a theory, an ideal, a premise necessary to be maintained to erect their atheistic and materialistic philosophy, but its fatal defect is that it is false to fact.

The facts are, that three-dimensional matter is the most potent, powerful and essential matter. Without it organic life cannot exist.

Nitrogen, Oxygen, Hydrogen, electricity and other states of matter are non three-dimensioned. Indeed, we do not know that electricity is matter, for it may be only the disturbance of equilibrium of matter entirely formless and intangible.

Let us examine matter we know a little more about, though our knowledge is very limited even then.

Nitrogen exists chemically pure in a vast ocean of our atmosphere, being 75 per cent of it. It is in a simply mechanical mixture with 23 per cent of oxygen.

It is colorless, odorless and formless and as imperceptible to our material senses as is the human soul, or a disembodied spirit, yet it is the most potent and powerful matter we know of. In combination, it forms the basis of our high explosives and the protean forms without which plant and animal life is impossible. It alone confutes and lays an iconoclastic hand upon all the theories of the materialistic philosophy.

According to the logic of the materialistic philosophy, nitrogen canot be classified as matter, but is spirit, but it is matter nevertheless, the materialistic idols to the contrary notwithstanding.

Let us cast down this idol and clear out our intellectual atmosphere of these foggy and obscuring theories. The fact is that matter verges by imperceptible steps into spirit. The fact is, we are "unknowingly treading" upon the foundations of "the unseen world." We are standing upon the threshold of what the Greek word hades means, the unseen world. Where the material world ends and the spiritual world begins, is not a wall of division, a boundary line, but a merging and an imperceptible blending of one into the other. Where one ends and the other begins is entirely an arbitrary and man conceived line as imperceptible as the boundary line between states established by human law, but non existent in nature. It is man made and not God or nature made. In due time, we will find that nature visible and invisible is one, that there is no non-material world, but in the imagination of man. The very idea of a non-material world is an insult to the senses. It is a theory, a preposterous and illogical contradiction of terms. The man who coined the phrase that the soul was an "immaterial substance," made the best definition of nothing that words could convey.

If we ever advance into that world that seers and prophets have psychically sensed and seen, it will not be by any leap over a boundary line, any stepping from the natural into the supernatural, but by the line of the sap, and the approach of the open road into a world differing only in degree, not in kind, for there is no supernatural, the word is a contradiction, an expression of ignorance. A fact cannot be supernatural, and the supernatural cannot be a fact. Ignorance calls the unusual and the non-understood fact a miracle but knowledge abolishes miracle. When the so-called miracle is understood, be it so called divine healing, or what it may be, it becomes a fact, and a fact cannot be a miracle any more than a miracle can be a fact.

There can be no place where matter ends and spirit begins. There can be no dividing line. There may be the point where we cease to know, but with increased knowledge that point will recede. If there is another world it is a material world, and it is only a matter of time, research and discovery until we can enter it and abolish the terms of miracle, supernatural, idols and superstition.

Dawn of Humanism

For The New World by D. Bobspa, California

Humanism's
Dawn first lights the skies,
Glad sight to prophet-visioned seers.

Civilization's curse
Ends tomorrow.
Ten thousand years of civilzation;
Ten times ten thousand years of human struggle,
And still a race of slaves!

Came speech
In that far primeval dawn, the birth of Democracy on earth, giving the hairy tree-dwellers a common knowledge.
King Privilege
Throttled the infant Democracy, and began his reign with Prometheus' gift of fire.
Bow and arrow, pottery, the taming of animals, smelting of iron—
All claimed privilege—
But strengthened the rule of the few over the masses.

Came written language
To further bolster special privilege,
And the voice of dead masters
Struck terror to hearts of living slaves.
Through all the ages ran
The red thread of Revolution
And the dream of Democracy,
Whose voice King Privilege could not stifle completely.

Came Commercialism and Trade,
Richest fruitage of Civilization,
Culmination of a thousand milleniums of oppression, bearing its inevitable wars and strivings for stolen privileges.

Comes Humanism,
When the new world
Shall forget
The ten-thousand-year nightmare of civiliza tion.

Dark grows the night of Civilization's crazy day
And darker still shall be this night of horror
Ere breaks the dawn
(Now visioned by the prophet-few)
That shall usher in the glad, bright day of Humanism.

The Great Adventurers

The Real Great Adventurers are the Brave Souls who are Seeking to Discover and Explore the New World of the Spirit.

Herman Nelson, Chicago, sends $2 for five sub cards.

G. W. Morgan, Texas: It's good, but a long time between drinks.

Mary B. Snover, Illinois: Your paper is fine. I send subscription herewith.

Mrs. H. H. Storla, South Dakota: It is just splendid. I only wish it was a weekly.

John F. Webster, Illnois: The New World is very good. Enclosed find one dollar.

John F. Webster, Chicago: I liked the sample copy very much. Find subscription enclosed.

Mrs. William Austin, Illinois: Enclosed find $1.00 for subscriptions, in response to sample sent me.

W. D. Harp, Florida: I enjoy reading The New World as much as anything that ever fell into my hands.

E. E. Bellows, Pennsylvania: Was handed a copy of your paper, and enclose money for five subscriptions.

George F. Hibner, Chesterfield, Idaho: Your paper is one of the most interesting things of these intense days.

W. B. Holmes, Kansas: We hghly prize your paper. You are doing a great and much needed work in the world.

John F. Webster, Chicago, got hold of a copy of The New World and was so pleased with it he sent a dollar for two subs.

The first copy of The New World has arrived Am I interested? The enclosed two dollars is my reply.—W. R. Roselius, Oklahoma.

Mrs. Werkheis, Missouri: Borrowed a copy of your paper and think it the best I ever read. Find subscription money enclosed.

F. A. Luhnow, Illinois: I like The New World very much indeed. I enclose a dollar bill for subscription and The Dramas of Kansas.

Anna Taylor Shippey, Florida: I want to help in the work you are doing—the most scientifically practical now before an inquiring multitude. You will find enclosed $1.00 for subscription.

T. B. Lyman, Ariel, Pa.: Find enclosed renewal. Do not neglect to send the July number as I don't want to miss a single copy. And I sure want the Debs Triology.

Herman Stenzel, Arizona: It is hard to get most Socialists to read your advanced literature, but I like it, and expect to study it more closely. I read your "Coming Kingdom" a few days ago, and, like Comrade Warren, apologize, for I have had it in my possession for more than a year. I expected to find it dry, but liked it all the way through.

Considered in one way The New World is meeting with good response. Noah preached for 120 years and saved only nine people. But, thought of in another light, we are doing nothing. The message is not reaching a hundredth part as many as it should. If it is a matter of life and death, as I believe it to be, then it is criminal that we should permit so few to hear. You ask how you can prevent it. You can tell others and give The New World power to tell others. If a fire was raging and a million people were in iminent danger, you would be active to save others. Well, as President Wilson says, "The world is on fire." You owe it to humanity to spread the everlasting gospel that "the hour of his judgment is come." Think with what supreme zeal the early Christians "went everywhere, spreading the word." It was this zeal that saved the world in that age-crisis. More is laid upon you now than was upon their shoulders. What are you doing? What should you do? GET SUBS! Again, GET SUBS! I am doing my best. I am enlarging and improving the paper. I am sure you will like it more and more. I am not making money from it, hardly the expenses of publication. But I have a message that I must give out. And the responsibility lies upon you as heavily as upon me. Are you doing YOUR LEVEL BEST? This is an awful hour There is not time left for dallying. Get in five subs this month—or more. DO SOMETHING—NOW.

Mrs. M. E. Alsobrook, Texas: Enclosed find 50c for subscription and copy of the Debs Triology. The paper is deeply interesting, full of new thought. Long may you live to give us knowledge.

Mrs. Kate Gardner, New Mexico: I am deeply interested in The New World, and will do all I can to promote it. Rather than to see it suspend, I would gladly pay two or three times the subscription price.

J. W. Sutphin, Oklahoma: The course of events will simply force many to accept the teachings of The New World as the only way out. There is no reason why The New World should not have the largest circulation of any paper published.

A. W. Grigsby, Kentucky: Hope you are placing The New World on a solid financial foundation. Please give me credit for enclosed check, for two years' subscription. If I ever get able to be around on my feet I shall try to get you other subscribers.

W. B. Holmes, Kansas: The second bundle I ordered is received and is out among the natives, doing missionary work. I enclose stamps for a bundle of the July issue. You give us the best information along new lines of thought, and every issue of The New World becomes clearer and better.

H. C. Fulcher, Cusreta, Texas, writes: I wish you would put me in touch with some one of your subscribers that has messages from the Spirit Spy System. Would be pleased to have some of the messages received by others from this source, and would gladly furnish postage for sending them to me.

The World is Praying.

R. Agnes Clark, Ashland, Kansas.

The gifts of God for all his creatures cannot be held back from them forever.

"In the heart of man a cry,
In the heart of God supply."

I think the world is praying, now, "not to change God's reluctance to help, but to lay hold on his willingness."

Coming of Plutocracy.

D. Bobspa in Citizen, Los Angeles.

The story of the growth of power of the banking interests, together with some interesting predictions as to the length of time they will control world events, is well told by Lincoln Phifer in his paper-magazine, The New World (Girard, Kansas). "A Revolution That Was Brooding Two Centuries" gives a rapid-fire survey of the growth of plutocracy. Other articles from growth of plutocracy. Other articles from Mr. Phifer's pen along similar vein are "The Creator of Plutocracy," "Good Features in Plutocracy," and "Plutocratic Rule Will Be Brief." He says this control will be over by 1930.

"New World Philosophy" is a collection of Phifer epigrams. Other specials are "The Devil," by Phifer; "The Open Road," by Martha Haskill Clark, and "The Relay Race of Progress," by D. Bobpsa.

The most unique feature of the little magazine, however, is its "Spirit Press" department, through which communications purporting to be from the spirit world are received through Mr. Phifer. Whatever one's views as to the source of these essays and poems, they are highgrade literature and provocative of intense thought. The July number contains two communications received by automatic writing in 1911, one predicting the doom of the German war lords, and the other hinting at the physical destruction of England through natural cataclysm.

Corrected from the Spirit.

Dr. W. M. McCartney, Bird City, Kansas.

Complain the purported spirits Clanahan, Force, Sr., and Force, Jr., that you did not get their message right in your last issue. It should be:

"Psychic automatists become in the sublimal self so exalted, as expressed in sense, that phenomena transcending their own conscious apprehensions become perceptible, and these become confusing to others."

This message came by mechanical means, through vibrations traced on a carbon.

The Debs Triology Meets Great Favor With N. W. Readers

Debs Likes Appearance of Triology

Terre Haute, Ind.—I am returning thanks to you for copies of the "Triology" you have been so thoughtful as to send me and with which I am very much pleased. I would gladly remit did you not expressly forbid and did I not fear to offend you. The work is gotten up in very neat and attractive form and you have added some fine touches to it, all of which I very fully appreciate. Let me express the hope that the little book may serve you as faithfully in adding to your list of subscribers as you have served me so many times since first we came to know and love each other.

I am slowly mending, but it will be several months before I shall be able to enter actively upon my work again. I shall soon be in the pineries of Minnesota, "far from the madding strife," where nature may have the chance to make up for what has been spent upon capitalism and its infinite tragedies. By this fall I hope to enter the lists again and give some decent account of myself.

I see that you have your hands very full and feel some concern about you. Please don't let Phifer drain himself of his last drops and get into the same fix in which I suddenly found myself.

E. V. DEBS.

High Praise for the Triology.

Spencer M. DeGolier.

I was led to expect something uncommon in the Debs Triology, knowing of the justly-acquired fame of the author.

But my wildest hopes for satisfaction in this regard are outstripped in the perusal. Had you offered, as a subscription premium, instead of this booklet, to each new subscriber, a certified check for $100 in gold, each one so choosing would be cheated immeasurably. In fact, its value is incomparable and inestimable. I wish, also, to compliment and congratulate you upon the neatness of form and style of publication. It is unique, handy and attractive—like "a thing of beauty, a joy forever."

The inspiration of Mr. Debs is as a spark or a ray from the lamp of infinite love to enkindle a burning flame upon the altar of every human heart upon which its beneficent radience shines. He strikes a responsive chord in the human soul and demonstrates the trueism which says, "Love begets love." That love, a reflection of the divine love, which is not puffed up, seeketh not its own, proveth all things, endureth all things, is destined to conquer, redeem and rule the world, even as it does "in Heaven." This is his "secret" which he so lavishly pours out and wantonly gives away to enrich the earth and to change, as Ingersoll has said, "worthless things to joy, and make right royal kings and queens of common clay."

Mr. Debs, through his inspiration, by his power of imagery and ability to project his vision into words, has, like the artful sculptor, made this beautiful and inspiring Trinity of Man, Woman and Child to stand forth as a breathing, pulsating reality rather than a theological concept or a creedal dogma. Man, the strong and aspiring; Woman, the hopeful and inspiring; Child, the loved and lovable—"the tie that binds our hearts," the joy and care of today, the hope of the future! Indeed, what a Trinity!

I am dreaming tonight; I am a child of nearly half a century in this life; my dreams are sweet to contemplate and are inspired by the soul breath from Eugene V. Debs. For I can remember, looking back, adown the years, the time "when the snow that does not melt" came into the "locks of father and mother;" and I can not but "forever recall it as a halo of glory!"

The Greatest Living American

J. L. Kramer, Pennsylvania.

I have read the "Triology," and it only strengthens my conviction that Eugene V. Debs is the greatest living American. I heard Mr. Debs in the local theatre some years ago, and he won me, heart and soul. Words are inadequate to fully describe this man of God. Eulogies, however finely phrased, cannot do justice to so great a man. I have heard some great American orators—Bryan, Ingalls, Ingersoll and others—but Eugene V. Debs outshines them all. What a halo will adorn his brow when he gathers up his immortal robes and joins the servants of God on the other side!

The Deb's Triology is a handsome little book containing "Man," "Woman" and "Child," three very beautiful prose poems contributed to The New World by Eugene V. Debs. Many pronounce it the finest of the many fine things this lover of humanity has written. The book cannot be bought. It is given free with every 50c subscription to The New World.

The Heart of Debs.

World, Oakland, Calif.

The heart of Debs, in three of the most beautiful prose poems ever indited by this grand Socialist, is issued in a de luxe brochure by Lincoln Phifer, Girard, Kansas. It is "The Debs Triology: Man, Woman, Child." These three classics were written for Gene for the earliest number of Comrade Phifer's paper-magazine, "The New World," and are given only as a premium with his magazine (50 cents for the Triology and one year's subscription). Tributes to Debs by Phifer, Hibner, Wayland and Markham are included. No matter how well you know humanity's greatest lover of this generation, you cannot guess the beauty of his tributes to man, woman and the child.

Circumstantial Evidence.

Hi Larity, you know, wore a peg leg, after his recovery following a visit to the distillery. After that there was no way of hiding his meanness. The holes in the ground at regular intervals were surer identification than finger marks. Daw Gonnet, however, told that Hi, on a recent visit to the distillery, came to a worm fence and climbed every panel of it till he reached home, which accounted for his late arrival there. This Hi Larity denied, but was promptly taken to the fence and shown holes in the ground on both sides besides several panels.

"Now what do you think?" asked Daw.

——"That anybody might be hung on circumstantial evidence if someone was permitted to manufacture the evidence," was the response.

Messages Come Through Machinery With No One Near

I have very recent word from Dr. M. P. McCartney, of Bird City, Kansas, to the effect that he has received tracings, made by a purely mechanical device, while he was five miles from the instrument and while it was locked up, so that no one in the flesh could possibly influence it.

The instrument was not originally made for communication with the spirit world. It is a soul meter or thoughtmeter. It measures the vibrations of thought, electricity being the motive power. It, as nearly as I can understand it, traces the vibrations by means of a delicate needle, on a carbon ribbon. Dr. McCartney agreed with three of his spirit friends, mention of whom he had made before, as to a code, certain vibratory tracings standing for certain letters. This done, Dr. McCartney, as I understand his letter, wrote questions and left them in a locked room while he went to visit patients. On his return he found records, which he was able to translate into messages. All three of his friends wrote, signing their names. I am sent a number of the mesages, which now run into scores. But, as I have said over and over, the fact of the message is more important than anything that could be said. One of the messages, signed by Prof. Force, says:

"All problems in biology, suposedly solved, yet not in accord with psychological science, are opened anew, man standing aghast as his house of cards is swept away.

Poet McClanahan submits the following:

"Control of life—bringing it when it deserves to be;
Who is to be the judge in matters of eternity?"

There are many other messages that have already been received by what Dr. McCartney calls "automatic ribbon records." Much more is promised for the future. But the big thing is—Has absolute mechanical communication with the Heavens actually been established? Dr. McCartney says it has.

Work of a Chance Copy.

Here is a suggestion of what can be accomplished by a chance copy of a publication that causes thought. The letter comes to The New World from Kathryn Ames of California: "One of your papers, that told how to connect with a telephone and receive messages from beyond was given to me, wrapped around a book I had loaned. I read your paper, and was so pleased with it that I lent it to a woman physician, and she was very pleased to receive it. She promised to return it, but never has. I therefore enclose a coin for copies. I know some people who would put up the phone if given opportunity." We must remember that the phone is suggested, not proved yet. But a practical test of it is more important than a hundred books. The fact that any message might come over it would be more significant than the message itself could possibly be, even though it were from Jesus Christ himself.

From scheme and creed the light goes out,
The saintly fact survives;
The Blessed Master none can doubt
Revealed in human lives.

—Whittier.

Woe to the cause that grows respectable.

5c copy;
50c year.

The

Monthly. Gi

Entered at the Postof

Never S

IN ALL HISTORY there w portunities as there are t not to what line you turn are there. It is time tha our grumbling long enou and make our choice.

If it be in the line of seei now possible for almost any young visit many of the states and go to penses paid and salary beside. It is there would be a risk. They might the risk is about one in six at the wo

If it be in the matter of money tunity is almost unbelievable. No le lion young men have entered the various armies of the world, leaving these many positions to be filled in industry. Indeed, more than these many places are open. While the cost of living is high, wages are better than ever known. In farming, in mining, in construction, in office work, almost anywhere, there are places calling for men and women. They are places that afford opportunity for education in ways that never were possible before, and for advancement. Socialists have agitated for years and years for It is here. The world has appropri hundred billion dollars to provide and it may be had in almost any lin



Summit above sea whirl; they In this co this numbe

As regards honors, now is the The common soldier will have opp guish himself. Nor is this the only h war is over, it is those who entere have first chance for office and plac plutocracy becomes world domina must—it will care for those who hel acy. It will insure them places, pr ries and favorable hours.

There are opportunities in busi time of graft, but this means tha to "get your's." Thousands are well-to-do, at farming, at merchand

The Spirit Press

A Department of The New World

Editors from Beyond

Literature.....William Shakespeare
Economics.....J. A. Wayland
News and Views.....Horace Greeley

There have already been published communications purporting to be by Shakespeare, Emerson, John and Charles Wesley, Longfellow, Poe, Beecher, Hugo, Hubbard, Riley, W. C. Brann, "O. Henry," J. A. Wayland, Robert Owen, Horace Greeley, W. R. Nelson and others—sufficient to afford, at least, a diverting study in styles.

It contains stories, essays, poems, etc., purporting to have been given by automatic writing from beyond. But while this is given to good faith, the reader is invited to believe what he pleases about it. It is merely part of the data that has come in every age, but which can not, under personal mediumship, become perfect or convincing to all.

Rip Saw, St. Louis: The automatic writing is brilliant and fascinating, to say the least, and is pronounced to be literature of the highest order by competent critics.

Rebel, Hallettsville, Texas: Whatever one may believe about the origin of all these writings, they are readable and interesting, and somehow lift up and inspire the most hardened skeptic and materialist.

Dr. J. M. Peebles, the veteran spiritualist, Los Angeles: The New World is a gem, the brightness of which inspires thought. The name charms me. Heaven bless your work.

But the great purpose of the paper is not to "show off" this literature. It is, rather, to secure the invention of a scientific, mechanical means of communicating with the beyond, that shall make communication open to all, unquestionable and as common as telephoning now is. The accomplishment of this would be tantamount to the discovery of a literal New World, would give knowledge for faith, and would open up new history, new literature and new sciences. Then, every paper would print news, views and literature from the Heavens.

Hope

Purporting to be by the Spirit Robert Burns.

WHEN all the world is cold and drear,
Then all the world turns white;
The death and birth of every year
Is in the night.

When hearts are lone, and hopeless lie,
Then hearts are purified;
And new hopes come as old hopes die,
Unto the tried.

Then give thy hand and trust to win,
And hope for flowers to grow,
Though all thy plans lie buried in
The drifting snow.

When flowers fall 'tis that the fruit
May ripen after days;
Hope's leaves fall to protect the root
For future Mays.

When stars set, 'tis that suns may shine;
And when the sun is low
The blackness will become divine,
Where bright stars show.

Hope trims the candle flickering out,
That no one should despair;
New spring puts winter white to rout,
And crowns the dying year.

"A Great Light Shined Roundabout"

Dr. M. M. Yates, California

My experiences are never repeated. My spirit friends have not the time, and my own nervous system is wrecked On the evening of June 22 I went to call on a dear friend who is about to move away. The place is very dark. I was carefully feeling for the path, when something resembling searchlights began to play about me, directing me clear to the park. They consisted of pure, white lights, and apparently came from near my own forehead. There was no possibility of there being artificial light at the time and of the kind mentioned.

The Shady Way

Purporting to be by the Spirit John G. Whittier.

I CARE NOT for the noonday glare,
The glory or display,
But, rather, give to me to share
The quiet, shady way.

A good true friend to walk with me,
A brook to tinkle low,
The beauty of the flower and tree,
And all the rest may go.

Still have I chosen the better part,
Though all the world go by,
Finding that life is in the heart
Rather than in the eye.

Only a Few See, of Course

Arthur S. Howe, Pittsburgh, Pa.

Last Sunday evening I gave an address in the First Spiritualist church, in the course of which I outlined the interest along lines of mechanical mediumship, and forecasted the probability of the realization of the "psychophone," which will convey the message direct from spirit to the audience by mechanical agency, and also the production of the "psychoscope," which will enable any person to discern the astral and spiritual bodies, no matter how meagre their development. I think the impression upon most of my hearers was nil—and probably the rest have concluded Dr. Howe was getting a little weak in his headpiece.

The Spirit Telephone Works

Dr. M. M. Yates, California.

I rented a pair of telephones and wired them. They are connected to a battery and to each other, but not to an outside instrument One is located in a little, dark empty closet, behind my reading chair; the other, between my chair and the couch. I lie with the transmitter to my ear. At the end of fourteen days I got raps on the transmitter. I received the one word by telepath, "Good." (It isn't the message itself, but the fact that messages of any kind may be received in this way is the significant thing.—Ed.)

The Sun a Life Destroyer

Isaac Newton Vail.

GREAT human logevity was an essential feature of the old human environment, while the length of human life, reduced to an amazingly low limit, was made a necessary feature of the new order (after the flood.) This brings in the active chemism of the sunbeam as responsible for the low mortality of the race. It is also said that the God of nature gave forth a decree that man and beast should multiply and breed abundantly upon the earth, and every living thing should be fruitful. At the same time, irrevokable law, presiding at the helm of the ark of all living, has made fruit-bearing a step downward to death. Before the flood man was forced into longevity, as he today is forced into an early grave, because the sunbeam is his physical master. It is an easy thing to demonstrate the deadly effects of some parts of the sunbeam have on vegetable, infusorials and bacterial life.

Spirit Wayland Advises Socialists in World Crises

Purporting to be by the Spirit of J. A. Wayland:

To My Beloved Comrades of Other Days:

Since I first began writing from the spirit the great war has come on America. Many of you did not realize its full import. Since your press is being silenced, your agitation destroyed, your meetings mobbed, and some of your agitators put in prison, you are beginning to understand. It ought to have come to you sooner that the whole aspect of society had undergone a change, and that old methods were not only dangerous, but, what is worse, were ineffective. The war of the workers for better things is not lost, but the old battles, like the battle waged by the populists, belongs to the past and not the future.

Even had there been no war, the Socialist movement in America would have had to revise itself to fit American ways and history. But with the war on, it is folly to follow longer the German agitation. It was partial, anyhow. And theoretical. It told you about the struggle in Europe and drew deductions from them; but did not tell of the struggle in America, particularly of the fight among the farmers and in the western rural communities. You will gain more for socialization by quitting the old lines of endeavor, and going to the study of American history, events and people, so that you may meet the new conditions, than you can possibly do by trying to make the fight along the old lines.

You are not fighting capitalism now, but plutocracy, which has succeeded it; not the merchant, but the banker, who has the strangle hold on the merchant and manufacturer; not profit as the prime method of exploitation, but interest, intrenched deeper than capital ever was, with the nation defending it. Under these circumstances, government or public ownership will be ineffective or even oppressive. A complete revision of the lines of battle has become a necessity, because of the industrial revolution that has taken place since Marx and Engles did their work.

But the possibilities of success are better than they ever were before. The merchant class is being thinned, and as, one by one, it is being removed from the ranks of the exploiters, it will be transformed into a possible ally. What is needed, now, is not pictures of the evil; they are apparent to all, and felt by all; but practical roads out—roads that follow the tendency instead of running counter to modern day evolution.

Finally, I wish to encourage you with my knowledge that there is a bigger movement in the Heavens for human emancipation than you can dream of, or than has ever existed before. It is many fold greater than the movement on earth. It includes practically all the fighters for human emancipation of past ages, and all they have been able to muster to their work beside. It has prospect of adding also practically all the victims of this war, coming here from every country on earth. You can well afford to consider this movement and take advice from it. It is quite the biggest thing you ever worked with. It is the only power that is above influence by plutocrats or punishment by the nation; the only one that can know and can move on the minds of men without hindrance. And we are working with evolutionary forces, going forward rather than backward. Some day you will be one of us, anxious that people in the flesh should work with you along practical lines.

Why should you not become one with us now, with a movement that is not international but universal, not fighting blindly, but working with discernment to certain ends?

July 8, 1917.

Elnora

Purporting to be by the Spirit Edgar Allan Poe.

OUT of the sorrow and sighing,
Out of the pain,
Apart from the groaning and dying
To Heaven again,
So I have found, dear Elnora,
Found in thy face
The sweetness of some quaint old story,
Its beauty, its grace.

Oh, that my soul might forever,
Like a boat,
On the blue of thy calm eyes, a river,
To Paradise float.
But the lightning and thunder and clangor
Of earth are too near,
And, apart from thee, only is anger,
And anguish, and fear.

Blue veins on thy eyelids and temples,
Blue veins on thy hands,
Are rivers of life flowing sweetly
O'er diamonded sands:
But out in the world is a murky,
Thick, turbulent tide,
And I see, lifted up on its billows,
The dead who have died.

Elnora, my love, shall I ever
Find peace like thine own,
And my heart flow on like a river,
Forgetting its moan?
Elnora, Elnora, I'm sinking!
Reach out but the tip
Of thy finger, and save me, Elnora!
Cast a word from thy lip,
A word as a hawser to save me,
A derelict ship,
Till I anchor my soul, sweet Elnora,
In the haven of rest,
Sweet as a scented old story—
The haven and Heaven of thy breast.

When the Heavens Ruled

Max Mueller said that he had never found in the pages of the Rig Veda, nor in Homer's writings, nor in the old testament a distinct reference to the blue sky.

Spirit of Beecher Says that Jesus is Still Very Active

Purporting to be from the spirit of Henry Ward Beecher.

THE THIRTY-THREE YEARS of Jesus' life on earth, indeed, the four short years of his ministry, have filled the world with words and libraries with books. Two thousand years have passed since then, and, if we may except the apostolic period, we have scarcely heard from or of this shaker of the centuries in all that time. How is it that for four years he loomed so large, and for two millenniums has apparently ceased to be? This is the mystery of the ages. This is the

d Club of 5, $2.00

Number Sixteen

1879.

nities

hundred billion dollars
or business.
eek? Never was there
present. Is it to live his-
ture and tragedy? These
king. The call that sent
g the crusades, the lure
oring expeditions during
to you today, intensified

plutocracy becomes world
for you even then, espe-
w yourself efficient. The
ew, and now is the
time to pick your place.
It is not without design.
But money is being
spent like water to cre-
ate the new world; and
when it is created and
all the forces of produc-
tion are put to work,
the returns will be so
stupendous, above all
that has even been
known, that the "pick-
ings" will be superb. Do
not fear but that, for a
time, there will be oppor-
tunity for the supporters or
plutocracy under plutoc-
racy.

There is opportunity far
the rebel. Many of the
gh we see all the opportu-
canot avail ourselves of
entially rebels. We shall
rdom, for poverty, for
rebels is shown in the
ite the opportunities that
are opening, despite the
order to make places now,
still hold aloof from the
will count in the long run.
o save the world,—and to
rtunity will not end with
illionaires of Cæsar's day
s. They who win now will
r lives for the sake of the
Opportunity—never such